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BHAṬṬÂKALAṄKA DÊVA'S

KARṆÂṬAKA-ŚABDÂNUŚÂSANAM;

with its vṛitti or gloss, named

BHÂSHÂ-MAÑJARÎ,

and vyâkhyâ or commentary thereon, called

MAÑJARÎ-MAKARANDAḤ:

an exhaustive treatise on the grammar of the language, completed in 1604 A. D.

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ಕರ್ಣಾಟಕ ಶಬ್ದಾನುಶಾಸನಂ,

ಭಾಷಾಮಞ್ಜರ್ಯಾಖ್ಯ ವೃತ್ತ್ಯಾ ಮಞ್ಜರೀಮಕರನ್ದಾಖ್ಯ ವ್ಯಾಖ್ಯಯಾಚ ಸಹಿತಂ.

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TO

HIS HIGHNESS

CHÂMA RÂJÊNDRA WOḌEYAR BAHÂDÛR, G. C. S. I.,

MAHÂRÂJAH OF MYSORE.

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PREFACE.

This standard work, now offered to the public, has never before been printed. The collection of manuscripts, with a view to its publication, was commenced by me nearly twenty years ago, but multifarious changes and duties have prevented the design from being brought sooner to completion. Moreover it was a laborious and difficult undertaking, and the printing alone has occupied several years. No one can be more conscious than myself of my incompetence to do justice to such a treatise, and numerous flaws will no doubt be found in spite of all the efforts to avoid mistakes. But yet the responsibility of bringing it to public notice seemed in an especial manner to devolve upon me, from my official position for so many years in Mysore and my consequent duty in regard to its language and literature. Had I not availed of the opportunities which now offered of giving permanence to the work through the agency of the press, there seemed but slight probability that it would ever be rescued from the oblivion to which, with many works as worthy of notice, it has hitherto been undeservedly consigned. I have now the satisfaction of seeing it at last completed, and of leaving it as a legacy to the Kannaḍa people, in the hope that it may prove an incentive to a more scholarly study of their pithy (as their own early authors call it) and expressive language.

For manuscripts of the work I am indebted to Brahma Sûri S'âstrî of S'ravaṇa Beḷgoḷa, to Brahma Sûri Paṇḍit of Châmarâjanagar and to B. Mallappa of Mysore. Also to the Rev. F. Kittel for a copy of the sûtras and vṛittis only, made for him at Mangalore. My sincere thanks are due to the following, who have revised all the proofs in the vernacular character, and without whose aid I could never have accomplished the work:—Buruḍaguṇṭe S'rînivâs Ayyangâr and Chinchôḷi Vênkaṇṇ Âchâri, Pandits of my office; Bêgûr Mallappa, Head of the Mahârâjah's Kannaḍa School, Mysore; Dhanvantari Bhîmâchârya and Ayyâ S'âstrî, Palace Pandit, both of Mysore. The transliteration into Roman characters was ably made many years ago by K. Rama Rao, of my office.

I would, in conclusion, express my acknowledgments to Mr. K. Sheshadri Iyer, C. S. I., the enlightened Dewan of His Highness the Mahârâjah of Mysore, for his interest in the undertaking, and bespeak for the publication the indulgence of Oriental scholars, who will be able to estimate the labour involved in bringing out the first edition of a book of this kind.

Bangalore, July 1890.

INTRODUCTION.

The study of grammar as a science, and as an end in itself, has always formed a recognized branch of the ancient curriculum of Hindu pandits.[1] The unassailable pre-eminence which Pâṇini's *Ashṭâdhyâyî* has for centuries held has in great measure eclipsed all other similar undertakings. But there were grammarians before Pâṇini,[2] and he himself quotes a number by name.[3] Among these none is of higher or more venerable reputation than S'âkaṭâyana. And what Pâṇini is to the Brahmans that S'âkaṭâyana is to the Jains,—their ultimate authority on all points of grammatical inquiry.

Pâṇini is said to have been a native of S'alâtura in Gandhâra (north-west of the Indus), and has been assigned to various dates from the 6th century B.C. and the 4th century B.C. to the 2nd century A.D. Of S'âkaṭâyana little is known, and of his grammatical work, which is called *S'abdânuśâsanaṃ*, no reliable copies seem to have been found. Opinions are divided in regard to the S'âkaṭâyana grammar of which manuscripts have come to light, and it is stated to be a later redaction, though doubtless containing matter from the old S'âkaṭâyana.[4] Colebrooke says[5] that Vôpadêva cites it in his *Kâmadhênu* as the work of Abhinava S'âkaṭâyana.[6]

But much light is thrown on the subject by the statements in the *Munivaṃśâbhyudaya*, written, in the reign of Chikka Dêva Râjâ of Mysore (1672 to 1704), by Chidânanda kavi, who afterwards became the pontiff of S'ravaṇa Belgoḷa under the usual title of Chârukîrtti Paṇḍita Dêva. According to this authority the existing grammar was the work of S'âkaṭâyana the chief disciple of Aviddha-karṇa

[1] I-tsing, a Buddhist who came to India from China in 673 A.D: to learn Sanskrit, and who remained in this country for about 18 years, studying at Nâlanda and other great colleges, has left an excellent account in Chinese of this system of education. See Max Müller's *India: what can it teach us?* pp. 211, 344, 346.

[2] "We have proof that Pâṇini was not the *inventor* of the grammatical system preserved in his work, though he improved the system of his predecessors and made his own additions to it." Goldstücker, *Pâṇini*, p. 115.

[3] [In Sanskrit alphabetical order] Âpis'ali, Kâs'yapa, Gârgya, Gâlava, Châkravarmaṇa, Bhâradvâja, S'âkaṭâyana, S'âkalya, Sênaka, Sphôṭâyana, and those designated by the collective appellation of eastern and northern grammarians. *ib.* p. 90.

But as regards the latter, Dr. Burnell seems right when he says "it is impossible generally to translate this name (prâñchaḥ in Pâṇini) any longer by 'eastern grammarians' and the only satisfactory rendering is 'former grammarians.' Pâṇini does occasionally use the ambiguous term prâñch in a geographical sense, but only when the words he refers to are geographical. In the sûtras where he mentions the grammatical doctrine of the prâñchaḥ, the Commentators (*e. g.* the Kâs'ikâ vṛitti) always explain the word prâchâṃ by prâchâm âchâryâṇâṃ matêna. *Aindra Grammarians*, p. 25.

[4] Professor Bühler gave an account, in 1863, in *Orient und Occident*, of the *Chintâmaṇi*, a commentary on S'âkaṭâyana, according to which Pâṇini's work would appear to be simply "an improved, completed, and in part remodelled edition" of that of S'âkaṭâyana. Weber's *Hist. Ind. Lit.*, p. 217.

Professor Goldstücker, in 1870, was in doubt about it. See Burnell, *op. cit.* p. 7.

Professor Kielhorn, in 1887, remarking on S'âkaṭâyana being quoted in the *Mahâbhâshya*, says:—"The grammar of the old S'âkaṭâyana must have been lost in very early times, for, so far as I know, there is no reference to it in any grammatical work later than Pâṇini." *Ind. Ant.* xvi, 102. And in 1886, having shown that Hêmachandra quotes S'âkaṭâyana, added, "who, of course, has nothing to do with the old S'âkaṭâyana." *ib.* xv, 182.

S'âkaṭâyana is also quoted in the *Gaṇaratna-mahôdadhi* of Vardhamâna. Goldstücker's *Pâṇini*, p. 177. Vardhamâna composed his work in Saṃvat 1197, corresponding to A.D. 1140. See Professor Eggeling's preface to the work, p. vi.

Dr. Burnell, in 1875, says,—"As regards the grammar now known as S'âkaṭâyana's, it is not difficult to prove of its present state—(1). That it is more recent than Jinêndra's grammar; and therefore, *a fortiori* (2). More recent than Pâṇini—as was first seen by Dr. Rost. But yet (3). That it represents the doctrine taught by the real S'âkaṭâyana, as quoted by Pâṇini and others. *Aind. Gram.* p. 97. It is very unlikely that the real S'âkaṭâyana grammar is still in existence. *ib.* p. 103.

[5] *Essays*, vol. II, p. 42.

[6] The manuscript I have describes him as S'rutakêvali-dês'îyâchârya-S'âkaṭâyana, that is, the âchârya who was in part or almost a S'rutakêvali. The first to bear this title was Kuṇḍakuṇḍâchârya, from whom the name Dês'îya descended to the whole gaṇa as its designation.

Padmanandi,[1] also called Kaumâra-dêva,[2] not to be confounded with Padmanandi also called Kunda-kundâchârya and Umâsvâti, than whom he was later. S'âkatâvana not onlv wrote the grammar but also a gloss thereon called *Amôgha-vritti.*

The following is the account in the original :—

â muni nija-buddhi-Mandaradim śrutada mahâ-vârddhiya mathisi ।
prêma-yaśô-Lakshmi verasu vyâkarana-mahâmritôddhârav esegida ॥

vara-S'abdânuśâsanava rachisi y-adak uru-S'âkatâyana-vesara- ।
v oredan Amôgha-vrittiya padinentu-sâvirada-grantha-saṅkhyeyoḷu ॥

lôka-vikhyâtan â S'âkatâyana-muni vyâkaranada sûtravanu ।
sâkalya-vritti-samanvita rachisi y-anêka-punyavan ârjjisidanu ॥

Mandara-dhîran Aviddha-karnnada Padmanandi-siddhânti-chakrêśa ।
and âtma-padaviya S'âkatâyana-muni-vrindârakanig ittan olidu ॥

'That muni, churning the great ocean of the *śruta* (or revealed truth) with the Mandara mountain of his own understanding, began to uplift (or restore, therefrom), along with the loved Lakshmî of fame, the best nectar of grammar. Having composed the excellent S'abdânuśâsanam, to it (is) the name of the great S'âkatâyana, he declared, the Amôgha-vritti, 18,000 verses in extent. That world-famed S'âkatâyana-muni, having composed the sûtras of the grammar, together with the complete vritti, acquired a variety of merit. Then Aviddha-karna Padmanandi siddhânti-chakrêśa, firm as mount Mandara, approving of him, gave his own rank (or office, as head of the gana) to S'âkatâyana, the revered among munis'.

In regard to the origin and labours of S'âkatâyana there is also the following verse in Sanskrit, said to be taken from the *Amôgha-vritti-pañchikâ* or commentary on the Amôgha-vritti.

Gaṅgâ-saṅga-pavitra-jaitra-S'akata-sthâniya-chûdâmanau
yasmin śrî-S'akatâtmajê krita-kripê Gîrvvâna-vânî-manih ।
śumbhad-vyâkaranôru-vajra-phalakôllêkhî-kritas santatam
jîyât sa S'ruta-kêvalîva sakalâṅgâṅgâṅgabâhyârtha-vit ॥

'Head-jewel of the victorious town of S'akata, (which is) purified by contact with the Ganges, the son of S'akata (*i. e.* S'âkatâyana), being a benefactor, cut (or engraved) the gem the Sanskrit language with the large table diamond his splendent grammar, may he ever prosper, equal to a S'rutakêvali in knowledge of the meaning of all the *aṅgâṅga* and *aṅgabâhya*.'

The later commentary on S'âkatâyana, called *Chintâmani*, was written by Gaṅgêśa, see p. 9 of present text, but in a manuscript I have he styles himself Yaksha-varmmâ.[3]

Another early Jaina Sanskrit grammar of great reputation is the *Jainêndra* of Dêvanandî, better known by his popular name of Pûjyapâda, and who is also designated Jinêndra-buddhi. He was,

[1] *Aviddha-karna,* with unbored ears. According to the accounts given of him he was such a marvellous prodigy from the time of his birth that he took *dîkshâ* when only seven years of age. Hence the reason for his ears not being bored.

[2] Inscription at S'ravana Belgola, No. 40.

[3] The colophon ends thus:—

Syâdvâdâdhipa-S'âkatâyana-mahâchâryya-pranîtasya yâ
s'abdânâm anus'âsanasya mahatî vrittis samagrihyatâm ।
prêkshâti-kshama-Yakshavarmma-rachitâ vrittir llahîyasy asau
s'rî-Chintâmani-sambitâ vijayatâm â-chandra-târam-bhuvi ॥

besides, the author of a Nyâsa or commentary on Pâṇini called *Pâṇini-śabdâvatâra*, *Kârikâ-vṛitti*, and other works. His period was the latter half of the 5th century A.D., as he is stated in an inscription[1] to have been the preceptor of the Gaṅga king Durvvinîta, who ruled the Mysore country from 478 to 513 A.D.[2] He is included among the eight original authorities for Sanskrit grammar,[3] as enumerated in the following verse, which is by Vôpadêva, a grammarian of the 12th century, belonging perhaps to Dêvagiri in the Dekhan.

Indraś Chandraḥ Kâśakritsn-Âpiśali S'âkaṭâyanaḥ |
Pâṇiny-Amarâ-Jainêndrâ jayanty asht-âdi-śâbdikâḥ ||[4]

Jainêndra, the name of the work, is through some misconception given as the name of the author, but there is no doubt whatever as to who is intended.

A commentary on the Jainêndra, called *Jainêndra-vyâkaraṇa-mahâvṛitti*, was written by Abhayanandi, and one called *S'abdârṇava-chandrika*, by Sôma-dêva in 1205 A.D.[5] From inscriptions we learn that Sôma-dêva was Abhayanandi's disciple and had another name Sakalachandra.[6]

Coming down to more recent times, there is the *S'abdânuśâsanam*, or Sanskrit grammar of Hêmachandra,[7] a renowned Jaina who lived at Gujarat in the latter half of 12th century A.D. in the time of the prince Kumârapâla. His Prâkrit grammar is said to form the eighth book of his great treatise above named, and he was also the author of important vocabularies and other works.

The form in which the grammatical precepts of these ancient sages are set forth is that of sûtras or aphorisms, composed in great part of abbreviations and arbitrary symbols, the whole condensed to the utmost degree, so much so that the saving of half a short vowel in the construction of a sûtra was said to produce as much joy as the birth of a son. The obscurity of the sûtras of Pâṇini, without their accompanying gloss or commentary, justified the remark of Sir William Jones, who pronounced them to be "dark as the darkest oracle." Colebrooke, too, says—"The apparent simplicity of the design vanishes in the perplexity of the structure. The endless pursuit of exceptions and limitations so disjoins the general precepts, that the reader cannot keep in view their intended connexion, and mutual relation. He wanders in an intricate maze, and the clew of the labyrinth is continually slipping from his hands."[8]

But the advantages of the system have been well stated by Professor Ballantyne. "It is a great mistake," he observes, "to suppose that the marvellously condensed grammar of Pâṇini is designedly obscure. The charge of intentional obscurity might with equal reason be brought against the Bino-

[1] The Hebbûr plates, not yet published, which, in connection with Durvvinîta, contain the following statement:—*S'abdâvatâra-kâra-Dêva-bhârati-nivaddha-bṛihat-pathaḥ*, "Restricting himself to the path of greatness though the instruction of the divine who was the author of the *S'abdâvatâra*."

[2] See *Journal R. A. S.* for 1890, p. 252.

[3] Colebrooke's *Essays*, vol. II, p. 6. Professor Kielhorn, who, from his remarks, seems rather prejudiced against the *Jainêndra*, states that "taken as a whole, it is a copy of Pâṇini, pure and simple" but that it abbreviates the rules to the utmost. *Ind. Ant.* x, 76. Dr. Burnell says that Jinêndra (as he in mistake calls him) has improved on Pâṇini. *Aind. Gram.* p. 98.

[4] *ib.* p. 1.

[5] *Ind. Ant.* x, 75. If from the quotations there given we are to understand that Guṇanandi was the same as Pûjyapâda, Guṇanandi according to inscriptions at S'ravaṇa Belgoḷa was the disciple of the celebrated Umâ-vâti, author of the *Tattvârtha sûtra*. Inscriptions at S'ravaṇa Belgoḷa, Nos. 40, 43, 47, 105.

[6] *ib.* No. 47.

[7] Regarding this work Professor Kielhorn says, "Hêmachandra has copied S'âkaṭâyana." *Ind. Ant.* xvi, 27.

[8] On the Sanskrit and Prâkrit Languages, *Essays*, vol. II, p. 11.

mial Theorem, which Newton assuredly never intended as an enigma. To take a simple illustration :—think how hard it is to carry in one's memory the arithmetical rule for the extraction of the cube root, or even of the square root. Yet how easy it is to remember the algebraical formula $(a+b)\times(a+b)=a^2+2ab+b^2$, from which the rule for the extraction of the square root may at any time be re-derived with perfect certainty. Analogously,.... how easy it is for the Hindu to remember the formula of Pâṇini—like the *Propria quæ maribus* of our fathers :—and such an appeal to the *memoria technica* decides the question, without book, both for one's self and for others competent to have an opinion."

In this form, in which have been handed down the fundamental principles of various branches of Hindu learning as communicated by the sages of antiquity, and which are often believed to have been directly inspired by the gods,—in this time-honoured form, regarded as specially appropriate to the science of grammar, has the author of the elaborate work now before us concentrated the grammatical rules relating to the Karṇâṭaka or Kannaḍa language, the so-called Canarese of Europeans. In this undertaking he had a predecessor in Nâgavarmmâ, who wrote his *Karṇâṭaka Bhâshâ Bhûshaṇam* at the beginning of the 12th century. Both these works, besides being in the form of sûtras, are in Sanskrit, thereby commending themselves and the language they treat of to Hindu pandits, as conforming to the highest orthodox standards of scholarship. In each case the sûtras are expanded in vṛittis, also in Sanskrit, and illustrated by prayôgas or examples. But the grammar of Nâgavarmmâ,[1] though very complete and handy, is not so elaborate and exhaustive a work as the present, which may be claimed as being to Karṇâṭaka what Pâṇini is to Sanskrit, while in its further expansion in a vyâkhyâ or commentary, in which all the objections of critics are anticipated and replied to, it also emulates the celebrated *Mahâbhâshya* of Patañjali. The date of its completion, as given at the end of the work, corresponds with 1604 A.D. It is thus, from its period, not an antique treatise dealing with archaisms and obsolete terms, interesting as a literary monument though of little practical value now, but has the advantage of treating of the whole range of the language down to the modern period, and its rules are such as apply to the present time.

In calling it *S'abdânuśâsanaṃ* our author has adopted a recognized name for an authoritative work on grammar, specially, as would appear from the examples of S'âkaṭâyana and Hêmachandra, affected by the Jains. And although the rules are in sûtras, the arrangement is not so artificial as Pâṇini's, but follows the simpler and more natural one of the *Kâtantra* and the *Kaumudis.*

S'âkaṭâyana's *S'abdânuśâsanaṃ* consists of four Adhyâyas, each containing four Pâdas : the total number of sûtras is 3,236, equal in extent to 700 ślôkas.[2] Pâṇini's *Ashṭâdhyâyî* contains eight Adhyâyas, each subdivided into four Pâdas ; the total number of sûtras is 3,996.[3] The words *atha S'abdânuśâsanaṃ* &c., were prefixed to Pâṇini's sûtras by Patañjali (see p. 9 of present text), to bring them, it is said, into conformity with the usage prevailing in the sûtra period.[4] Pûjyapâda's *Jainĉndra-vyâkaraṇa* is in five Adhyâyas, each containing four Pâdas : the total number of sûtras is apparently

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[1] The *Karṇâṭaka Bhâshâ Bhûshaṇaṃ*, never before printed, was published by me in 1884. It contains 280 sûtras, arranged in 10 parichchhêdas. The names of these are—1. Saṃjñâ-vidhânaṃ, 2. Sandhi-vi., 3. Vibhakti-vi., 4. Kâraka-vi., 5. S'abda-rîti-vi., 6. Samâsa-vi., 7. Taddhita-vi., 8. Âkhyâta-niyama-vi., 9. Avyaya-nirûpana-vi., 10. Nipâta-nirûpana-vi.

[2] The manuscript in my possession called *Shaṭ-sûtra S'abdânus'âsanaṃ*, contains Dhâtu-pâṭha, Sûtra-pâṭha, Gaṇa-pâṭha, Uṇâdi-vṛitti, Paribhâshâ and Liṅgânus'âsanaṃ. At the end of the Sûtra-pâṭha is the following âryyâ vṛittaṃ :—

gaṇanêyaṃ sûtrâṇâṃ anushṭubhâm arttha saptama s'atîha I
trîṇi sahasrâṇi s'atê dvê shaṭ-triṃs'ach cha yôgânâṃ II

[3] See Sir M. Monier-Williams' *Indian Wisdom*, p. 173. "As regards the text of Pâṇini, there is every reason to believe that it is better preserved than any other text except those of the Vedic collections." Burnell's *Aind. Gram.* p. 106.

[4] *Ind. Ant.* xviii, 128.

3,712.[1] Hêmachandra's *S'abdânuśâsanam* is in eight Adhyâyas, subdivided into Pâdas.[2] His Prâkrit grammar formed the eighth book of the work.[3]

Bhaṭṭâkalaṅka Dêva's *Karṇâṭaka-S'abdânuśâsanam*, herewith now published, contains four Pâdas, and the total number of sûtras is 592; equal, the author states, to 101 anushṭup ślôkas (*dvi-navaty-uttara-pañcha-śata-sûtrâtmakam pâda-chatushṭaya-viśishṭam êkôttara-śatânushṭup-ślôka-saṅkhyâ-pramitam*). The latter method of stating the total number of letters is very ancient, for we have the evidence of I-tsing in the 7th century of its being applied to Pâṇini.[4]

The motives which led our author to undertake the work are described in his Introduction, of which a brief summary is given in English at the end of it. His principal aim seems to have been to bring to the notice of the learned the claims of the Karṇâṭaka language and to promote its cultivation, along with precision and elegance in the use of it. In short, to revive the glories of the brilliant age of Kannaḍa literature which had been associated with the Jaina supremacy under the Gaṅga and Hoysaḷa dynasties of Mysore.

The origin of Speech and the causes of the diversity of Languages are explained by him in conformity with the views of the Jains and with such light as his own speculations could throw on the subject. He grasps the fundamental idea that all languages have diverged from one common Speech, which was divine in its origin, resembling at its birth no more than the inarticulate sounds of nature, but acquiring in its transmission from human lips both articulation and distinctiveness.

Under the head of languages he specifies those of Karṇâṭaka, Ândhra, Magadha and Mâlava, but extends the term to embrace all the varieties of speech of men and gods. He further states that there are recognized eighteen great languages (*mahâbhâshâḥ*) and seven hundred inferior languages (*kshullaka bhâshâḥ*). These views it is unnecessary to dwell upon at greater length.

But a more interesting topic is his vindication of the claims of the Karṇâṭaka language. The objection is raised by a supposed critic that the language of the Kârṇâṭikas is not, like Sanskrit, a language celebrated in all countries, employed in all sciences, and accepted by all the learned. As a speech of illiterate people (*pâmarâṇâm*) it needs no rules to be formulated for its use. In fact it is not a suitable subject for an author to select. He should take for his theme what is acceptable to the learned, pleasing to the mind, and will add to his fame. Such, the writer of the present work replies, is his very intention. For in whatever respects Sanskrit is deserving of a critical study in just the same is the Bhâshâ or vernacular language deserving. If not, how could it form part of the body of divine Speech? Moreover, its grammar has been treated of by venerable worthies before, and their example therefore it is permissible to follow. Nor is it (Karṇâṭaka), he continues, a language unused for literary purposes, or that can boast of no literature. For in it was written the great work called *Chûḍâmaṇi*, containing 96,000 verses, a commentary on the Tattvârtha mahâśâstra:[5] besides works on

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[1] *ib.* x, 76. [2] *ib.* xv, 181.

[3] Weber's *Hist. Ind. Lit.* 227. It has been edited by Professor Pischel. *ib.* 321.

[4] According to I-tsing the second grammatical work studied is called Sûtra. It is the work of Pâṇini, and contains 1,000 s'lôkas. The third is Dhâtu. This consists of 1,000 s'lôkas. Then follow three Khilas, namely, (1) Ashṭadhâtu, consisting of 1,000 s'lôkas; (2) Mancha, consisting of 1,000 s'lôkas; (3) Uṇâdi, consisting of 1,000 s'lôkas. See Max Müller's *India: what can it teach us?* p. 343—4. The translation in each case should evidently be, as above, "equal in extent to" so many s'lôkas.

[5] It will be shown farther on that this is a work of not later than the 6th century A.D.

śabdâgama, yuktyâgâma and paramâgama ; as well as numberless books of poetry, the drama, rhetoric and the fine arts. It is thus entitled to the notice of the greatest scholars, if only for the excellence of its authors. And, moreover, as the unlearned may corrupt the language through ignorance, it is desirable alike for them and for the learned that the rules of its grammar should be precisely laid down.

It has already been stated that Nâgavarmmâ, early in the 12th century, wrote a grammar of the Kannaḍa language in Sanskrit sûtras, called the *Karṇâṭaka Bhâshâ Bhûshaṇam*. But he had also written one (the first so far as we know) called *S'abda-smṛiti* in Kannaḍa verses, also called sûtras, which forms the first *adhikarana*[1] of his *Kâvyâvalôkana* or treatise on the art of poetry, and which, from the titles of the sections, given at foot, it will be seen corresponds very nearly with the other. It was probably written first, as it is quoted in the Bhâshâ Bhûshaṇam.

After Nâgavarmma's the principal standard grammar of the Kannaḍa language is the *S'abdamaṇi-darpaṇa*[2] of Kêśirâja or Kêsava, who wrote it in the latter half of the 12th century. It is composed in Kannaḍa verses, which yet are called sûtras, and which are accompanied by a gloss and examples also by the author. The heads of the chapters, as given in the note below,[3] will show how closely he corresponds with Nâgavarmmâ and in what points he has gone beyond him.

The authorities quoted by Nâgavarmmâ in his grammar and mentioned by name are,—Guru Hampa Dêva, Nayasêna, Haripâla, and Guṇavarmma-kavi, whom he styles Bhuvanaika-vîra. Those quoted and named by Kêśirâjâ are,—Gajaga, Guṇanandi, Manasija, Asaga, Chandra-bhaṭṭa, Guṇa-varmmâ (whom he describes as the author of Harivaṃśa), S'rîvijaya, Honna, Hampa, and Sujanôttaṃsa. He also refers generally to the *purâtana kavi* or old poets. Of these various writers, Hampa is the same as Pampa, who composed the *Vikramârjuna-vijaya* in 941 A.D. Nayasêna wrote the *Dharmmâ-mṛita* in 1115. Guṇanandi seems to be given as a name of Pûjyapâda (see above, p. 3). Honna is the same as Ponna, who wrote the *S'ânti Purâṇa* in about 950. Sujanôttaṃsa, we learn from an inscription at S'ravaṇa Beḷgoḷa, was the cognomen of a poet named Boppaṇa paṇḍita, who lived in about 1180. They were, it will be observed, all Jains, as of course were Nâgavarmmâ and Kêśirâjâ. In fact Jains were the only cultivators of the vernacular language down to mediæval times.

Such then, passing over the several works that existed on *alaṅkâra* or prosody, (of which one of the earliest and most important was the *Kavirâjamârga*) were the formal grammars, so far as known to us, that had been compiled before the time of the present treatise. But it was the ambition of our author Akalaṅka to produce an original independent work which should be a final standard authority. This is evident from his describing it as *svôpajña-S'abdaśâsanaṃ* (p. 1), the very same term that he applies to Pâṇini's grammar (p. 267). The wide range from which he derived materials for his undertaking is evident from the following list of authorities and works named by him.

[1] It contains 6 *prakaraṇas*, as follows :—1. Saṃjñâ-prakaraṇaṃ; 2. Sandhi p.; 3. Nâma p.; 4. Samâsa p.; 5. Taddhita p.; 6. Âkhyâta p.

[2] Published first at Bangalore, and subsequently, edited by the Rev. F. Kittel, at Mangalore, with a modern commentary.

[3] These are 8 sandhis, named respectively,—1. Sandhi s; 2. Nâma s ; 3. Samâsa s ; 4. Taddhita s ; 5. Âkhyâta s ; 6. Dhâtu s ; 7. Apabhraṃs'a s ; 8. Avyaya s. At the end is added a vocabulary, called Prayôga sâra, of some uncommon words.

List of authorities named.

Akalaṅka, p. 13.
Âchâryâḥ, 106, 267.
Bhagavân, 6, 24, 42.
Bhâshyakâraḥ, 223.
Darpaṇakâraḥ, 43, 230.
Darpaṇakṛitaḥ, 43, 101, 142, 154, 155.
Dêvanandî, 17, 91, 138, 175, 231.
Gaṅgêśa, (author of Chintâmaṇi), 9.
Guṇanandî, 103.
Kêśava, 69, 99.
Kêśirâjâ, 24, 68.
Mahataḥ, 26.
Nâgavarmâ, 10, 71, 230.
Nibandhanakâraḥ, 47.
Nṛipatuṅga, 161, 194.
Nyâsakâraḥ, 12, 47, 223.
Padmanandy-âçhârya, 6.
Pâṇini, 12, 17, 95, 151, 212, 213, 231, 237, 267.
Paramâgama-sûtrakâraḥ, 223.
Patañjali, 9, 12, 22, 106.
Prâchaḥ, 20, 60, 175, 227, 275.
Prâñchaḥ, 61, 66, 179.
Pravachanakâraḥ, 12.
Pûjyapâda, 12.
Pûrvâchâryâḥ, 6, 13, 22, 28.
Pûrvê, 277.
S'âkaṭâyana, 94, 95, 151, 212, 230, 231, 242, 249, 268.
Samantabhadra, 4.
Sarvavarmâ, 94, 95, 231.
S'ikshâkâraḥ, 47.
Tantrakâraḥ, 2.
Umâsvâti-pâdâchârya, 7.
Vaiyâkaraṇa, 229.
Vâmana, 80.
Vârttikakâraḥ, 12.
Vidyânanda, 4 (author of Âpta Mîmâṃsâlaṅkâra).

Of these, Dêvanandî and perhaps Guṇanandî are the same as Pûjyapâda; Darpaṇakâra and Darpaṇakṛita are the same as Kêśava or Kêśirâjâ, the author of the S'abdamaṇidarpaṇa; Padmanandi is the same as Umâsvâti; Paramâgama-sûtrakâra is Pampa; Tantrakâra is perhaps the same as Sarvavarmâ, the author of the Kâtantra; Vâmana is the author of the Kâśikâ-vṛitti; Vârttikakâra is no doubt Kâtyâyana. Those indicated in the terms *âchâryâṇâṃ*, *bhagavân*, *mahatâṃ*, *prâchâṃ*, *prâñchaḥ*, *pûrvâchâryaiḥ*, *pûrvêshâṃ* are predecessors that cannot easily be identified. Akalaṅka was probably the victor over the Bauddhas in 855. Gaṅgêśa was the author of Chintâmaṇi, a commentary on S'âkaṭâyana. Nṛipatuṅga was one of the Râshṭrakûṭa kings, and had the title Amôgha-varsha; he reigned from 814 to 867 A.D., and was the author of Kavirâjamârga and other works.

List of books named.

Amôgha-vṛitti, p. 81, 82.
Âpta-mîmâṃsa, 233.
Âpta-mîmâṃsâlaṅkâra, 4
Bauddha Kârikâ, 5.
Bhâshâ-bhûshaṇa, 10.
Bhâshya, 224, 231.
Chintâmaṇi, 9.
Chûḍâmaṇi, 6.
Darpaṇa, 159.
Jainêndra, 17, 230, 237.
Kârikâ, 5.
Kâśikâ, 27.
Kâtantra, 10, 12, 45, 60, 62, 95, 151, 154, 164, 171, 229, 230, 232, 236, 237, 242, 248.
Mahâbhâshya, 9.
Mahâ Purâṇa, 6.
Nyâsa, 165, 223, 224, 225, 231.
Pâṇinîyaṃ, 230, 231, 267.
Paramâgama, 10, 11.
Paramâgama-sûtra, 223.
Pratyâhâra-śâstra, 10.
S'abdânuśâsanaṃ, 116.
Sârasvata, 10.
Syâdvâda, 7.
Tattvârtha-mahâśâstra, 6.
Tattvârtha-ślôka-vârttikâ, 223, 2[illegible]

Amôgha-vṛitti is the commentary on S'âkaṭâyana's grammar, by himself, already mentioned above, p. 2. Bhâshâ-bhûshaṇa is the grammar by Nâgavarmmâ previously referred to. Chintâmaṇi is Gaṅgêśa's commentary on S'âkaṭâyana. Chûḍâmaṇi is described as a commentary on the Tattvârtha-mahâ-śâstra; from an inscription at S'ravaṇa Beḷgoḷa[1] we learn that its author was S'rîvarddha Dêva and that he was eulogized by Daṇḍin; as the latter is assigned to the 6th century A.D.,[2] S'rîvarddha Dêva must have lived then or before, a fact which furnishes important evidence as to the early period at which Kannaḍa was cultivated for literary purposes.

There are, besides, a great number of quotations from authors unnamed. Of these a few have been traced as follows :—

nayanadoḷam, &c. quoted p. 48 ; from Ranna's *Sâhasa-Bhîma-Vijaya.*
śrî-ramâ-naṭi, &c. quoted pp. 78, 192 ; from Rudra Bhaṭṭa's *Jagannâtha-Vijaya.*[3]
avadharipudu, &c., avadhâraneya, &c. quoted p. 104 ; from Kêśirâja's *S'abdamaṇidarpaṇa.*
śrî-kêḷi-nilayam, &c. quoted p. 161 ; Laṅkâdhîśana, &c. quoted p. 192 ; from Nâgachandra or Abhinava Pampa's *Râmachandra-charita-purâṇa.*
mada-mâtaṅga, &c. quoted p. 221 ; from Nêmichandra or Kavirâja-kuñjara's *Lîlâvati.*
mum Bisajôdbhavam, &c. quoted p. 226 ; from Aggala's *Chandraprabha Purâṇa.*
arasaroḷ elagê, &c. quoted p. 122, is also quoted in Nâgavarmma's *Chhandô 'mbudhi.* It is taken (according to Mr. Kittel) from Îśvara kavi or Abhinava Kêśirâja's *Kavi-jihvâ-bandhana*, and must therefore be a later interpolation in the Chhandas, as even Kêśirâja is later than Nâgavarmmâ.
enitt, enitt, &c. quoted p. 149, is also quoted in Nâgavarmma's *Karṇâṭaka Bhâshâ Bhûshaṇam*, where it is attributed to Guṇavarmma-kavi Bhuvanaika-vîra. Guṇavarmma is praised by Nayasêna and is therefore earlier than 1115.
agadara manaman, &c. quoted p. 286, is also quoted in an old work called *Nîti-sâra*, but whence derived is not known.

Why, it may very naturally be asked, was a work of such magnitude and authority as this grammar never before published or used for reference by scholars in the language. The answer, there is too much reason to fear, must be that it was neglected through sectarian prejudice, which is specially bitter against the Jains. Similarly, in regard to Pâṇini, it is remarked by Goldstücker, that ' no amount of scholarship could have ensured him the position he holds in the ancient literature if he had been a professor of the Buddhistic creed.'[4] Such feelings however are bound to give way under modern influences, at least so far as regards literary matters, especially now that the great excellence of the Jaina works for linguistic purposes is beginning to be recognized.

Nothing of the comparative method is of course to be looked for in a Hindu work of this kind, but a glance may be permitted to the grammars of the sister languages, Telugu and Tamil. They

[1] *Inscriptions at S'ravaṇa Beḷgoḷa, Intro.* p. 44; *Journal R. A. S.* for 1890, p. 252 ff.

[2] Weber's *Hist. Ind. Lit.*, p. 213.

[3] Rudra Bhaṭṭa's work has been assigned to a date some 85 years later than the present one, and a particular story is related in confirmation (see Intro. to my edition of *Karṇâṭaka Bhâshâ Bhûshaṇam*, pp. 31, 32). Hence there is a difficulty in reconciling this quotation with the alleged date, and there is no reason to suspect that it is an interpolation, except that the quotation in both places is the same. But in the first, the vyâkhyâ is carried on with remarks on the special phrases it is intended to illustrate. Further investigation is necessary therefore before the date assigned to the *Jagannâtha-Vijaya* as above stated can be accepted.

[4] *Pâṇini*, p. 129.

evidently include no treatise precisely like the present one is for Kannaḍa. The following is some of the information available on the subject. Dr. Caldwell says— "The earliest writer on Telugu grammar is said to have been a sage called Kaṇva, who lived at the court of Ândhra Râya, the king in whose reign Sanskrit is said to have been first introduced into the Telugu country. .. Kaṇva's work, if it ever existed, is now lost; and the oldest extant work on Telugu grammar (which is composed, like most Telugu grammars, in Sanskrit) was written by a Brahman named Nannayya Bhaṭṭa, or Nannappa, who .. lived in the reign of Vishṇu-vardhana, a king of the Kaliṅga branch of the Châlukya family, who reigned at Rajamaudry .. in the beginning of the 12th century A.D. Appa kavi, who ranks next to Nannayya Bhaṭṭa as a grammarian, wrote his commentaries not in Sanskrit, but in Telugu verse.[1]

"The sage Agastya occupies in Tamil literature a place of still greater eminence and importance than that of Kaṇva in Telugu." The formation of the Tamil alphabet was, according to tradition, the work of Agastya, as well as the first treatise upon Tamil grammar. "Portions of the treatise on grammar attributed to him exist, but their authenticity is not generally admitted .. Next to the fabulous Agastya .. we may perhaps place the author of the Tolkâppiyaṃ (Tam. *tol*, ancient; Sans. *kâvya*, poem), or ancient book .. The Tolkâppiyaṃ is generally admitted to be the oldest extant Tamil grammar .. It is traditionally asserted that the author of this treatise embodied in his work the substance of Agastya's grammatical elements."[2] Dr. Burnell says—"Like all classical Tamil works, this grammar has a preface by a contemporary of the author, in this case one Paṇambaraṇ, who certifies that the *aindira-niṛainda-tolkâppiyaṃ*, *i. e.* Tolkâppiyaṃ full of the Aindra (system), was read in Pâṇḍiyaṇ's (*i. e.* the Madura king's) assembly, and approved by Adaṇkoṭṭâśâṇ. The author, Tolkâppiyaṇ, was a Buddhist or Jain, and is unquestionably one of the oldest Tamil authors. The earliest commentator on this grammar, Naśśinârkkiṇiyar, was also originally a Buddhist, but became a convert to the S'aiva doctrine. It is thus impossible to put the original text much later than the 8th century; for by the 10th century the whole Pâṇḍiya kingdom had fallen under the orthodox Chôḷas."

"But Tolkâppiyan's treatise has long been superseded by the popular Nannûl. Little is known about the origin of this work; the introduction proves the author to have been a Jain, and he dedicates it to somebody named S'ivagaṅgan; who is said to have been a petty chieftain near Madura, and who therefore probably lived after the fall of the old Pâṇḍiya kingdom in the 14th century. Had there been a Pâṇḍiyan the author would have certainly dedicated it to him. He also mentions his own name—Pavaṇandi—and says that he was the son of Sanmadi-muni and that he lived in a town called S'anagai, which has not been traced. It is very unlikely that this treatise is more than five hundred years old, but it is *the* Tamil grammar. It is much more technical than Tolkâppiyan's work and has far more Sanskrit in it."[3]

As compared with the standard Kannaḍa grammars, the following encomium by Dr. Burnell on one of them is equally applicable to the others, which had not been made public at the time that he wrote:—"The great and real merit of the S'abdamaṇidarpaṇa is that it bases the rules on independent research and the usage of writers of repute; in this way it is far ahead of the Tamil and Telugu treatises, which are much occupied with vain scholastic disputations."[4]

Bhaṭṭâkalaṅka Dêva, the author of this Karṇâṭaka-S'abdânuśâsanaṃ, was, we learn from statements at the end of the work, a disciple of Akalaṅka Dêva, who was the guru enthroned of the

[1] *Gram. Drav. Lang.* Intro. p. 123. [2] *ib.* pp. 126, 127. [3] *Aind. Gram.* pp. 8, 55. [4] *ib.* p. 58.

Jaina establishment at Saṅgîtapura, a Sanskrit translation of Hâḍuvaḷḷi, the name of a village situated in South Kanara, 12 miles east of Batukala.[1] The Saṅgîtapura maṭha is one of those over which the Jaina high priest of S'ravaṇa Beḷgoḷa claims authority.[2] And the particulars given in the present work show that Akalaṅka belonged to the Kuṇḍakundânvaya of the śrî-Mûla-saṅgha, was a member of the Pustaka-gachcha of the Dêśîya-gaṇa, and a regular descendant from Chârukîrtti Paṇḍita (a designation of all the S'ravaṇa Beḷgoḷa gurus), who among other titles had that of 'preserver of the life of Ballâla Râya.' The reference may be to a circumstance mentioned in an inscription,[3] in which we are informed that when Ballâla Râya was through severe illness as if among the dead, the Chârukîrtti of that period, named Siṃhanâryya, restored him quickly to health.

Where Bhaṭṭâkalaṅka composed his work does not appear, but his intimate acquaintance with both Sanskrit and Kannaḍa is abundantly evident, even if it were not expressly stated that he had 'completely crossed over the ocean of the grammar' of both these languages. He is also said to have on many occasions defended the Jina faith in royal assemblies.

As already stated, the work is in four Pâdas. The main subjects treated of in each are—

Pâda I. The alphabet.
Definition of technical terms ; avyayas ; sandhi ; nipâtas.
II. Gender ; tadbhavas ; *sup* or case affixes.
III. Compound words, their formation ; uses of personal pronouns ; of the singular and plural numbers and numerals ; taddhitas.
IV. Verbs and *tiṅ* affixes.

The general arrangement therefore more resembles what has been called the natural system of the older grammars and the Kaumudî simplifications of Pâṇini than the highly artificial system of the latter. There are touches of humour here and there which tend to relieve the scientific severity of the subject. Considered as a whole, the work is one of the greatest interest and importance for the study of the Kannaḍa language, and an enduring monument to the erudition of the author. That it may fulfil the end desired by him of promoting that study is also the fervent wish of the present editor.

1 See Buchanan's *Travels*, ch. xv. 2 See *Inscriptions at S'ravaṇa Beḷgoḷa*, No. 141. 3 *ib.* No. 105.

P.S.—Since the above was written, another quotation has been traced, namely :—
tani-vannaṃ, &c., quoted under sûtra 442 ; from Aṇḍeya's *Kabbigara Kâva*, a work of special interest on account of its being expressly composed in achcha-Kannaḍa.

THE LITERATURE OF KARṆAṬAKA.

It is proposed here to give a summary of such information as we now possess regarding the literature of the Karṇâṭaka country and language, a subject of which our knowledge was, until recently, very limited.[1] A similar essay was made in my Introduction to Nâgavarmma's *Karṇâṭaka Bhâshâ Bhûshaṇam*, published in 1884, but subsequent researches have added considerably to what was then known of the matter, especially with reference to the earliest and on that account most interesting period.[2] The present publication therefore seems specially appropriate as the medium through which to record in a more permanent form the various important particulars that have now been gathered.

As Bishop Caldwell remarks,—"The term Karṇâṭa or Karṇâṭaka is said to have been a generic term, including both the Telugu and Canarese peoples and their languages, though it is admitted that it usually denoted the latter alone, and though it is to the latter that the abbreviated form Kannaḍa has been appropriated .... The use of the term is of considerable antiquity, as we find it in Varâhamihira at the beginning of the fifth century A.D. Târanâtha also mentions Karṇâṭa. The word Karṇâṭa or Karṇâṭaka,[3] though at first a generic term, became in process of time the appellation of the Canarese people and of their language alone, to the entire exclusion of the Telugu. Karṇâṭaka has now got into the hands of foreigners, who have given it a new and entirely erroneous application. When the Muhammadans arrived in Southern India, they found that part of it with which they first became acquainted—the country above the Ghauts, including Mysore and part of Telingâna—called the Karṇâṭaka country. In course of time, by a misapplication of terms, they applied the same name the Karṇâṭak, or Carnatic, to designate the country below the Ghauts, as well as that which was above.[4] The English have carried the misapplication a step further, and restricted the name to the country below the Ghauts, which never had any right to it whatever. Hence the Mysore country, which is properly the Carnatic, is no longer called by that name by the English; and what is now geographically termed 'the Carnatic' is exclusively the country below the Ghauts, on the Coromandel coast, including the whole of the Tamil country, and the district of Nellore only in the Telugu country."[5]

Karṇâṭa is mentioned by Alberûni, who wrote about 1030 A.D., as if a general term for the South, for in describing the limits within which a Brahman might reside, he says—"He is obliged to dwell between the river Sindh in the north and the river Charmaṇvatî (the Chambal) in the south. He is not allowed to cross either of these frontiers so as to enter the country of the Turks or of the Karṇâṭa. Further, he must live between the ocean in the east and west."[6]

The derivation of the term Karṇâṭa is not clear, and Karṇâṭaka cannot strictly be taken as meaning 'that which belongs to Karṇâṭa,' in this case the language, for it is not a regular formation. The name of the language of Karṇâṭa should rather be Kârṇâṭikî, as given by Bhaṭṭâkalaṅka in the opening sentences of his commentary (*Kârṇâṭiky-êva-gîḥ*), but this is a name coined according to the rules of Sanskrit and unknown to practice. Karṇâṭa and Karṇâṭaka, in fact, are merely interchangeable

[1] For the Jaina or earlier period I had published an account of my discoveries in the Royal Asiatic Society's Journal for January 1882 and July 1883; while, especially for the later Liṅgâyta and Brahman periods, the Rev. F. Kittel had collected many valuable details in his Introduction to Nâgavarmma's Canarese Prosody, and in the Indian Antiquary, vol. iv, p. 15 ff.

[2] See article in R. A. S. Journal for April 1890.

[3] [Karṇâṭaka occurs in the Bhâgavata Purâṇa, which is attributed to Vôpadêva. Ed.]

[4] [They were distinguished respectively as Karṇâṭak Payan Ghât and Karṇâṭak Bâlâ Ghâṭ. Ed.]

[5] *Gram. Drav. Lang.* Intro. pp. 34, 35.

[6] *Alberuni's India* by Sachau, vol. ii, pp. 134, 135.

terms for the name of the country. Its language may therefore be correctly spoken of as the Karṇâṭaka-bhâshâ, which is the usual appellation in Sanskrit, and its people as the Kârṇâṭikas, as in the introductory sentence of this grammar after the invocation. In Hindu works, as in the *Viśvaguṇâdarśaṃ* of Vênkaṭârya, written more than two centuries ago, Karṇâṭa is derived from *karṇa* and *aṭa*, which is explained in the Mackenzie Mss. as meaning " passing to the ears" of all men, and hence applied to "this honoured and renowned country."[1] On the other hand it has been proposed by Dr. Gundert, in whose opinion Dr. Caldwell also joins,[2] to derive it from *kar*, black, and *nâḍ*, country,—that is, the black country, in allusion to the black cotton soil which is a marked feature of the plateau of the Southern Dekhan. Bhaṭṭâkalanka does not attempt directly to explain its derivation, but from his allusion seems to look on *karṇa aṭa* as its possible origin. However this may be, and neither of the hypotheses has much probability to recommend it, the country is called by its own people the Kannaḍa dêśa and its language the Kannaḍa bhâshe.[3] The name Kannaḍa is given by Bhaṭṭâkalanka (under sûtra 160) as an irregular tadbhava from Karṇâṭaka, and Kannaḍiga (under sûtra 65) as the designation of a native of the Kannaḍa country. The corruption of Kannaḍa by Europeans into Canara has given rise to the term Canarese, mistakenly used by them as the name of the language.[4]

There are three distinct stages or periods of the Kannaḍa language, namely, Pûrvada Haḷa Kannaḍa, the former or Primitive Old Canarese ; Haḷa Kannaḍa or Old Canarese ; and Hosa Kannaḍa, the new or modern Canarese.[5] The first of these was, according to Wilks, the language of Banavâsi, a city situated on the north-west frontier of the Mysore country, which was the ancient capital of the Kadambas, and is mentioned in the *Mahawanso* as a place to which a Buddhist missionary was sent in the 3rd century B.C., as well as by Ptolemy in the 2nd century A.D. This early form of the language prevailed down to about the end of the 7th century, when the form called Haḷa Kannaḍa succeeded, remaining in use to about the 14th century, being followed in its turn by the now current Hosa Kannaḍa.

Somewhat curious statements are made in works that have recently come to hand regarding the constituent parts that combine to form Kannaḍa. Thus, the unknown author of *Subhâshita* or *Nîti-kanda*, an old Jaina work, says :—

oḷu-Gannaḍa beḷu-Gannaḍa ı
teḷu-Gannaḍav achcha-Gannaḍaṃ Sakkajamuṃ ı
eḷa-Gannaḍa haḷa-Gannaḍa ı
sale dêśiyak ene-y-ad uṇṭe Kannaḍak iḷeyoḷ ||

'Local (or home) Kannaḍa, white Kannaḍa, clear Kannaḍa, pure Kannaḍa, and (?) derivatives from

---

[1] Or rather this derivation is made out by commentators on the *Vis'vaguṇâdars'aṃ*, from the following verse :—

Karṇâṭa-dês'ô yaḥ pûrvaṃ karṇa-dês'am abhûshayat ı
sa êsha sâmprataṃ pas'ya chakshushôr bhûshaṇâyatê ||

In support of this may be quoted the verse in which Pampa, in his *Vikramârjuna-vijaya*, accounts for the name Karṇa given to the Pâṇḍu prince so called.

antu Vasushêṇan â lô- ı
kântaṃ baraṃ aḷavi baleye baled-esakaṃ ad ô- ı
r ante jana-janita-karṇṇô- ı
pântadoḷ esed eyde Karṇṇan embanum âdaṃ ||

[2] *Gram. Drav. Lang.* Intro, p. 34.

[3] Mr. C. P. Brown sought to find a clue to the derivation of Kannaḍa in Canada, the name of the British Dominion in North America, but this, as might be expected, threw no light on the matter.

[4] It would be in every way an improvement were the Local Governments and Universities, whose example is necessary in order to introduce the change, to give up the hybrid terms Kanarese, now used by Madras, and Kânarese, used by Bombay, in favour of Kannaḍa, the real name of the language, which presents no difficulty in pronunciation. In favour of this it may be urged that Tamil, Telugu and Malayâlaṃ, the names in use for the other cognate languages, do represent their actual names, and would be recognized as such by the people who speak them, but Canarese or Kanarese and Kânarese represent nothing that is known to any Hindu scholars.

[5] The different forms which these names assume are Paḷa Kannaḍa, or by euphony Paḷa-Gannaḍa, Haḷa Kannaḍa or Haḷa-Gannaḍa ; and Posa Kannaḍa or Posa-Gannaḍa, Hosa Kannaḍa or Hosa-Gannaḍa.

Sanskrit ; young (or new) Kannaḍa, old Kannaḍa, being combined in the language of the country, is there any equal to Kannaḍa in the world ?'

Similarly Dêvachandra, the author of the Jaina *Râjâvaḷi-kathe*, written early in this century, says :

haḷa-Gannaḍa beḷu-Gannaḍa ।
vaḷa-Gannaḍav achcha-Gannaḍa posat-embuduṃ ।
teḷu-Gannaḍa miśradin ida- ।
n iḷeyoḷu sat-purushar ôdi kêḷvudu satataṃ ॥

' This, in which old Kannaḍa, white Kannaḍa, local Kannaḍa, pure Kannaḍa, and that called new, are mingled into clear Kannaḍa, may good men in the world ever read and listen to.'

Haḷa-Gannaḍa or Haḷa Kannaḍa, is the ancient and early form of the language. Beḷu-Gannaḍa, or white Kannaḍa, seems to refer to a belief of the Jains, who attribute substance to sound and say that it is white. Thus Kêsirâjâ, in his grammar the *S'abdamaṇidarpaṇa*, has the following :

(v. 9) śabda-dravyaṃ janiyisuguṃ śvêtaṃ.
(v. 34) śabdaṃ janiyisuguṃ dhavaḷa-varṇam akshara-rûpaṃ.

Vaḷa-Gannaḍa, or oḷa-dêśa Kannaḍa, refers to the words called *dêśya*, the native tongue, including local peculiarities and dialects. Achcha-Gannaḍa is the universal term for pure Kannaḍa : the well of Kannaḍa undefiled. Posa-Gannaḍa, or Hosa Kannaḍa, is the new or modern Kannaḍa. Teḷu-Gannaḍa means clear, transparent Kannaḍa, and from the same root is derived the name Telugu, the other language which has so close an affinity to Kannaḍa, and which is written in the same characters.

The first cultivators of the Kannaḍa language for literary purposes were the Jains and down to about A.D. 1300 we have none but Jaina authors. For about two centuries they were succeeded principally by Liṅgâyt and S'aiva writers, and from about 1500 date the Brahmanical and Vaishṇava works. There were subsequently occasional publications by Jains, but most of the literature of the later period originated with the other sects.

The leading characteristics of the Jaina earlier works is that they are *champu kâvyas* or poems in a variety of composite metres, interspersed with paragraphs in prose. The Liṅgâyts brought into use the *ragaḷe* and *shaṭpadi* metres of the more modern works. While the most recent compositions are in *yaksha gâna* metre and some in prose only.

But in treating of the literature of Karṇâṭaka it must be borne in mind that a considerable proportion of the works composed in the country were in Sanskrit, the language of the learned, and that proficiency in both Kannaḍa and Sakkada, as Sanskrit was called, and ability to compose in either were indispensable for any one laying claim to be considered a scholar. But the two were independent so far as concerned their use in composition, and several of the principal authors ridicule the mongrel productions of those who could not write in Kannaḍa without a resort to Sanskrit, condemning the practice as the mark of an imperfect education, and advocating purism in the separate use of the two languages.[1] This is moreover what we actually find in the best works and inscriptions, namely, verses in one or the other, interspersed according to the nature of the theme, thus greatly heightening the general effect, while imparting to the whole the charm of variety.

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[1] See quotations in Introduction to *Karṇâṭaka Bhâshâ Bhûshaṇaṃ* and in R. A. S. Journal for July 1883.

In fact, composition in Kannaḍa is with much truth pronounced by Nṛipatuṅga in his *Kavirâja-mârga* to be more difficult than composition either in Sakkada (Sanskrit) or Pâgada (Prâkṛit). His words in relation to this matter are—

Sakkadamuṃ Pâgadamuma- ǀ
n akkuṃ bagedante samari-pêḷal munnaṃ ǀ
nikkuvanoḷav appudaṟiṃ ǀ
takkantavara vaṟa-lakshyamaṃ lakshaṇamaṃ ǁ
arid âdaṃ Kaṇṇaḍado- ǀ
ḷ tiri-koṟegoṇḍ aṟiye pêḷven embud id ârggaṃ ǁ

'To compose at will in Sanskrit or Prâkṛit may be done, and in conformity with the true old canons, which is the aim and mark of the able. But very rare is this (power) in Kannaḍa, for to whom is it given to say I will write in it with soft expression so as to be understood?'

Kêśirâjâ, in the concluding stanza of his grammar, lays down the following as special peculiarities of Kannaḍa composition.

gamaka-samâsadiṃ ṟaḷa-kuḷa-kshaḷadiṃ śruti-sahya-sandiyiṃ ǀ
samuchitamâgi barpa sati-saptamiyiṃ sama-Saṃskṛit-ôktiyiṃ ǀ
va-ma-ha-pa-bhêdadiṃ virahit-âvyaya-Saṃskṛita-liṅgadiṃ padô- ǀ
ttama-śithilatvadiṃ yati-vilaṅghanadind arid alte Kannaḍaṃ ǁ

'With energetic compounds;[1] with distinction of ṟaḷa, kuḷa and kshaḷa;[2] with euphonious combinations, moving fitly along (*i. e.* in harmony with the subject); from the use of the locative-infinitive; from apt Sanskrit vocables;[3] from marking the distinction between va, ma, ha and pa; from the absence of Sanskrit indeclinables and crude forms; from the gliding consonants of well-chosen words; from precision in rhyme[4]:—is it not by these that Kannaḍa is known?'

The region in which the Kannaḍa language is now spoken comprises the west of the Nizam's Dominions, parts of the Central Provinces and Berar, the southern districts of the Bombay Presidency, the whole of Mysore and Coorg, and the Madras districts bordering these two countries on the north, west and south. Regarding the range and principal seats of the language a thousand years ago, we have the following interesting testimony given by Nṛipatuṅga in his work already quoted:—

Kâvêriyindam â Gô- ǀ
dâvari-varam irdda nâḍ ad â Kannaḍadoḷ ǀ
bhâvisida-janapadaṃ vasu- ǀ
dhâ-vaḷaya-vilîna-viśada-vishaya-viśêshaṃ ǁ

adaṟoḷagaṃ Kisuvoḷalâ ǀ
vidita-mahâ-Kopaṇa-nagaradâ Puligeṟeyâ ǀ
sad-abhistutam-app Oṃkuṃ- ǀ
daḍa naḍuvana-nâḍe nâḍe-Kannaḍada-tiruḷ ǁ

[1] *Gamaka-samâsa* words may be described as mostly *karma-dhâraya*, or appositional determinative compounds.

[2] The Kannaḍa ḷ is called kuḷa; when used for Sanskrit *l* it is called kshaḷa, and when used for Sanskrit ḍ it is called ṟaḷa. (See under sûtra 1 of the present work).

"The Dravidian ḷ is interchangeable with the cerebral ḍ, through their middle point, the vocalic ṛ. All these letters indeed appear to have a cognate origin." Caldwell, *Gram. Drav. Lang.* p. 47.

[3] In the illustrations under his sûtra No. 80, where Kês'irâjâ defines *sama-Saṃskṛita*, he gives as examples only proper names, *viz*: Kâma, Bhîma, Râma, Sôma, Nârada, Nârâyaṇa.

[4] *Yati* is properly the cæsura or pause in metre. The seat of rhyme in Kannaḍa verse is in the initial consonant of the second syllable of each line.

'The region which extends from the Kâvêrî as far as the Gôdâvarî is the country in which Kannaḍa is spoken, the most beautiful land in the circle of the earth. In the central parts therein, lying within Kisuvoḷal, the famous great city of Kopaṇa, Puligeṟe, and the justly celebrated Onkunda, is found the pith (*tiruḷ*) of high Kannaḍa.'

These descriptions receive confirmation from Pampa, who in his *Vikramârjuna-vijaya*, composed in 941 A.D., professes to write "naturally and without effort, in the pith (*tiruḷ*) of the Kannaḍa of Puligeṟe, the royal city."

Of the places mentioned in the above passages, *Kisuvoḷal* is the modern Paṭṭadakal in the Kaladgi district, on the Malprabhâ or Malapahâri river, where there are some remarkable ruined temples and where the Chaḷukya king Satyâśraya or Puḷikêśi seems to have held his court at the beginning of the 7th century. The city and hill of *Kopaṇa* are several times named as places of importance in the Jaina inscriptions at S'ravaṇa Beḷgoḷa, and I am inclined to think it was somewhere near Mulgunda in Dharwar.[1] It may perhaps be represented by the modern Kopal in Mudgal in the Nizam's Dominions. And possibly (though this is a mere conjecture of mine), it may be the city in the South visited by the Chinese pilgrim Hiuen Tsiang in the 7th century in passing from Drâviḍa to Mahârâshtra, and by him through some mistake called Koṅkaṇa-pura,[2] which has never yet been identified.[3] Kopaṇa, as described in the inscriptions referred to (Nos. 47 and 137), was evidently a very wealthy sacred place, containing numerous Jaina temples, for it is said that Gaṅga Râja by his extensive repair of ruined Jaina temples throughout the country and his liberal donations made the whole of the Gaṅgavâḍi Ninety-six Thousand (the Mysore country) to resemble Kopaṇa. On the other hand, Hiuen Tsiang, along with numerous other details of his city of Koṅkaṇa, says of the people—"They love learning, and esteem virtue and talent." And besides mentioning the Buddhist establishments, in which he was chiefly interested, he says further of the inhabitants—"They also highly reverence the Dêvas, and there are several hundred temples in which many sectaries dwell together."[4] A similar statement is made in the Life.[5] *Puligeṟe* is the modern Lakshmêśvara in the Miraj State in Dhârwâḍ, where there are important temples erected by the Gaṅga kings. *Onkunda* I cannot identify, but it may have been in the Belgaum district or in North Kanara.

But to proceed with the history of the literature. The principal old poets, such as Pampa, Ponna, Nayasêna and others, name Samantabhadra, Kavi-paramêshṭi and Pûjyapâda, invariably in this order, as forming the earliest and most distinguished trio among the authors who preceded them.

A.D. ? 138. ***Samantabhadra***, it appears from Jaina traditions, may be placed in about S'aka 60.[6] Regarding him we have the following interesting and important statements in an inscription at S'ravaṇa Beḷgoḷa (No. 54), dated in 1128 A.D.—

1 For in the *Châmuṇḍa Râya Purâṇa* it is said that Kumârasêna muni, having taken *sannyasana* in Mulgunda, came to the great hill of Kopaṇa (*Kopaṇâdrîndra*) and there expired performing the vows.

2 In the *Si-yu-ki* or History of his Travels he gives the name as Kong-kin-na-pu-lo, but in the Life of Hiuen Tsiang it appears as Kin-na-pu-lo, as if some doubt existed as to the portion of the word preceding the *na*. See Beal's Translations.

3 Professor Wilson said it would be in the Bîjâpur district: General Cunningham thought it was Anegundi: M. Vivien de Saint-Martin suggested Banavâsi: Mr. Fergusson was in favour of 'somewhere east of Bednore, and about Holalkaira': Dr. Burnell proposed Kânkânhaḷḷi, changing it into Koṅkanhaḷḷi! See the references in my *Mysore & Coorg*, vol. ii, p. 206.

4 Beal's *Buddhist Records of the Western World*, vol. ii, p. 254.

5 "The heretics who practise the worship of Dêvas are also very numerous." Beal's *Life of Hiuen Tsiang*, p. 146.

6 See Dr. Bhandarkar's *Report on Sanskrit Manuscripts for 1883-4*, p. 320.

vandyô bhasmaka-bhasma-sâtkriti-paṭuḥ Padmâvatî-dêvatâ-
dattôdâtta-padas sva-mantra-vachana-vyâhûta-Chandraprabhaḥ |
âchâryyas sa Samantabhadra-gaṇabhṛid yênêha kâlê Kalau
Jainaṃ vartma samanta-bhadram abhavad bhadraṃ samantân muhuḥ ||

chûrṇṇi || yasyaivaṃ vidhâ vâdârambha-saṃrambha-vijṛimbhitâbhivyaktayas sûktayaḥ ||

vṛitta || pûrvaṃ Pâṭaliputra-madhya-nagarê bhêrî mayâ tâḍitâ
paśchân Mâḷava-Sindhu-Ṭhakka-vishayê Kâñchî-purê vaidiśê |
prâptô 'haṃ Karahâṭakaṃ bahu-bhaṭaṃ vidyôtkaṭaṃ saṅkaṭaṃ
vâdârtthî vicharâmy ahan narapatê śârddûla-vikrîḍitaṃ ||

avaṭu-taṭam aṭati jhaṭiti sphuṭa-paṭu-vâchâṭa Dhûrjjaṭêr api jihvâ |
vâdini Samantabhadrê sthitavati tava sadasi bhûpa kâ sthânaishâṃ ||

'Worthy of reverence is he, skilled in subduing the burning of the *bhasmaka* (disease), of a rank bestowed by the goddess Padmâvatî, who by the spell of his own word summoned Chandraprabha, that âchârya Samantabhadra, upholder of the gaṇa, through whom in this Kali age the Jaina path became *samanta bhadra* (ever fortunate) from its being time upon time fortunate on all sides. Whose own statement, as follows, displays his eagerness to enter into argument. At first in the town of Pâṭaliputra was the drum beaten by me; afterwards in the Mâḷava, Sindhu and Ṭhakka country, and in the far off city of Kâñchî; arrived at Karahâṭaka,—strong in warriors, great in learning, small in extent,—I roam about, O king, like a tiger in sport (*śârddûla-vikrîḍita, i. e. unopposed*).[1] *Even the* tongue—clear, quick and voluble—of Dhûrjjaṭi (*S'iva*) turns back hastily into its cavity, the speaker Samantabhadra being in thy assembly: what manner of court is this, O king?'

The *Râjâvaḷi-kathe*, written by Dêvachandra for a lady of the Mysore royal family early in this century, in quoting these lines, gives the second line of the verse in the *chûrṇṇi* thus :—

Karṇṇâṭê Karahâṭakê bahu-bhaṭê vidyutkaṭê saṅkaṭê
vâdârtthaṃ vijahâra san prati-dinaṃ śârddûla-vikrîḍitaṃ ||

'In Karṇâṭa (and) in Karahâṭaka—strong in warriors, great in learning, small in extent—have I wandered about every day for discussion, like a tiger in sport.' And adds the following verses :—

Kâñchyân nagnâṭakô 'haṃ mala-malina-tanur Llâmbusê pâṇḍu-piṇḍaḥ |
puṇḍrênduḥ śâka-bhikshu Daśapura-nagarê mṛishṭa-bhôjî-parivrâṭ ||
Vânârasyâm abhûyaṃ śaśidhara-dhavaḷaḥ pâṇḍu-râgas tapasvî |
râjan yasyâsti śaktiḥ pravadatu puratô Jaina-nirggrantha-vâdî ||

'In Kâñchî was I, naked and my body soiled with mire; in Lâmbusâ, with pale body like a white lotus or the moon, a beggar for herbs; in the town of Daśapura, a well fed mendicant; in Vânârasî, an ascetic white in colour as the white of S'iva: whoso, O king, has the ability, let him argue with the Jaina Nirgrantha disputant.'

Although unfortunately we do not know what king is referred to, the latter work furnishes many details explaining the various statements in the foregoing quotations. From it we learn that Samantabhadra was born in Utkalikâ-grâma, and that while performing penance in Maṇuvakahaḷḷi he was attacked by a disease called *bhasmaka*, characterized by a morbid voracious longing for food together with general decay. Despairing of a cure, he resolved to put an end to his life by the vow of *sallêkhana* or starving to death. But his guru dissuaded him, foretelling that he would become

[1] This verse is in the s'ârdûla-vikrîḍita metre.

a great promoter of the Jaina faith. The guru advised him therefore to break off his penance and go where he could appease his burning appetite and then take *dîkshâ* again. Samantabhadra accordingly made his way to Kâñchî, where a pious king named S'ivakôṭi, who had set up a crore of liṅgas, was in the habit of daily distributing twelve khaṇḍugas of rice at the temple of Bhîma-liṅga. The king, struck with his appearance, received him as if S'iva himself. After inquiring of the king what works of merit he was performing, Samantabhadra, not revealing the fact of his being a Jaina, said he would make the king's gifts an acceptable offering. He was accordingly at his own request shut up in the Bhîma-liṅga temple with the twelve khaṇḍugas of rice, and was no sooner alone than he ate it all up. Next day he left a quarter, and then a half, explaining that the god had granted it for *prasâda*. This continued for three or four days to the bewilderment of the king, whose suspicions began to be aroused. He therefore placed a guard round the temple with his troops and was about to burst open the door. Meanwhile, Samantabhadra, aware of his danger, called earnestly on the Tîrthaṅkaras, when Chandraprabha, the eighth Tîrthaṅkara, suddenly appeared in his full glory, of the stature of three men, in the place of the Bhîma-liṅga, surrounded with all his attendants. Samantabhadra immediately threw open the door, and the king, lost in astonishment, fell at his feet, and begged for instruction in the Jaina faith. Eventually, making over the kingdom to his son S'rîkaṇṭha, the king S'ivakôṭi took Jina *dîkshâ* and as S'ivakôṭy-âchârya wrote the *Ratnamâlâ* and other works which converted many to the Jaina faith.

After these events Samantabhadra made his way to Kauśambi (on the Jumna, near Allahabad) where the S'âsana-dêvî appeared and displayed to him the world-astonishing golden image of Chandraprabha, which enabled him to write commentaries in easy Sanskrit (? and) the Bhâshâ or vernacular (? Kannaḍa) on the various siddhânta and the six branches of âgama.[1]

His subsequent peregrinations over the whole of India in search of disputants who would meet him in argument are described in the verses already quoted. Of the places visited by him, in which, as he says, he beat the drum, that is, challenging any one to argue with him,[2] Pâṭaliputra is Patna on the Ganges, the Palibothra of the Greeks, and capital of Chandra Gupta ; Mâlava and Sindh are the countries still so called ; Ṭhakka is the Panjab ;[3] Kâñchî is Conjeveram in the Madras country ; Karahâṭaka is Kolhâpur in the so called South Mahratta country, officially known as the Karṇâṭaka Prânth ; Lâmbusâ I cannot identify ; Daśapura is the modern Daśor or Mandaśor in Scindia's Dominions in Western Mâlava ;[4] Vânarasî is of course Benares.

Although these remarkably extended wanderings thus carried him over every part of India, and give us a valuable glimpse of what at that period were considered the chief centres of learning, the point from which he started was evidently, from the name, in the Karṇâṭaka country, and he probably wrote some works in its language. Thus he is claimed by the early Kannaḍa poets as a predecessor of their own.

The names of works attributed to him are :—*Dêvâgama-stôtra*, *Nyâya-niśchaya-vârttikâlaṅkâra*, *Uktyânuśâsana*, *Bhâshâ-mañjarî*, *Chintâmaṇi-ṭippaṇi*, *Ashṭa-sahasra-ṭippaṇi*, *Ratna-karaṇḍaka*, *Tattvârtha-sûtra-bhâshyâ* : this last work seems to be known as the *Gandha-hasti*.

[1] The statement in the *Râjâvaḷi-kathe* is as follows :—Samantabhadrâchâryya-svâmigaḷu Kaus'ambi-nagaradoḷu S'âsana-dêvî pratyaksham âge suvarṇṇamaya-Chandraprabha-svâmi-pratibimbama lôkâs'charyyam âge tôrisi vividha-siddhânta shaṭ-khaṇḍâgama mṛidu-Saṃskṛita-Bhâshâ-ṭîkaṃ virachisiral.

[2] A drum was fixed in a public place in the middle of the city, and any learned man who desired to enter into argument struck it as a challenge to whoever would meet him. This practice is referred to in the travels of the Chinese pilgrims in India.

[3] See Cunningham's *Anc. Geog. of India*, p. 148 ff.

[4] See Fleet's *Gupta Inscriptions*, p. 79.

? 189. ***Simhanandi***, according to the inscription already referred to, was the guru of Konguni-varmmâ, the first of the Ganga kings of Mysore, and aided him in establishing his kingdom, presenting to him the miraculous sword with which he, as described in many inscriptions, at one blow cut through the stone pillar[1] which was the chief obstacle in the way of his securing the throne. The period of this event, so far as we have any clue to it, is S'aka 111. Simhanandi is named as a great poet by Indrabhûti in his *Samayabhûshana*, in the following phrase (as quoted by Mr. Pâthak in *Ind. Ant.* xii, 20), along with Elâchârya (the same as Aviddha-karna Padmanandi, see above, p. 2) and Pûjyapâda.

Elâchâryah Pûjyapâdô Simhanandî mahâ-kavih ||

c. 240. ***Mâdhava***, the second king of the Ganga dynasty, is always stated in the inscriptions to have written a commentary on the law of adoption (*dattaka-sûtra-vrittêh-pranêtâ*, *dattaka-sûtra-vyâkhyâ-pranêtâ*). His period is about 240 A.D.

—. ***Kavi-paramêshthi*** is stated to have been the joint author of a work called *Prathamânuyôga*. The designation implies a poet whose name was Brahma, and this seems to be confirmed by the following praise of him by Gunabhadra in his *Pushpadanta Purâna* :—

nirupama-Sarasvatî-sum- |
dhara-Chaturânanan asêsha-vibudha-stutyam |
parama-Brahman enal Kavi- |
paramêshthi purâna-purushan embudu pusiyê ||

It seems probable that *Kavîsvara* mentioned by Nripatunga as an early Kannada poet may be the same : and also *Kavi-paramêsvara* praised by Châvunda Râya as the author of *Trishashti-salâkâ-purusha-purâna*. Kêsirâja, at the end of his grammar, calls himself Abhinava Brahma, but this may perhaps be otherwise understood.

c. 470. ***Pûjyapâda*** is celebrated as the author of the *Jainêndra* grammar. He was also the author of a *nyâsa* or commentary on Pânini called *Pânini-s'abdâvatâra*, the *Kârikâ-vritti*, &c. His real name was Dêvanandî, and he was also called, on account of his great learning, Jinêndra-buddhi. Possibly he also had the name Gunanandî (see above, p. 3). The name Pûjyapâda was given to him 'on account of his feet being worshipped by the forest deities.' From inscriptions we learn that he was unrivalled as a dispenser of medicine (*apratimaushadharddhih*). He was also able to fly through the air (*gagana-gamana-sâmartthar*), showing his perfection in yôga. The water in which his feet were bathed had further the property of converting iron into gold. Having some doubts as to the Tattvârtha, he with great difficulty made his way to Eastern Vidêha (Tirhût in Bihâr), where he witnessed a manifestation of the Tîrthankaras that enabled him to return with all his doubts removed. He became the preceptor of the Ganga king Durvvinîta, whose reign began in 478 A.D., for the Hebbur plates contain the following passage in regard to the latter : *S'abdâvatâra-kâra-Dêva-bhârati-nivaddha-brihat-pathah*—' Restricting himself to the path of greatness through the instruction of the

[1] What this *s'ilâ stambha* was does not appear. It may have been one of the pillars on which As'ôka's edicts were inscribed, called it is said *s'ila stambha*, or virtue-pillars, of which the above name is a corruption. Even if this be correct, how such a pillar could stand in the way of the establishment of the Ganga kingdom is not clear. The only thing certain about the transaction is a supersession of some other form of faith by Jainism and it is always mentioned in connection with this king.

divine who was the author of the S'abdâvatâra.' The *Dharma-parîkshe* has the following verse regarding Pûjyapâda :—

bharadim Jainêndramam bhâsuram enal oredan Pâninîyakke ṭîkum ।
baredam Tattvârthamam ṭippaṇadin aripidam yantra-mantrâdi-śâstrô- ।
tkaramam bhû-rakshan-ârttham virachisi jasamum tâḷdidam viśva-vidyâ- ।
bharaṇam dêvy-âliy-ârâdhita-pada-kamalam Pûjyapâdam vratîndram ॥

'He rapidly declared the Jainêndra, as it were a shining (light); he wrote a gloss to the Pâninîyam; he explained the Tattvârtha by a commentary; having composed for the protection of the world the great yantra, mantra and other śâstras, he acquired fame,—the ornament of all learning, his lotus feet worshipped by lines of deities, the great yati Pûjyapâda.'

Other works he wrote were *Surasa-sangraha*, *Sarvârtha-siddhi*, and *Samâdhi-śataka*.

c. 480. ***Durvvinîta*** was one of the Ganga kings of Mysore, and ruled from 478 to 513 A.D. Nṛipatunga names him as one of the chief early writers in Kannaḍa. According to inscriptions he was a pupil of the author of *S'abdâvatâra*, that is, the celebrated Pûjyapâda, and wrote a commentary on 15 sargas of the *Kirâtârjunîya*, the well known poem by Bhâravi, which is in 18 sargas (*Kirâtârjunîya-pañchadaśa-sargga-ṭîkâkâraḥ*).

c. 550. ***S'rîvarddha Dêva,*** also called the *Tumbulûr-âchârya*, was the author of the *Chûḍâmaṇi*, a commentary in 96,000 verses on the Tattvârtha-mahâśâstra. His book is referred to by Bhaṭṭâkalanka, in quotations already given (p. 5, above), as if the greatest work in the Kannaḍa language, but without naming the author. Not a single trace of either had been discovered, when an inscription at S'ravaṇa Beḷgoḷa (No. 54) came to our aid and furnished details of the highest value, in that they not only give us the name of the author but enable us to fix the period of his composition. The passage referred to runs thus :—

chûḍâmaṇiḥ kavînâm Chûḍâmaṇi-nâma-sêvya-kâvya-kaviḥ ।
S'rîvarddha-dêva êva hi kṛita-puṇyaḥ kîrttim âharttum ॥
chûrṇṇi ॥ ya êvam upaślôkitô Daṇḍinâ ॥
Jahnôḥ kanyâm jaṭâgrêṇa babhâra Paramêśvaraḥ ।
S'rîvarddha-dêva sandhatsê jihvâgrêṇa Sarasvatîm ॥

'A head-jewel (*chûḍâmaṇi*) of poets, poet of the great poem Chûḍâmaṇi, even such was S'rîvarddha Dêva, possessed of merit to acquire fame. Who was thus praised by Daṇḍin :—The daughter of Jahnu (the Gangês) on the tip of his top-knot did Paramêśvara bear: S'rîvarddha Dêva, at the tip of your tongue do you bear Sarasvatî (otherwise, the Sarasvatî)'. Now Daṇḍin is placed by the best authorities in the 6th century A.D.[1] It follows that S'rîvarddha Dêva lived either at or before that period. Moreover it is abundantly evident that a work of such extent as his could neither have been produced nor required had there not pre-existed a considerable literature in Kannaḍa, and a widespread cultivation of the language. This consideration will dispose of any objections that might be raised against the dates previously given as being too early.

634. ***Ravikîrtti*** is mentioned in an inscription[2] under the date S'aka 536 and described as a poet whose fame equalled that of Kâḷidâsa and Bhâravi (*kavitâs'rita-Kâḷidâsa-Bhâravi-kîrttiḥ*). He may perhaps be the same as *Ravisênâchârya* who wrote a *Padma Purâṇa.*

783. ***Vîrasêna,*** and ***Jinasêna.*** These two, generally mentioned in this order, are praised in the opening verses of many of the old poets. Vîrasêna was the guru of Jinasêna, and the latter

1 See Weber's *Hist. Ind. Lit.*, 213, 232.

2 *Ind. Ant.* viii, 241.

wrote a *Harivaṃśa* in S'aka 705. The colophon of the work is as follows, as quoted by Mr. Pâṭhak in *Ind. Ant.* xv, 141.

S'âkêshv abda-śatêshu saptasu diśaṃ pañchôttarêshûttarâṃ
pâṭîndrâyudha-nâmni Kṛishṇa-nṛipajê S'rîvallabhê dakshiṇâṃ I
pûrvâṃ śrîmad-Avanti-bhûbhṛiti nṛipê Vatsâdi-râjê parâṃ
Sauryâṇâṃ adhimaṇḍalaṃ jaya-yutê vîrê Varâhê vati ||

kalyâṇaiḥ parivarddhamâna-vipula-śrî-Varddhamânê purê
śrî-Pârśvâlaya-Nanna-Râja-vasatau paryâpta-śêshaḥ purâ I
paśchâd Ôstaṭikâ prajâ prajanita prâjyârchchanâvardhanê
śântê S'ânti-gṛihê Jinê surachitô vaṃśô Hariṇâm ayaṃ ||

vyutsṛishṭâpara-saṅgha-santati bṛihat-Punnâṭa-saṅghânvayê
prâptaḥ śrî-Jinasêna-sûri-kavinâ lâbhâya bôdhêḥ punaḥ I
dṛishṭô 'yaṃ Harivaṃśa-puṇya-charitaḥ śrî-Pârśvataḥ sarvvatô
vyâptâśâ-mukha-maṇḍalaḥ sthirataraḥ sthêyât pṛithivyâṃ chiraṃ ||

'In S'aka 705,—when Indrâyudha was ruling over the North; when S'rîvallabha, the son of king Kṛishṇa, was governing the South;[1] when king Vatsarâja, the glorious ruler of Avanti, was ruling over the East; and while the victorious brave Varâha was governing the West, the kingdom of the Sauryas:—this Harivaṃśa, (which) was formerly finished in Vardhamânapura, whose great prosperity was increasing on account of auspicious things, in the Pârśva temple (erected) by king Nanna;[2] —and afterwards well composed in the quiet S'ânti temple, when large offerings were made to Jina by the people of Ôstaṭikâ;—this meritorious history, the *Harivaṃśa*, was composed again, for the attainment of supreme wisdom, by the poet Jinasêna-sûri, distinguished in the line of the great Punnâṭa-saṅgha, which has abandoned all other saṅghas;—may it, by the grace of Pârśva, pervade the regions in all directions, and long firmly endure in the earth.'

Jinasêna was also the preceptor of the Râshṭrakûṭa king Amôgha-varsha, who came to the throne in 814, and he was the author of the first part of the Mahâ Purâṇa, hence called the *Âdi Purâṇa*[3] or sometimes the *Pûrva Purâṇa*; also of *Kriyâ-vyâkhyâna*.

—. *Vimala* is named as an early poet by Nṛipatuṅga, in company with others, in the phrase *Vimal-Ôdaya-Nâgârjjuna-samêta Jayabandhu-Durvvinîtâdigaḷ*. He is perhaps the same as *Vimalachandra*, who is thus mentioned in an inscription at S'ravaṇa Belgoḷa (No. 54). Nothing more is known of him.

Vimalachandra-munîndra-gurôr gguruḥ
praśamitâkhila-vâdi-madaṃ padaṃ I
yadi yathâvad avaishyata paṇḍitair
nnanu tadânv avadishyata vâg vibhôḥ ||

chûrṇṇi || tathâhi I yasyâyam âpâdita-paravâdi-hṛidaya-śôkaḥ patrâlambana-ślôkaḥ ||

patraṃ śatru-bhayaṅkarôru-bhavana-dvârê sadâ sañcharan
nânâ-râja-karîndra-bṛinda-turaga-vrâtâkulê sthâpitaṃ I
S'aivân Pâśupatâṃs Tathâgata-sutân Kâpâlikân Kâpilân
uddiśyôddhṛita-chêtasâ Vimalachandrâsâmbarêṇâdarât ||

[1] The Râshṭrakûṭa king Gôvinda or Prabhûta-varsha.

[2] This king is mentioned in a Râshṭrakûṭa inscription. See J. Bo. Br. R. A. S. for 1883.

[3] *Ind. Ant.* xii, 216; xiv, 104.

'Vimalachandra munîndra guru, reverencing his feet as having dispersed the pride of hostile disputants, should not his directions be followed by pandits? That is to say, he whose is the (following) *ślôka* beginning with 'patra,' which was a grief (*śôka*) to the mind of opponent speakers. This leaf (or writing) did he fix up on the big (or street) door of his house—terrible to enemies—where were ever passing by many different kings, groups of fine elephants and troops of horses—describing the S'aivas, Pâśupatas, the sons of Tathâgata (Bauddhas), Kâpâlikas and Kâpilas: thus with eager mind did the Digambara Vimalachandra out of respect.'

—. ***Udaya*** would seem to be identical with *Udayâditya*, mentioned by Sâlva. Udayâditya, who styles himself *Sâhitya-ratnâkara*, wrote the *Udayâdityâlankâra*, in which he states that he is a Chôḷa, the son of king Sômanâtha: possibly therefore he is later.

—. ***Nâgârjuna*** is a well known name, but no good information has been obtained about him. Pûjyapâda had a nephew, it appears, of this name, but it is not clear that he was a literary character. There is a Nâgârjuna who Professor Weber says[1] is mentioned with great honour in the opening of the Nandî and Âvaśyaka sûtras in the list of teachers.

—. ***Jayabandhu:*** nothing has been discovered regarding him or his works.

—. ***S'rîvijaya*** is also named by Nṛipatunga as an early poet, along with others, as follows:—*parama-S'rîvijaya-Kaviśvara-Paṇḍita-Chandra-Lôkapâlâdigaḷ*; of his works nothing is known, but he is named by Kêśirâja, and there is the following account of him in the inscription at S'ravaṇa-Beḷgoḷa (No. 54).

Gangâvaniśvara-śirô-maṇi-baddha-sandhyâ-
râgôllasach-charaṇa-chāru-nakhêndu-lakshmîḥ |
S'rî-śabda-pûrvva-Vijayânta-vinuta-nâmâ
dhîmân amânusha-guṇô 'sta-tamaḥ-pramâṃśuḥ ||

chûrṇṇi || stutô hi sa bhavân êsha śrî-Vâdirâja-dêvêna ||

yad-vidyâ-tapasôḥ praśastam ubhayaṃ śrî-Hêmasênê munau
prâg âsît suchirâbhiyôga-balatô nîtaṃ param unnatiṃ |
prâya S'rîvijayê tad êtad akhilaṃ tad-vîdhikâyâṃ sthitê
sankrântaṃ katham anyathânatichirâd îdṛig-vidhê dṛik-tapaḥ ||

'The moons of the nails of his feet illuminated as with the hues of evening from the jewels in the crown of the Ganga king, was he whose famous name was first the word *S'rî*, followed by *Vijaya*; learned, of superhuman qualities, of a glory dispersing ignorance. Praised also has he been (as follows) by the great Vâdirâja Dêva:—Both the learning and the penance gained by long practice which were formerly in Hêmasêna muni, passed in full to S'rîvijaya who occupied his throne: if not, how did he so soon combine them?'

—. ***Vâdirâja,*** was the author of *Yaśôdhara Charita*, in four sargas. He is there styled *Shaṭ-tarkka-Shaṇmukha*, and also called vidyâpati and sûri. He may have written, besides, the *Ékîbhâva-*

[1] *Sacred Literature of the Jains*, translated by Dr. H. W. Smyth, in *Ind. Ant.* vol. xvii, p. 181.

stôtra and *Pârśvanâtha-kâkutstha-charita*.[1] A verse in his praise is quoted by Nâgavarmma in his *Kâvyâvalôkana*, as follows :—

Advaita-vâdi nivaha-|
mada-dvirada-ghaṭâ vipâṭanaika-paṭishṭhaṃ |
syâdvâdâchala siṃhaṃ |
vidvâṃsar pogaḷe Vâdirâjaṃ negaḷdaṃ ||

But the principal information regarding him is contained in the inscription at S'ravaṇa Beḷgoḷa already quoted, (No. 54); the following is the passage :—

trailôkya-dîpikâ Vâṇî dvâbhyâm êvôdagâd iha |
Jinarâjata êkasmâd êkasmâd Vâdirâjataḥ ||

âruddhâṃbaram indu-bimba-rachitautsukyaṃ sadâ yad yaśaś
chhatraṃ vâk-chamarîja-râji-ruchayôbhyarṇṇaṃ cha yat-karṇṇayôḥ |
sêvyas siṃha-samarchchya-pîṭha-vibhavas sarvva-pravâdi-prajâ
dattôchchair jjayakâra-sâra-mahimâ śrî-Vâdirâjô vidâṃ ||

chûrṇṇi || yadîya-guṇa-gôcharô 'yaṃ vachana-vilâsa-prasaraḥ kavînâṃ ||

śrîmach-Châḷukya-chakrêśvara-jaya-kaṭakê Vâg-vadhû-janma-bhûmau
nishkâṇḍaṇ-ḍiṇḍimaḥ paryyaṭatî paṭuratô Vâdirâjasya jishṇôḥ |
jahy udyad-vâda-darppô jahihi gramakatâ garvva-bhûmâ jahâhi
vyâhârê 'rshyô jahihi sphuṭa-mṛidu-madhura-śrâvya-kâvyâvalêpaḥ ||

Pâtâḷê Vyâḷa-râjô vasati su-viditaṃ yasya jihvâ-sahasraṃ
nirggantâ svarggatô 'sau na bhavati Dhishaṇô Vajrabhṛid yasya śishyaḥ |
jîvêtân tâvad êtau nilaya-bala-vaśâd vâdinaḥ kê 'tra nânyê
garvvaṃ nirmmuchya sarvvaṃ jayinam ina-sabhê Vâdirâjaṃ namanti ||

'By only two (paths) has Vâṇî, light of the three worlds, gone forth here below—the one, Jinarâja (perhaps Jinasêna), the other, Vâdirâja. The canopy of his fame, touching the sky, mingled with the rays of the moon; his speech as pleasing in the ears as the fanning of a châmara; worthy to be served; possessing the greatness of a lion-throne; of great glory bestowing victory over all the opponent speakers : such is the learned Vâdirâja. Regarding whose qualities there is the following saying of the poets :—In the victorious camp (or capital) of the Châḷukya emperor—a birthplace for the speech-goddess—does the Nishâṇḍa drum of the victorious Vâdirâja wander about with its pleasant sound : proud speaker, yield; learned man, give up your pride; man eager to dispute, shut up; poet of sweet-sounding verses, be silent. In Pâtâḷa stops Vyâḷa-râja (Âdiśêsha), famed for his thousand tongues; unable to come out of svarga is Dhishaṇa (Bṛihaspati) whose disciple is Vajrabhṛit (Indra); by the fortune of their stations they continue to live : of other speakers who are there that have not given up their pride and done obeisance in the royal assembly of the victorious Vâdirâja ?'

As regards Hêmasêna, above mentioned as the predecessor of S'rîvijaya, we have the following information in the same inscription :—

yatrâbhiyôktari laghur llaghu-dhâma-sôma-
saumyâṅgabhṛit sa cha bhavaty api bhûti-bhûmiḥ |
vidyâ-dhanañjaya-padaṃ viśadaṃ dadânô
Vishṇus sa êva hi mahâ-muni-Hêmasênaḥ ||

chûrṇṇi || yasyâyaṃ avanipati-parishadi nigraha-mahî-nipâta-bhîti-dustha-durggarvva
parvvatârûḍha-prativâdi-lôkaḥ pratijñâ-ślôkaḥ ||

[1] There is also a *Pâṇḍu Purâṇa* by a *Vâdichandra*.

tarkkê vyâkaraṇê krita-śramatayâ dhîmattayâpy uddhatô
madhyasthêshu manîshishu kshitibhṛitâm agrê mayâ sparddhayâ |
yaḥ kaśchit prativakti tasya vidushô vâgmêya-bhaṅgaṃ paraṃ
kurvvê 'vaśyam iti pratihi nṛipatê hê Haimasênaṃ mataṃ ||

'Unruffled by accusers, of a form like the placid beautiful moon, and a place of fortune, having attained the wealth of learning and the path of purity,—such was the mahâ muni Hêmasêna. Whose verse (as follows), pledging himself in the king's assembly, caused the world of opponent speakers to take refuge in the inaccessible mountain—the fear they had of being thrown to earth. In logic and grammar having taken great pains, being also well trained and raised above men of mediocrity, the proposition stated by me before the king whosoever replies to, the argument of so learned a man will I without fail break down :—such, O king, understand, is the Haimasêna creed.'

Circumstantial as these various statements are, owing to the names of the kings referred to not being mentioned, it is difficult to identify the courts or period at which S'rîvijaya, Hêmasêna and Vâdirâja flourished.

Of the other early poets mentioned by Nṛipatuṅga, ***Paṇḍita,*** if meant for a separate name, is too indefinite to be identified.

—. ***Chandra,*** may be the *Chandra-bhaṭṭa* mentioned by Kêśirâja.

—. ***Lôkapâla*** may be connected with Lôkâditya, son of Baṅkarasa, after whom Baṅkâpura was named, and who was a feudatory of Amôgha-varsha.[1]

c. 850. ***Nṛipatuṅga,*** or ***Amôgha-varsha,*** a king of the Râshṭrakûṭa line, who, as we know from inscriptions,[2] ruled from 814 to at least 867 A.D., and then voluntarily retired from the throne (*vivêkât tyakta-râjyaḥ*). He wrote, among others, an important work on poetical composition in Kannaḍa, called *Kavirâjamârga*, in which he gives information of the highest value regarding the early authors in that language, which I have already made use of in the foregoing pages. Commencing with reverence to Atiśaya-dhavaḷa, *i. e.* his father Gôvinda or Prabhûta-varsha, 'to whose court only learned and skilful poets were admitted', Nṛipatuṅga goes on to mention, among works published before his time, the Harsha Charita and Kâdambarî in Sanskrit (the works by Bâṇa, who wrote early in the 7th century), and then continues as follows :—

mige Kannaḍa-gabbaṅgaḷo-
ḷ agaṇita-guṇa-gadya-padya-sammiśritamaṃ |
nigadisuvar ggadya-kathâ-
pragîtiyiṃ tach-chirantan-âchâryyarkkaḷ ||

Vimal-Ôdaya-Nâgârjjuna-
samêta Jayabandhu-Durvvinîtâdigaḷ î |
kramadoḷ negaḷte gadyâ-
śrama-pada-gurutâ-pratîtiyaṃ kaikoṇḍar ||

'Moreover in Kannaḍa poems, possessed of unnumbered beauties in mingled prose and verse, do they sing, with the musical ring of narrative stories, these ancient âchâryas. Vimala, Udaya, Nâgârjuna, together with Jayabandhu, Durvinîta and others, having so done, acquired fame as being gurus by rank in the hermitage of rhythmic prose.'

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[1] *Ind. Ant.* xii, 217. | [2] *ib.* 215 ff.

After a verse referring to Guṇasûri, Nârâyaṇa, Bhâravi, Kâḷidâsa, Mâgha and others, as having written great poems (that is, in Sanskrit), he goes on to say that in like manner the old poets (*purâtana-kavigaḷ*) wrote poems (*chattâṇa*) in Kannaḍa.

parama-S'rîvijaya-Kâvî-।
śvara-Paṇḍita-Chandra-Lôkapâlâdigaḷe ।
niratiśaya-vastu-vi-।
stara-virachane lakshyaṃ tad-âdya-kâvyakk enduṃ ॥

'The supreme S'rîvijaya, Kavîśvara, Paṇḍita, Chandra, Lôkapâla and others—their great excellence in style and in expanding the subject is ever the mark of that early poetry.'

The region in which the Kannaḍa language prevailed is then described in the verses already quoted (above, p. 14) and the following particulars are added showing a wide-spread culture among the people.

padan aṟidu nuḍiyaluṃ nuḍi-।
dudan aṟid ârayaluṁ ârppar â nâḍavargaḷ ।
chadurar nnijadiṃ kuṟi-।
t-ôdadeyuṃ kâvya-prayôga-pariṇata-matigaḷ ॥

kuṟitavar allade mattaṃ ।
peṟaruṃ taṃ-taṃma nuḍiyoḷ ellaṃ jâṇar ।
kiṟu-vakkaḷ mâ-mûgar ।
maṟipalk aṟivar vivêkamaṃ mâtugaḷaṃ ॥

'Apt are the people of that land in speaking as if accustomed to verse, and in understanding it when spoken; clever in truth are they, for they are ripely skilled in the usages of poetry without giving themselves up to its study. Not only students but others are all skilful in their speech; and know how to teach wisdom to young children and words to the deaf.'

The *Kavirâjamârga* is in three parichchhêdas, entitled respectively, 1. Dôshânuvarṇana-nirṇayaṃ; 2. S'abdâlaṅkâra-varṇana-nirṇayaṃ; 3. Arthâlaṅkâraṃ. It is cited as a standard authority by Nâgavarmma in his *Kâvyâvalôkana*. Amôgha-varsha also wrote a small work called *Ratnamâlikâ*, on the rules of good behaviour.[1]

855. ***Akalaṅka,*** mentioned by Pampa, Ponna, and others, is named in many old inscriptions as excelling in *tarka śâstra* or logic. He, according to Wilson, was a Jaina from S'ravaṇa Beḷgoḷa, who was partly educated in the Bauddha college at Ponataga. In 788 he disputed with the Buddhists in the presence of Hêmaśîtaḷa, king of Kâñchî, and defeating them, procured their banishment to Kandy in Ceylon. But the Jains are said to have for this event the traditional date expressed as *sapta-śailâdri*, which gives 777 of the S'aka era, equivalent to 855 A.D. The occurrence of the disputation as stated and its result are historical facts fully borne out by various works relating to Akalaṅka. Inscription No. 54 at S'ravaṇa Beḷgoḷa also contains the following allusions to the event and supplies additional information regarding him.

Târâ yêna vinirjjita ghaṭa-kuṭî-gûḍhâvatârâ samaṃ
Bauddhair yyôdhrita-pîḍa-pîḍita-kudṛig dêvârttha-sêvâñjaliḥ ।
prâyaśchittaṃ avâṅghri vârija-rajas-snânaṃ cha yasyâcharat
dôshâṇâṃ Sugatas sa kasya vishayô Dêvâkaḷaṅkaḥ kṛitî ॥

[1] See *Ind. Ant.* xii, 218.

chûrṇṇi ‖ yasyêdam âtmanô 'nanya-sâmânya-niravadya-vidyâ-vibhavôpavarṇṇanam âkarṇṇyatê ‖

rájan Sâhasatuṅga santi bahavaḥ svêtâtapatrâ nṛipâḥ
kiṃtu tvat-sadṛiśâ raṇê vijayinas tyâgônnatâ durllabhâḥ ǀ
tadvat santi budhâ na santi kavayô vâdîśvarâ vâgminô
nânâ-śâstra-vichâra-châtura-dhiyaḥ kâlê Kalau madvidhâḥ ‖

râjan sarvvâri-darppa-pravidalana-paṭus tvaṃ yathâtra prasiddhas
tadvat khyâtô 'ham asyâṃ bhuvi nikhila-madôtpâṭanaḥ paṇḍitânâṃ ǀ
nô chêd êshô 'ham êtê tava sadasi sadâ santi santô mahântô
vaktuṃ yasyâsti śaktis sa vadatu viditâśêsha-śâstrô yadi syât ‖

nâhaṃkâra-vaśîkṛitêna manasâ na dvêshiṇâ kêvalaṃ
nairâtmyaṃ pratipadya naśyati janê kâruṇya-buddhyâ mayâ ǀ
râjñaś śrî-Himaśîtaḷasya sadasi prâyô vidagdhâtmanô
Bauddhaughân sakalân vijitya Sugataḥ pâdêna visphôṭitaḥ ‖

'He by whom Târâ, secretly born in the earthen pot,[1] was vanquished together with the Bauddhas; troubler of the false professors; doing reverence only to the gods; he who forced Sugata as penance for his faults to perform ablution with the pollen of his lotus feet:—such was the divine, Akalaṅka paṇḍita, to whom is he not a refuge? Whose incomparable learning is heard in his own description (of himself) as follows:—O king Sâhasatuṅga, kings who bear a white canopy there are many, but to find any equal to you as a victor in war and as a liberal donor is impossible: so, learned men there are, but no poets, masters of learning, eloquent speakers, experts from researches into many various sciences, in the Kali age, like me. As you, O king, are distinguished for putting down the boasting of all your enemies, so am I famed in this world for subduing the pride of all the pandits: if not, here I am, there are many great men in your assembly, whoso has ability to discuss with me, having acquainted himself with all science, let him speak. Not with the desire of gratifying pride, nor through enmity, but through my pity for the people being led astray by the teaching that there was no Spirit (or God), did I, O king, in the court of Himaśîtala overcome all the learned proud Bauddhas and spurn Sugata with my feet.'

Unfortunately the kings Sâhasatuṅga and Himaśîtala have not been identified. The latter being described as of Kâñchî must have been a Pallava king; the former may have been a Râshṭrakûṭa, several of whom have titles compounded with *tuṅga*, *e. g.* S'ubhatuṅga, Nṛipatuṅga, Jagattuṅga, &c.

The works attributed to Akalaṅka are *Dêvâgama-stôtra-nyâsa* and *Pramâṇa-ratna-pradîpa*.

—. ***S'ânti-varmmâ***, is named among the poets by Rudra Bhaṭṭa, but all at present known about him is that he was the patron of Guṇa-varmmâ, and probably of princely rank, most likely a member of the Kadamba family.

—. ***Vidyânanda,*** *Vâdi Vidyânanda*, is mentioned by Guṇavarmma, Nayasêna and Bhaṭṭâkalaṅka. His period is not known. The following works bear his name:—*S'lôkavârttikâlaṅkâra*, *Âpta-mîmâṃsa-nyâsa*, *Âpta-mîmâṃsâlaṅkâra*.

c. 870. ***Guṇa-varmmâ,*** is praised by Nayasêna: Nâga-varmmâ styles him *Bhuvanaika-vîra*; and Kêśirâja describes him as the author of a *Harivaṃs'a*.[2] He also wrote *Dêvachandra-prabha-stôtra*. But his most important work was the *Pushpadanta Purâṇa*, which contains many particulars

[1] For explanation of this allusion see my *Inscriptions at S'ravaṇa Belgoḷa*, Intro. pp. 45, 46.

[2] Wilson says Guṇavarmma "is considered to have been contemporary with Vîra Ballâḷa Râya," but this cannot be, as he is named by the authors above mentioned who lived much earlier.

regarding him. His father was Châma, and his mother the ? younger sister of Bankarasa (see above, under Lôkapâla). His guru was Munichandra, the disciple of Dêvachandra. And he wrote the work, which is in 14 *âs'vâsas,* at the request of S'ânti-varmmâ, who is named as a poet by Rudra Bhaṭṭa, but who seems to have been a prince, perhaps of the Kadamba family.

898. ***Guṇabhadra,*** mentioned by Guṇa-varmmâ, Châmuṇḍa Râya, and Janna, was, it is said, a disciple of Jinasêna and of his colleague (? Daśaratha), though from the interval of the dates, if these are correctly given, he could hardly have been a direct disciple and there must have been some steps between. He completed in S'aka 820, in the reign of the Râshṭrakûṭa king Akâla-varsha, when Lôkâditya of the Chellakêtana family was in Bankâpura governing Banavase, the *Uttara Purâṇa*, or latter part of the Mahâ Purâṇa left unfinished by Jinasêna.[1] He is also said to have been the author of *Âtmânus'âsana* and of *Trishashṭi-purusha-pratibandha-purâṇa*, which may be the same as the work first mentioned.

941. ***Pampa,*** *Hampa, Kavitâguṇârṇava, Guru Hampa, Purâṇa Kavi, Sukavijanamanômana-sôttamsa Haṃsa, Sujanôttaṃsa Haṃsa Râjâ.* By these and other names is this distinguished poet referred to, with whose publications a great impulse seems to have been given to the study of Kannaḍa. From his first work, the *Âdi Purâṇa*, we learn that he was born in 902. But his second work, called *Vikramârjuna Vijaya* or the *Pampa Bhârata*, which established his fame, tells us that both were written in the same year, 941. His genealogy is thus given. In the Bengi maṇḍala was a beautiful town named Vengi; connected with which were the agrahâras of Koṭṭûru, Niḍuguṇḍi and Vikrama-pura. The last, which was the chief of these, was renowned as the residence of Mânava (or Mâdhava) Sômayâji, of the Vatsa gôtra. His son was Abhimâna-chandra, whose son was Komarayya, whose son was Abhirâma Dêva Râya. He, believing the Jina faith to be superior to that of the Brahmans, became a Jaina; and his son, distinguished as Kavitâguṇârṇava, was Pampa.[2] Other poets having related the Bhârata at great length, some excelling in description and some in the narrative, all the pandits agreed that Pampa was the one who could do justice to it without sacrificing any of the story. On their petition he made the attempt; and taking his king as Arjuna, crowned him as the hero.

The following is a summary of the account of this royal patron. In the sky of the Chaḷukya vaṃśa, Yuddha Malla shone as its moon. And he ruled over a 1¼ lakh country (*sa-pâda-laksha-kshitiyaṃ*). His son was Ari Kêsari, who, with the ministers of the Bange vishaya, penetrated into the kingdom of Nirupama Dêva, and inscribed his fame on all the points of the compass. He had two sons, the chief of whom was Narasiṃha Bhadra Dêva. This Narasinga's eldest son was Dugdha Malla; whose eldest son was Baddiga. He was skilled in forty-two modes of warfare, and obtained the name of Sôlada Gaṇḍa (invincible champion). As if seizing a crocodile, he entered into the water and proudly seized Bhîma. To Baddiga was born Yuddha Malla, whose son was Narasiṃha. His guru was Subhadra muni. Erapa having gone over to the Lâḷas asking them for an estate, this Kali Narasiṃha offered him a much better maṇḍala, and confirmed it with a strong promise. He subdued the chiefs of the seven Mâlava; and snatched from the Gurjara Râja's arms the goddess of victory, whom, though desirous of keeping, he had held too loosely. The Mahipâla fled as if struck by thunder-bolts, staying neither to eat, nor rest, nor pick himself up; while Narasiṃha pursuing, bathed his horse at the junction of the Ganges and established his fame. His queen was Chandrânane. To them was born Ari Kêsari Râja, also called Mariga. He protected Vijayâditya, who took refuge with him on

[1] See *Ind. Ant.* xii, 217.

[2] The statement in the original is as follows:—

Jâtiyoḷ ellam uttamada jâtiya vipra-kulange nambal ê ǀ
mâto Jinêndra-dharmmame valaṃ dôre dharmmadoḷ endu nambi sa-ǀ
jjâtiyan uttarôttarame mâḍi negaḷchidan int ilâtma-vi-ǀ
khyâtiyan âtan âtana magaṃ negaḷdaṃ Kavitâguṇârṇavaṃ ǀǀ
Pampaṃ..........

being attacked by Sakala Chakravartti named Gujjiga (or Gojjiga).[1] Finding that in the four matters—bounty, valour, conquest, fame—he excelled even Baddiga and Narasiṃha, Guṇârṇava made that Ari Kêsari his hero, and identifying him with Arjuna, undertook this poem.

So powerful was the effect of his poetry, that by means of it, in the war of his own king of the Jôḷa country,[2] he enabled him to win the very crowns of the hostile chiefs.[3] And Ari Kêsari, taking him as a friend, directed him to write this *itihâsa kathe,* which he finished in one year ; and the king rewarded him with the village of Dharma-uraṃ, situated in the Bachche Sâsira (or Thousand) as a *s'âsana agrahâra,* which he re-named Sâraṃ. In the pithy (*tiruḷa*) Kannaḍa of Puligere, the royal city, did he write, naturally and without effort ;[4] thus his Bhârata and Âdi Purâṇa put all former poems under their feet.[5] Resolved, while doing his secular duty on the one hand, and his Jaina religious duties on the other, that he would essay for the good of the world to write the Bhârata and the Âdi Purâṇa, he completed the one in six months, and the other in three months. For these works, like Vyâsa, he got the name of Purâṇa Kavi ; and they were read by all classes of people, by servants as well as by the greatest poets.

Such is the account, full of incident, that Pampa gives of himself and of his times. The following works are also said to be by him :—*Laghu Purâṇa, Pârs'vanâtha Purâṇa, Paramâgama.*

—. ***Asaga,*** is named by Ponna and Kêśirâja, the former of whom claims to be a hundred-fold better as a Kannaḍa poet (*Kannaḍa-kaviteyoḷ Asagangaṃ nûrmmaḍi*). Asaga and Agasa denote a washerman. He may be the author of the *Varddhamâna Purâṇa,* which is attributed to *Vâṇî-vallabha,* as there is a *Varddhamâna-svâmi-kâvya* by Asaga, but this is in Sanskrit.

c. 945. ***Jinachandra,*** is mentioned by Ponna as a contemporary and the author of *Pûjya-pâda charita.* He is described as the equal of Akalaṅka and a new Samantabhadra.

c. 950. ***Ponna,*** *Honna, Ponniga, Ponnimayya, Kavi-chakravartti, Ubhaya-kavi-chakravartti,* such are the names by which he is referred to in literature, but he calls himself *Savaṇa, Kuruḷgaḷa Savaṇa* and *Sarvva Dêva* in the *S'ânti Purâṇa.* From this, and from Ranna's work, the following particulars have been obtained regarding him :—In Paṅgunûru, a town of the Kamme dêśa in the Veṅgi maṇḍala, dwelt a chief Brahman (*dvijônnata*) named Nâgamayya, of the Kauṇḍiṇya gôtra, celebrated for his learning, the equal of Yajñavalkya. "In his heart was born the Jina mata "—that is, he became a Jaina. His wife was Nâgiyabbe, and they had two sons—Mallapa and Ponnamayya—who rose to be distinguished ministers and generals under the Châḷukya king Tailapa (reigned 973—997). In Mallapa was united all learning, with skill in state policy, horsemanship, bravery, shelter for those who took refuge with him, good fortune and religion. Pandits and poets considered his house as their *tavar-mmane* (the home of their birth). The word he uttered in the king's assembly never proved false, hence throughout all countries was he believed. The brave Mallapa blessed the Bhû-vallabha, saying " You shall obtain a son and a victory," and called upon all present to hear.

[1] The name of a Râshṭrakûṭa king.

[2] It would appear as if we had here direct evidence of the position of the Jôḷa or Jôṛa country mentioned in the travels of the Chinese pilgrim Hiuen Tsiang, the identification of which has exercised the ingenuity of many commentators without any satisfactory solution. If Dharma-uraṃ be the modern Dharmavaraṃ in the Bellary district, the Jôḷa territory would perhaps include the Dharvad and Bellary districts, as far as Karnul, close to which Sir A. Cunningham has pointed out the existence of an old Joram or Jorampur.

[3] Kavite negaḷteyaṃ virisi Jôḷada ṛâḷe nijâdhinâthan â- |
havadoḷ arâti-nâyakara paṭṭave sâṛisi sanda pempu bhû- |
bhuvanadoḷ âḍuguṃ belage mikk abhimânada mâtu kîrttiyaṃ |
vivarisi sandan êṃ kaviyo sat kaviyo Kavitâguṇârṇavaṃ ||

[4] Râja-sudhâni puṭavaha |
sâjada Puligereya tiruḷa-Kannaḍadoḷ nir- |
vyâjad esakadoḷu pudid o- |
nd ôjeya baḷiv iniya kavite Pampana kavite ||

[5] Munnina kabbaman ellam ikki meṭṭidavu.

Ponna was all modesty, brave as mount Mandara, in ability (?) Ajanna, in justice the son of Dharma. Having the qualities of Baladêva and Vâsudêva, of Râma and Lakshmaṇa, the history of Mallapa and Ponnamayya threw into the shade that of Bhîma and Arjuna.

On the *parôksha* (or death) of their guru Jinachandra Dêva, these two, in commemoration of the event, caused Ponniga to write a purâṇa, which they published through all the world. This was the *S'ânti Purâṇa*, which its author styles the *Purâṇa Chûḍâmaṇi*. For his superiority over all other poets in command of both Kannaḍa and Sakkada, he received the title of *Ubhaya Kavi Chakravartti* from the king Kṛishṇa[1] (perhaps, the Raṭṭa or Râshṭrakûṭa king, also known as Nirupama and Akâla-varsha, ruling in 945). In Kannaḍa poetry he was a hundred-fold of Asaga, and in Sanskrit poetry a hundred-fold of Kâḷidâsa of old, while in arrangement (*rachane*) he was four-fold both combined.[2] He denounces the poets of the day as merely copying old works and proclaiming them as their own. Though they professed to write in the three languages and a half,[3] everything was stolen from others ; but throughout the kingdom of letters (*akkarada râjya*) not a child could say this, even in play, of the Kavi Chakravartti.[4] From these unstinted praises, and the notices of him in other poets, there must be further writings by this author. But with regard to the *S'ânti Purâṇa*, it appears that on the death of Mallapa, his daughter Attiyabbe, in commemoration of the event, and that the work he had caused to be written might not be lost to the world, had a thousand copies made at her own expense. Mallapa for his filial piety had been called *ammana bhakta* (faithful to his mother) ; and she by this act perpetuated in the family the name of *tande bhakta* (faithful to her father.)

978. ***Châmuṇḍa Râya***, *Kavi-jana-śêkhara*, ? *Gaṅga-bhûshaṇa*, author of the *Châmuṇḍa Râya Purâṇa*, which is dated in S'aka 900, the year Îśvara. It is an account of the 24 Tîrthaṅkaras, and contains at the beginning and end a number of personal details. The original, he says, was first written by Kûchi bhaṭṭâraka ; then Nandi munîśvara (perhaps Siṃha-nandi) wrote it ; then Kavi-paramêśvara (no doubt the same as Kavi-paramêshṭhi) wrote it, and Jinasêna taught it. Guṇabhadra next completed it as *Trishashṭi-purusha-pratibandha-purâṇa*, and lastly this *Guṇa-ratna-bhûshaṇa* related it to the faithful. Châmuṇḍa Râya was the minister and general of the Gaṅga king Râcha Malla (reigned 974 to 984), and caused the colossal statue of Gômaṭêśvara at S'ravaṇa Beḷgoḷa to be erected. He was a disciple of Ajitasêna, and a patron of the poet Ranna. For a detailed account of his exploits and titles see Introduction to Inscriptions at S'ravaṇa Beḷgoḷa, pp. 33, 34. He wrote in Sanskrit a work called *Châritra Sâra*. There is also by a *Châmuṇḍa Râya*, a work called *Abhinava Daśa-kumâra-charita*.

983. ***Ranna***, *Kavi Ratna*, *Abhinava Kavi-chakravartti*,—is named by Nâgachandra and Maṅgarasa. He was the author of the *Ajita Tîrthakara Purâṇa*, in which he gives many particulars regarding himself and Ponna, who was a generation before him. Ranna was of the Balegâra kula, that of the bangle-sellers, and a sun to the Vanik kula (the Vaiśyas). He was born in the year Saumya (949) in Muduvaḷalu, a village of the Jambukhaṇḍi Seventy, in the Beḷugare Five Hundred. This

[1] Bhuvanada Kannaḍa Sakkada I
kavigaḷ sale sâle sôle Savaṇaṅg ittaṃ I
sa-vivêkam Ubhaya-kavi-cha- I
kravartti-vesaraṃ nijâhitôshṇaṃ Kṛishṇaṃ II

[2] Kannaḍa kaviteyoḷ Asagaṅ- I
gaṃ nûrmmaḍi rêkheg aggaḷaṃ Sakkadadoḷ I
munulla Kâḷidâsaṅgaṃ nûrmma- I
ḍi nâlmaḍi rachaneyoḷ Kuruḷgaḷa Savaṇaṃ II

[3] The reference probably is to the three and a half languages mentioned by Nâga-varmma in his Chhandas.

[4] Yeseyade pûḷdu keṭṭa paḷe-gabbaman âvagam emmav endu bâ- I
jisi perargg ittud allade bahu-s'rutam embinam ekkalâvanaṃ I
posayipa kammayippa samakaṭṭuva binnaṇam ill adakke raṃ- I
jisav erdegoḷḷav îgaḍina kabbiga-vandigaḷ ondavindigaḷ II

Nôḍire pêḷva mûru vare bhâshegaḷaṃ perar-arthamaṃ perar I
mâḍida dês'iyaṃ perara binnaṇamaṃ perar ôjeyaṃ tadaṃ I
mâḍuva kaḷvu koḷva khaḷar ikkema kabbiga-gaḷḷar endu kû- I
s âḍisal âgad akkarada râjyadoḷ î Kavi-chakravarttiyâ II

Beḷugare or Beḷugaḷe nâḍ was to the north of a stream flowing into the "big river" at Arekegaṭṭa, to the south of Taddavâḍi. (Most likely the reference is to Mudhoḷ and the Jamkhaṇḍi jaghir in the Belgaum district, where the Gatprabha flows to the Krishna). His mother was Abbalabbe, his father Janavallabhêndra; and he had three elder brothers—Dhṛiḍabâhu, Rêchanna and Gunimâramayya. His guru was Àjitasênâchârya, and his lord was Châûṇḍa Râya. His wives were Jakki and S'ânti, by whom he had a son Râya and a daughter Attiyabbe.

The circumstances under which his work was written may be thus summarised. Of Mallapa and Ponnimayya (previously mentioned in the account of Ponna), the latter was treacherously attacked by Gômindira, but without so much as disturbing the scarf he wore, he smote the invader and put an end to his pride. The victor then retired to the banks of the Kâvêrî and there went to *sura-lôka*. This looks as if he may have been severely wounded. Mallapa, on the other hand, "Apratima Malla, the protected by the Châḷukyas," lived to become a chief minister under Âhava Malla Dêva (Satyâsraya, who ruled 997—1008). He took to wife Kabbe, the daughter of Nâgiyabbe and Nâgamayya (these are also the names of his own father and mother), and they had five sons—Guṇḍamayya, Eḷamayya, Ponnamayya, Âhava Malla and Valla—and two daughters—Attiyabbe and Guṇḍamabbe. The eldest son, Guṇḍa, gained a victory over Gônara and thus did credit to his father. The two daughters were given in marriage to Nâga Dêva, the son of Dalla, a favourite minister of the king's; and Attiyabbe bore a son called Paḍuvaḷa Taila. Nâga Dêva, surnamed Haivatsa Râja, Môraṭa Malla, bee at the lotus-feet of Âhava Malla Dêva, distinguished himself in the Komara war (or war with the Komaras), rushing like a lion upon these people of another faith (*anya mata*). The king, who was witness of his bravery, made him a chamûpati: in a subsequent battle he defeated the army of Pañchâla; and also by command of Ballaha pursued after Mallama from Karahâṭa. Thus having gained great glory, he went to *sura-lôka*.

Then Guṇḍamabbe, thinking within herself that the fate of a woman is either to follow her lord or to take *Jina dîkshe*, came to Attiyabbe, and with folded hands said, "You have a brave and distinguished son. You remain. I beg leave to go with Nâga Dêva." Thus having besought her, she embraced her husband and was consumed in his funeral fire. This her faithfulness is worthy of celebration and her observance of the rite was a glory to the *mahâsatî* Guṇḍamabbe. The apsaras were filled with disappointment to lose so handsome a man, and the pair were in *nirvâṇa lôka*.[1]

Attiyabbe then said to herself, "My younger sister in one moment passed through the fire to her lord. I being the elder must for many days consume in the fire of hardship and fasting." Thus fasting, the protection of her offspring, and giving of charity preserved her alive; and she acquired the fame that no one in the world was equal to the mother of Pâḍavaḷa Tailapa, the Nûrmmaḍi Taila. She made 1,500 Jina images of gold and jewels, and for each of them made bells, shrines, golden lamps, splendid robes and rich triumphal arches. Her son Padavaḷa Taila, also called Anniga Dêva, was instructed in all wisdom by Nêmichandra muni, his disciple Kânûr-ggaṇa-tilaka, and the learned Ayyanayya; and rose to be a commander of the emperor's army.

It was by desire of Attiyabbe, whom he calls the Dâna-chintâmaṇi, that Ranna wrote this poem, which he styles the *Purâṇa-tilaka*, his ambition being that it should endure as long as the Âdi Purâṇa and the S'ânti Purâṇa. As among kings Taila was a help to the independent emperor Raṇa Jaya, so among poets was Kavi Ratna a help to poetry. Being an emperor in the empire of poetry, he received the name of Kavi-chakravartti Ranna. Among numerous other praises of Pampa and Ponna,

[1] I am not aware that the practice of *sati* among the Jains has been noticed before, though religious suicide, or *sallêkhana* as it was called, was common enough, as shown in the inscriptions at S'ravaṇa Beḷgoḷa.

he says—"Through the fortunate poet Pampa was the glory of the language spread abroad, and shining with his qualities none are superior to Ubhaya Kavi Chakravartti and Abhinava Kavi Chakravartti. Among poets the two former are the most meritorious, the two latter the most successful; two of them only are fortunate—Kavitâguṇârṇava and Kaviratna. The Âdi Purâṇa and the Ajita Purâṇa being composed by them, the flag of the Dvija vaṃśa (Brahmans) and the flag of the Vaiśyas were Pampa and Ratna. As Pampa and Ponniga were honoured in the ....[1] Râjya, so was Kavi Ratna, the Ubhaya Kavi, in the Châṇukya Râjya. Like the accepted dictum of the *Jainêndra*, and the dictum of the *S'abdânuśâsana*, being well acquainted with both grammars, were the words of Kavi Ratna celebrated. The three histories he wrote were like the three jewels, namely, *Paras'urâma-charita*, *Chakrês'vara-charita*, and *Ajita-tîrthês'vara-charita*." The latter concludes with the announcement that it was finished in S'aka 915, the year Vijaya.

There is also a *Sâhasa-Bhîma-vijaya* by Ranna, the hero of which is the Châḷukya prince Satyâśraya (reigned 997—1008). The work is popularly called *Ranna Gadâ Yuddha* and is in 10 *âśvâsas*. The author gives as his titles *Kavi-kuñjarâṅkuśa* and *Kavi-chakravartti*, the latter bestowed on him by the Châḷukya king Tailapa, the father of Satyâśraya, (which is confirmed by Janna). He further states that the work was corrected by Kêśi Daṇḍanâyaka, who was considered as the *Vana-ruha-bhavana* (? the house in the forest). There were several distinguished governors of this name, ruling over Vanavâsi or Banavâse and other provinces (see *Mysore Inscriptions*), but I have not been able exactly to identify this one. The titles of Satyâśraya are given as Sâhasa Bhîmasêna, Châḷukya Mârtâṇḍa, Kuvaraṅka Râma, Iriva Beḍeṅga and Ammana-gandha-vâraṇa. His army is said to have taken Aparâditya prisoner, and burnt Sunagara in Aparâditya's country. Satyâśraya also fought against the elephant force of the Gurjjara Râja. He was the son of Âhava Malla and Châkavve, the former being the son of Vikramâditya, the Uttuṅga Malla of the Châṇukya vaṃśa, by Boṅkâ Dêvî of the Chaidya vaṃśa.

There are, besides, a *Bharatês'vara-charita* by *Kavitâ-ratnâkara*, and an *Aparâjita-śataka* by *Ratnâkara*.

—. **Mahâvîrâchârya**, wrote a work on arithmetic, called *Gaṇita-sâra-saṅgraha*. As he praises only Nṛipatuṅga in the opening portion, it seems to be an old work.

—. **Gajâṅkus'a**, named by Nayasêna and Mallikârjuna, **Gajaga**, named by Kêśirâja and Âṇḍeya, and **Gajega**, named by Kumudêndu, are no doubt all the same. Nothing is known of his works.

1060—88. **Bilhaṇa**—was *vidyâpati* at Kalyâṇa to the Châḷukya king Vikrama, who reigned 1076—1127. He wrote the *Vikramâṅka Dêva Charita* or *Vikramâṅka-kâvya*, a poem recounting the adventures of his patron.[2] He was born in Kashmir, in a learned family of Madhyadêśi Brahmans. His father, Jyêshṭhakalaśa, wrote a commentary on the *Mahâbhâshya*. His mother was Nâga Dêvî, and his elder and younger brother were both poets. After finishing his education in Kashmir, Bilhaṇa visited various royal cities and sacred places in Hindustan, and coming to the south, having travelled as far as Râmêśvara, finally settled at Kalyâṇa under the royal patronage as above stated. It seems probable that he left Kashmir not later than 1065, and wrote this poem at an advanced age, about 1085. The following are also said to be works by this author—*Pañchâśikha*, *Râmacharita* or *Râma-stuti*, and ? *Alaṅkâra-śâstra*.

[1] The word in the M. S. is at the end of a leaf and is unfortunately broken off. Every endeavour to get another copy has been unsuccessful.

[2] Published at Bombay, edited by Dr. G. Bühler, C. I. E.

c. 1070. *Gunachandra*, is mentioned by Nayasêna, who says that his feet were worshipped by the king Bhuvanaika-malla (reigned 1069 to 1076). The works assigned to him are *Pârśvâbhyudaya* and *Mâghanandîśvara*. Of these the former is said to be composed of verses of which the first line is taken from the Mêgha-dûta[1] of Kâlidâsa and completed with three lines by the author.

—. *Haripâla* is quoted by Nâga-varmmâ and Bhattâkalanka. Nothing more is known of him. But there is a *Dharma-śarmâbhyudaya* by a *Harichandra*.

1115. *Nayasena*,—is named by Nâga-varmmâ in one of his sûtras. He describes himself as *Digambara Dâsa*, and was the author of *Dharmmâmrita*, which he styles the *Kâvya-ratna*.[2] He wrote it at Mulugunda (perhaps the present Mulgund in the Dharwar district), and finished it in S'aka 1037, the year Nandana. He was a strenuous advocate for purism in the use of Kannada.[3] The following is the testimony he bears to his predecessors :—

Asagana dêsi Ponnana mahônnati-vetta-bedangu Pampan ond- |
aśadruśam-app-apûrvva-rasa-bhâva Gajânkuśan olpu-vettu-rañ- |
jisuva-sad-arttha-drishti Guna-varmmana jân Kavi-Ratnan ôje śô- |
bhise nelas ikke dhâruni manam gole mat-kritiyol nirantaram ||

" Asaga's style, Ponna's majestic skill, Pampa's unequalled taste, Gajânkuśa's depth of meaning, Gunavarmma's knowledge, Kavi Ratna's manner—may all these be ever united in my poem."

—. *S'amba-varmmâ*, mentioned by Nâga-varmmâ, and *S'ankha-varmmâ*, mentioned by Rudra Bhatta, are probably the same person, the letters *kh* and *b* being easily mistaken for one another. Beyond the names nothing more is known.

c. 1070—1120. *Nâga-varmmâ, Kavi Râja, Kavirâja Hamsa*, the earliest grammarian of the Kannada language whose works have come down to us. He traces his descent from a Brahman family of the Kaundinya gôtra, residing at the city of Vengi in the Vengi country, and was the first-born son of Vennamayya and Pôlikabbe or Pôtikabbe. He was evidently a Jaina, but would seem to have written under certain S'aiva influence. In connection with what we know of the history of his fellow-countryman Pampa, it may be conjectured that Nâga-varmmâ left Vengi on embracing the Jaina faith and settled in some part of the Karnâta territory which was subject to the sway of the Western Châlukya kings. Their names and those of the Gangas frequently occur in his works, but the only direct reference he makes to the government under which he was living is in the following lines :—

Aranam pâliyumam pudungolisikond î bhûmiyum bhûmipam |
nere y-ôlg endum ilâtalam balevudakk ol-gâlam utkilvaram |
baranam pinguge—

'May the king be happily wedded with this land, protected from Yama and the edge of the sword. That the land may prosper, may there ever be good seasons. May uprooters and famine be turned back.'

His period is fixed by the fact that he quotes Nayasêna by name, and that in a sûtra of his grammar ; in an integral portion therefore of the text. Now Nayasêna has supplied us with 1115 as the date of his own work. Nâgavarmmâ was therefore subsequent to this. But in naming the authorities consulted for his dictionary he does not mention Hêmachandra who died in 1172 ; an omission which is unaccountable had they been contemporary. There is also no doubt whatever that he preceded

1 This work is more generally known as the Mêgha-sandês'a in this part of India.

2 There is also said to be a *Dharmmâmrita* by *As'âdhara*.

3 See extracts in Introduction to *Karnâ'aka Bhâshâ Bhûshanam*.

Kêsirâjâ. The question is thus narrowed within very close limits, and we are shut up to the conclusion that Nâga-varmmâ lived during the latter part of the 11th and first quarter of the 12th centuries.

His compositions, so far as they are known to us, are the following; in what order they were published is uncertain, but the first is quoted in the next three:—*Kâvyâvalôkana*, *Chhandômbudhi*, *Karṇâṭaka Bhâshâ Bhûshaṇaṃ*, *Vastu Kôśa*, and perhaps *Kâdambari*.

The *Kâvyâvalôkana* is a work on the art of poetry, forming a handbook of rules for Kannaḍa metrical composition. The sûtras are in Kannaḍa verse, and copiously illustrated by stanzas in the same language, either of original composition or more generally quotations from former or contemporary poets. The work is in five *adhikaraṇas*, subdivided into *prakaraṇas*. The former are named respectively:—i. S'abda-smṛiti; ii. Kâvya-mala-vyâvṛitti; iii. Guṇa-vivêkaṃ; iv. Rîti-krama-rasa-nirûpaṇaṃ; v. Kavi-samayaṃ. The 1st chapter contains an epitome of the grammar and is in 6 sections, the titles of which have been already given (see above, p. 6). The 2nd chapter has 2 sections,—1. Pada-padârtha-sandhi-dôsha pr. ; 2. Sâra-vichâra pr. . The 3rd chapter is in 3 sections, named—1. Mârga-darśanaṃ ; 2. S'abdâlaṅkâra-nirṇayaṃ ; 3. Arthâlaṅkâraṃ.[1] They are based on the *Kavirâjamârga* of Nṛipatuṅga, and distinguish between the system prevailing in Southern India (dakshiṇa-dêśa-vartî) and that used in the North. (Vaidarbha-Gauḍa-mârga-bhêda). The remaining chapters appear not to be subdivided, but it is unfortunate that notwithstanding every effort for several years no complete copy has been met with of this interesting and important work.

The *Chhandômbudhi* is the only existing authority on Kannaḍa chhandas or prosody.[2] It is also written in Kannaḍa, in the form of verses addressed by Nâgavarmmâ to his wife, the verses being so composed as themselves to furnish examples of the rules to be illustrated. He professes to have taken as his guide the sûtras of Piṅgaḷa, the work on Sanskrit prosody. He appears however also to have followed Piṅgaḷa, the author of sûtras for Prâkrit prosody. But though these served as guides, the arrangement and most of the nomenclature of his work are his own, which also, unlike theirs, is metrical. It is divided into five *âśvâsas*, preceded by a *pîṭhike* or introduction. The 1st and 2nd treat of Akshara gaṇas, and are named—i. Saṃjñâdhikâraṃ ; ii. Sama-vṛitta-vivaraṇaṃ. The 3rd and 4th treat of Mâtrâ gaṇas ; and the 5th of Kannaḍa Mâtrâ gaṇas. The following statement of his views on the classification of Indian languages is of interest.

Saṃskṛitaṃ Prâkṛitam Apabhraṃśaṃ Paiśâchikam emba mûṛu-vare-bhâshegaḷoḷ puṭṭuva Drâviḍ-Ândhra-Karṇâṭak-âdi shaṭ-pañchâśat-sarva-vishaya-bhâshâ-jâtigaḷ akkuṃ.

'Born in the three and a half languages—Sanskrit, Prâkṛit, Apabhraṃśa and Paiśâchika—are the Drâviḍa (Tamil), Ândhra (Telugu), Karṇâṭaka (Kannaḍa) and other the various languages of all the fifty-six countries.' In this work Nâgavarmma refers to himself as *Nâki*, *Nâkiga*, and *Pinâki*.

The *Karṇâṭaka Bhâshâ Bhûshaṇaṃ*[3] is a Karṇâṭaka Vyâkaraṇa or grammar, in Sanskrit sûtras, after the manner of Pâṇini. The sûtras are accompanied by a vṛitti or explanatory gloss, by the author, also in Sanskrit, and by a prayôga or list of examples. Among these are included quotations from various authors mentioned by name, as already stated (see above, p. 6). The work is in ten *parichhêdas*, of which the names have been previously given (see above, p. 4).

The *Vastu Kôs'a* is a Saṃskṛita-Karṇâṭa nighaṇṭu or dictionary, composed in many artificial metres, giving the meanings of Sanskrit words used in Kannaḍa. In its compilation our author states that

[1] Arthâlaṅkâraṃ has been published by itself at Mysore, edited by B. Mallappa of the Mahârâja's College.

[2] Published at Mangalore in 1875, edited by the Rev. F. Kittel.

[3] Published by me for the Mysore Government in 1884.

he made use of Vararuchi, Halâyudha, S'âśvata, Amara-kôśa and other authorities. The work contains Êkârtha, Nânârtha and Sâmânya kândas.

The *Kâdambari* is a close rendering into Kannada of Bâna's celebrated romance of the same name in Sanskrit. The author only gives his name as *Budhâbja-vana-kala-hamsa*, but it is said to be by Nâgavarmmâ.

1123. ***S'rutakîrtti,*** the same as ***Dhanañjaya,***[1] was Aggala's guru. He wrote a *Râghava-Pândavîya*,[2] as we are informed by Nâgachandra, and was the author of *Dhanañjaya-kôśa*. He appears moreover to have written a *Jina-stuti*. One of his works is dated S'aka 1045.[3]

c. 1140. ***Bâlachandra*** was the guru of Nâgachandra ; and a story about him in Kamalabhava is given below. He was also contemporary with Sujanôttamsam. His works are said to be *Tatva-ratna-dîpika* and *Prâbhritaka-traya-vyâkhyâna* ; also *S'râvakâchâra*.

c. 1145. ***Nâgachandra,*** *Abhinava Pampa*, the author of the *Râmachandra Charita Purâna*, known as the *Pampa Râmâyana*, also of *Mallinâtha Purâna*, and of a little treatise on morals, called *Jinamuni-tanayâ*, with which words each stanza concludes.[4] There is also an *Ârâdhana Nîti* by Chandrakîrtti, which is probably to be assigned to this author. No particulars are given by him of his personal history, but he praises Samantabhadra, Kavi-paramêshthi, Pûjyapâda and Akalanka-chandra, also Pampa, Ponna and Ranna, naming the purâna written by each. As guides to his period we know that Bâlachandra muni was his guru, and of a muni of this name Kamalabhava relates that the king Simhana, though his tutor was Vinayêndra brati, was as great a fool as an elephant (*hasti-mûrkhan*), and filled with pride ; yet he was publicly compelled to do obeisance to Bâlachandra muni. This Simhana may be the prince of that name among the Yâdava kings of Dêvagiri, who came to the throne in 1210. Again, it appears that S'rutakîrtti was contemporary with Nâgacnandra. Another clue has been furnished by Mr. Pâthak,[1] who points out that Mêghachandra, who wrote a work, as he himself says,—' in the new Hosa Kannada so that (Abhinava) Pampa's son could understand it,'—was the father of Vîranandi, whose book is dated S'aka 1076=1154 A.D. Of our author, Karnapârya says—' In writing poems Ponna may almost compare with Nava Pampa, and no one before or after has excelled these. Though later in date (*adyatara*), yet being praised as master (*dore*) of the oldest poets, great was the fame that Nâgachandra obtained.' Dêvachandra says—' Among those who have written Sanskrit and Kannada poems Nâgachandra was distinguished for his skill.'

1150. ***Mêghachandra,*** wrote a commentary in Kannada, in S'aka 1070,[3] on the *Samâdhi-śataka*, a work by Pûjyapâda. At the end he states that he wrote his work—*vitata-yas'ô-nidhi Pampana sutange tiliv-antu pochcha-Posa-Kannadadim*—' in the new Hosa Kannada, so that the son of (Abhinava) Pampa, an ocean of universal fame, could understand it.'[1] From this announcement we may infer that he was probably the boy's tutor.

1154. ***Vîranandi,*** son of Mêghachandra, is named by Nâgachandra. He was the author of *Âchâra-sâra*, which was completed in S'aka 1076, the year S'rîmukha. A work called *Chandra-prabha-kâvyamâla* is also ascribed to him.

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1 See *Ind. Ant.* xiv, 14.

2 *Gata-pratyâgatadim*, that is, that read one way it gives the history of Râma, and read the other way the history of the Pândus. There is a similar work in Telugu, of the same name, but a much later composition. The better known work of this name in Sanskrit, by Kavi-râja, dates perhaps from the 11th century.

3 *Ind. Ant.* xii, 20.

4 According to Wilson the author in this work is called *Chandra-kîrtti-chitti*, a native of Champa.

1158. ***Nâchirâja***, was the author of *Nâchirâji*, a commentary in Kannada on the *Amara-kôśa*. His date is based on an inscription.[1]

c. 1180. ***Sujanôttamsam***, *Boppana paṇḍita*, *Kannaḍa-gavi-bappa*, is praised by Kêśirâja. He composed, on the suggestion of Bâlachandra, the disciple of Nayakîrtti, a panegyric in honour of the colossal statue of Gômaṭêśvara at S'ravaṇa Beḷgoḷa, which is engraved on a stone slab at the entrance to the precincts. See Inscriptions at S'ravaṇa Beḷgoḷa, No. 85.

1189. ***Aggala***, *Argala Dêva*, was the author of the *Chandraprabha Purâṇa*, which he finished in S'aka 1111, the year Saumya. He was of the Mûla-saṅgha, Dêśi-gaṇa, Pustaka-gachcha and Kuṇḍa-kundânvaya. His father was S'ântiśa and his mother Vâchâmbikâ. He specially invokes śrî Chandra-prabha of Niṅgaḷêśvara-pura and S'rutakîrtti muni, apparently his guru, and styles himself *Ubhaya-kavi-viśâradan*, learned in both poetries. In regard to his work, which he styles the *Kṛiti-ratna*, he says—

nayadiṃ Pampan oraldu nirmmisida Ponnaṃ prîtiyiṃ pêḷda bha- |
ktiyin â Ratna-kavîśvaraṃ sameda tat-kâvya-trayakkaṃ jaga- |
trayamuṃ mum-beḷeyâgi pôyt ene balikk âṃ pêḷda Chandraprabhô- |
daya vistâri yenippa kâvyav id amûlyatvakke pakk âgade ||

'That which Pampa beautifully composed, and Ponna told with affection, and the great poet Ratna related with devotion—these three poems beforehand absorbed the value of the three worlds: the *Chandraprabhôdaya* which I related afterwards, must it not therefore remain invaluable?'

As an *Aggaḷa Lîlâvati* is mentioned in the *Kâvya-sâra*, it would appear that he must have written a poem of this name also.

c. 1200. ***Nêmichandra***, *Nêmi*, *Kavirâja-kuñjara*. Maṅgarasa calls him *Aṅgika Nêmi*, and mentions his poem—the *Lîlâvati*, a *s'ṛiṅgâra kâvya*. The poetry is of a high order, but the work fully maintains the profession of its erotic character. The hero and heroine are prince Kandarpa Dêva and the princess Lîlâvatî. The former belonged to Jayantipura, an old name of Banavâsi. The author praises Samantabhadra, Akalaṅka, Pûjyapâda and Ranna, as follows:—

yanage Samantabhadrane kavîśvaroḷ sa-kal-Akalaṅka-Dê- |
vane vara-vada-vidyaroḷ aśêsha-viśêshaka-pûjya-Pûjyapâ- |
dane pada-vâkya-kôvidaroḷ aty-abhinûtana-Rannar appam a- |
tt ina kavi-vâdi-śâbdikaroḷ âg enitt uḷoḍam aḷkar uḷoḍam ||

'To me Samantabhadra among the chief poets, the sweet toned Akalaṅka Dêva among the most eloquent speakers, the universally honoured Pûjyapâda among those skilled in verse and prose, the most recent Ranna, a master among poets, speakers and grammarians—being such, they have my affection.'

He was also the author of *Nêminâtha Purâṇa*, which he wrote for the great minister Padma-nâbha Dêva, Sejjevaḷḷa (lord of the bed-chamber) to Vîra Ballâḷa Dêva. The author says it was a new work in the world, but it contains only eight âśvâsas, and because the life of Krishṇa is not completed, the work is often called *Ardha Nêmi*. In it the poet styles himself *Chatur-bhâshâ-kavi-chakravartti*, and *Kavirâja-malla*, as well as *Kavirâja-kuñjara*.

Other works attributed to him are *Trilôka-sâra*, *Gômaṭa-sâra* and *Labdha-sâra*.

[1] *Mysore Inscriptions*, p. 157.

—. ***Ajitasêna,*** author of *Alaṅkâra-chintâmaṇi* in Sanskrit. He does not give his own name therein, but this is supplied by the commentator, who also informs us that the work was written in the S'ântîśvara temple at Baṅgavâḍi. It is in five *parichchhêdas*, named— 1. Kavi-śikshâ-prarûpaṇaṃ ; 2. Chitrâlaṅkâra-prarûpaṇaṃ ; 3. Yamakâdi-vachanaṃ ; 4. Arthôbhayâlaṅkâra-vichâraṇaṃ ; 5. Rasâdi-nirûpaṇaṃ. At the commencement the author praises Samantabhadra and Kavi-kuñjara ; he must therefore have been contemporary with or subsequent to the latter. Perhaps he may be connected with the Ajitasêna from whom a quotation exhorting to a religious life is given in an inscription at S'ravaṇa Beḷgoḷa, No. 54.

c. 1200. ***Vritta-vilâsa,*** was the author of *S'âstra-sâra* and *Dharma-parîkshe.* The original of the latter work was composed in Sanskrit by Amitagati,[1] but our author made a version in Kannaḍa that all might understand it. He states that his guru was Amarakîrtti Râuḷa, and praises a number of Jaina worthies, down to Abhaya sûri, who appears to have lived in the time of Vîra Ballâḷa Dêva.[2]

Manasija, mentioned in Kêśirâja, is perhaps identical with ***Chittaja,*** mentioned in the following lines by Îśvara-kavi—

.... Pampanaṃ ।
Chittaja-Nâgavarmma-sudhiyaṃ kavi-Kêśava-Ranna-mukhyaraṃ ।
chittadoḷ iṭṭu pêḷve kṛitiyaṃ vibhudhar mana-mechchutirppanaṃ ॥

'Keeping in mind Pampa, the learned Chittaja and Nâgavarmmâ, the chief of poets Kêśava and Ranna, I will write a poem pleasing to the wise.'

—. ***Sumanô-bâṇa,*** described as a poet, and the *Yâdava-kaṭakâchârya,* or priest of the Yâdava capital or camp. He was the father of Janna, and his daughter, the wife of Mallikârjuna, was the mother of Kêśirâja. Of his works we know nothing.

1217. ***Janna,*** *Janniga*, *Jannuga*, *Janaki*, *Kavi-Bhâlalôchana.* He was the son of Sumanô-bâṇa and is praised by many of the best poets. Under the last two names given above he wrote the *Yaśôdhara charita*, in four *adhikâras* : it is dated in the year S'ukla, in the reign of Giridurga Malla, *i. e.* Vîra Ballâḷa Dêva, which corresponds with S'aka 1139 or 1217 A.D. He states that Kannara (*i. e.* the Râshṭrakûṭa king) gave to Honna, Tailapa (*i. e.* the Châḷukya king) to Ranna, and Ballâḷa (*i. e.* the Hoysaḷa king) to Janna the title of *Kavi-chakravartti*. His guru was Râmachandra-Gaṇḍavimukta of the Kânûr-gaṇa. Maṅgarasa informs us that he wrote the *Anantanâtha charita.* A work named *Smara-tantra* is also attributed to him. And he, it would seem from the name, must be the author of the *Battîsu-puttaḷe-kathe*, the 32 stories relating to Vikramâditya told to Bhôja Râja by as many images which decorated the steps of his throne.

c. 1220. ***Mallikârjuna,*** the son-in-law of Sumanô-bâṇa, and father of Kêśirâja. He wrote for the Hoysaḷa king Sômêśvara, a work called *Sûkti-sudhârṇava*, in 18 âśvâsas, illustrating the various sentiments of poetry. At the commencement he praises Janna, Pampa, Guṇanandi, Ponna, Gajâṅkuśa-râja and Guṇavarmmâ. He was also the author of *Kavitâ-paddhati*, and is said to have written the *Chhôra-kathe*, describing the adventures of two princes, Sômaśêkhara and Chitraśêkhara, in the disguise of robbers. According to tradition the principal scene of their exploits was Nîlâvati-paṭṇa, the present Nirgunda in the Chitaldroog District.

[1] *Ind. Ant.* xii, 20.

[2] See *Inscriptions at S'ravaṇa Beḷgoḷa*, No. 105.

c. 1220. ***Kumudendu,*** was the author, as also mentioned by Dêvachandra, of the *Kumudêndu Râmâyana*, in which he gives his titles as *Paravâdi-giri-vajra*, and *Kavirâja-sikhâmani*. In the opening verses he praises Gunavarmmâ, Jayavarmmâ, Gajega, Gunanandî, Nayavarmmâ (? Nâgavarmmâ or Nayasêna), Honna, Hampa, Ranna, Sumanô-bâna, and Jannaya. These last two references help us to his period. His guru was Mâghanandi and he appears also to have himself had a disciple of this name.

—. ***Mâghanandi,*** is stated by Kamalabhava, whose guru he was, to have been Kumudêndu's disciple ; and by Dêvachandra to have written a *Râma-kathe*. There is a *Padârtha-sâra* by an author of this name and also a *S'râvakâchâra*.

c. 1225. ***Kes'irâja,*** *Kêsava*, author of the *S'abda-mani-darpana*, a standard grammar of the language, written in Kannada itself. For particulars of the work see above, p. 6.[1] He was a Jain, and quotes from Gajaga, Gunanandî, Manasija, Asaga, Chandra-bhatta, Gunavarmmâ, S'rîvijaya, Honna, Hampa and Sujanôttamsa. His father was Mallikârjuna, and his mother the daughter of the poet Sumanô-bâna. As his uncle Janna, a son of the latter, wrote his work in 1217, this serves to determine the period of Kêsirâja. Moreover, under sûtra 160 of his work, he gives as an example a quotation from an inscription at S'ravana Belgola (No. 137) the date of which is not earlier than about 1160. He styles himself *Yâdava-katakâchârya*, an office in which he must have succeeded his father-in-law, who as we have seen previously held it. In the S'abda-mani-darpana he gives the following as the names of his other works :—*Chôla-pâlaka-charita*, *Subhadrâharana*, *Prabôdha-chandra*, *Kirâta*. It is unfortunate that no copy has yet been discovered of any of these, as not only should we gain historically by getting correct information, which is much needed, of the Chôla kings, but two or three of the works seem, from their titles, to be dramatic, and therefore of special interest. For Bhattâkalanka gives us to understand that many nâtakas were written in Kannada, but so far only the *Mitravinda-Gôvinda* has been obtained. Though Kêsirâja was a Jaina, he seems to be claimed by the Lingâytas, and is mentioned with special approval by subsequent writers of that sect, which was founded by Basava in about 1165, in the time of the king *Bijjala*.

—. ***Bandhu-varmma,*** is mentioned by Kamalabhava and Mangarasa. He was the author of *Harivams'âbhyudaya* and *Jîva-sambôdhane*. The former is in 14 *âs'vâsas*. He gives no particulars regarding himself.

c. 1230. ***Kamalabhava,*** the author of a *S'ântîsvara Purâna*, not to be confounded with Ponna's work of like name, which is in 12 âsvâsas, whereas the present one is in 16. Kamalabhava has the appearance of being an assumed name. He also describes his titles as being *Kavi-kañja-garbha*, and *Sûkti-sandarbha-garbha*. He was of the Dêsi-gana, the Pustaka-gachcha and the Kondakundânvaya. His guru was Mâghanandi. As he mentions Aggala, and also relates the story before given (under Nâgachandra) of how the prince Simhana was compelled to reverence Bâlachandra muni, his period would be about as above. He praises Samantabhadra, Kaviparamêshthi and Pûjyapâda, and bears the following testimony to his predecessors :—

Jina-samaya-prakâsa-krita sat-kavi-Hampana pempu-vetta Hon- |
nana kavi-Nâgachandrana negalteya Rannana sanda Bandhuva- |
rmmana budha Nêmichandrana jagan-nuta Jannana rañjip Aggala- |
yyana kriti-saundari-subhagam âvagam irkke madîya kâvyadôl ||

[1] As pointed out by Mr. Pâthak (*Ind. Ant.* xi, 20), the examples include many fragments of Kâlidâsa, Subandhu and Bhartrihari in Kannada dress. But they are quotations from other authors and not the composition of Kês'irâja.

" Those luminaries of the Jina congregation, the true poet Hampa, the famous Honna, the poet Nâgachandra, the celebrated Ranna, the great Bandhuvarmma, the learned Nêmichandra, the world-praised Janna, the famous Aggala—may the beauties of all their poems for ever dwell in mine."

—. ***Bâhubali Pandita***, *Bâhubali kavi*, wrote a *Dharmmanâtha Purâna*, in which he states that his guru was Nayakîrtti and calls himself *Ubhaya-bhâshâ-kavi-chakravartti*. He was also perhaps the author of *Nâga-kumâra-charitra*.

c. 1235. ***Karnapârya***, *Kannapa*, *Karnama*, *Karna-varmmâ*, was the author of *Nêminâtha Purâna*, and is mentioned as such by Mangarasa. He wrote it for Vijayâditya, son of Gôvarddhana, king of Kilekila durga (apparently in the Kolhapur country) and a devoted adherent of the S'râvaka dharmma. Vijayâditya's wife was Sonnala Dêvî, and his younger brother Lakshmana. The latter having expressed a wish that some one should relate the history of Nêmi Jinêndra, Karnapârya undertook it, also including therein the Harivamsa and the Puruvamsa. His praise of Nâgachandra or Nava Pampa has already been quoted.

—. ***Dharani Pandita***, *Dharani-dharêndra*, wrote *Bijjala Râya charita* and *Varângana charita*.

c. 1240. ***Mangarasa***, *Manga Râja*, the author of a *Harivamsa* or *Nêmi Jinêsa Sangati*, in which he describes himself as the son of Vijayêndra Râja, prabhu of Kalluhalli. His notices of former authors are specially valuable from his naming their works. The following poets are mentioned by him as having written Kannada champu-kâvyas, namely, Pampa, Ranna, Gunavarmmâ, Jannuga, Nayasêna,[1] Ponna, Nâgachandra, Kannapa, Angika Nêmi, and Bandhuvarmmâ. He also wrote *Jayakumâra-shatpadi*, in 16 sandhis, a story of Kaurava (the son of king Sômaprabha) and his wife Sulôchana. In this he states that his father was Vijayêndra and his mother Vijaye. The former was the son of Mâdhava, the ruler of a town named Vutu, in the Hoysala country. Other works ascribed to this author are *Manmatha charitra*, on account of Pradyumna, the son of Krishna and Rukmini ; *Samyaktva Kaumudi*, a collection of tales as to their adoption of the Jain faith related by Arhaddâsa and his eight wives, overheard by Uditôdaya Râja ; also *Karnâta S'abda-manjari*.

—. ***Amritanandi***, author of *Dhanvantari nighantu* or *Akârâdi nighantu*, a vocabulary of medical terms ; also of a work on composition.

—. ***Ganes'vara***, author of *Sâhitya-sanjîvana*. He is quoted by Sâlva.

—. ***Kâma***, *Kavi-kâma*, was the author of *S'ringâra-ratnâkara*, which he describes as *rasa-vivêka*. It is in 4 *parichchhêdas* which are named :—1. Nava-rasa-vyâvarnanam ; 2. Bhâva-bhêda-nirnayam ; 3. Nâyaka-nâyikâdi-kalpa-vistaram ; 4. Sakha-sakhi-sambhôga-vipralambha-pramâvasthâna-vistaram. He names no predecessors, nor gives any other clue to his period except that he was a S'aiva. Sâlva cites him as an authority, along with Nâgavarmma, in the phrase—Nâgavarmma-Kavi-kamâdi-mârga.

c. 1250. ***Andeya***, *Andyayya*, was a Jain who wrote the *Kabbigara Kâva* (the poets' defender) in achcha-Kannada. It is a work of special interest, as it was written in response to an invitation of the learned who, remarking on its being said that the celebrated old poets had been unable to write a

[1] By a singular error he names Ranna instead of Nayasêna as the author of *Dharmma charita*. The error probably arose from Ranna being called Kavi Ratna and the *Dharmmâmrita* being called Kâvya Ratna.

poem in pure Kannaḍa, without any admixture of Sanskrit, urged upon Aṇḍeya that he had the ability to do so. The following is the statement in the original.

sogayipa-Sakkadaṃ berasid-allade Kannaḍadalli kabbamaṃ ।
bagegoḷe pêḷal ârar inituṃ sale munnina pempan âḷda ka- ।
bbigar adu mâtanâḍidavol andaman âḷd ire pêḷda-balpu ne- ।
ṭṭage ḍorekoṇḍud int ivanoḷ allade kêḷ ḍorekoḷḷad âroḷaṃ ॥

He was the grandson of Âṇḍeya, whom he styles *lekkigara piriya*, the senior of the scribes (or accountants), and who had three sons—S'ânta, Gummaṭa, and Vaijanana. Of these, S'ânta was his father, and his mother was Baḷḷavve. The poem is a *champu* work of about 300 verses in a variety of metres. It describes the victory of Kâva (Manmatha), and the scene is laid in the Kannaḍa country. In the opening portion he invokes as follows the merits of Kaṇṇamayya, Ranna, Gajaga, Aggaḷa, and Janniga, which serves to indicate his period.

enu î-kabbadoḷ enduṃ ।
sannidam âg irkke Kaṇṇamayyana kaḍu-jâ- ।
ṇ Rannana mai-śiri Gajagana ।
binnaṇav Aggaḷana kâṇke Jannigana jasaṃ ॥

The poem concludes with the statement that it was also called *Sobagina Suggi* (harvest of beauty), and by those who knew Sanskrit was named *Madana-vijaya*. It further ends with a prayer that the work may continue to flourish, as long as earth and ocean endure, in the nâḍs or countries of Râya or the Râya (*Râyana nâḷkaḷoḷ*), which it seems refers to the Mysore country. Among the quotations in the *Kâvya-sâra* are some from Aṇḍayya.

1254. ***Mahâbala kavi,*** wrote a *Nêminâtha Purâṇa*, in 16 âśvâsas, and finished it in S'aka 1176. He had the title of *Sahaja-kavi-manô-gêha-mâṇikya-dîpa*. His father was Râyi-dêva of the Bhâradvâja gôtra and a mantri; his mother was Râjiakka; his guru was Mêghachandra, and he wrote the work for Kêteya nâyaka whose genealogy was as follows:—To Bankeya nâyaka and Chavuḍiyakka were born Kâleya nâyaka and Kêteya nâyaka. The former was called Kshêmankara and the latter Nêma. The wife of the latter was Marudêvî of the Karaṇa kula, daughter of S'rîpati. They had a daughter Chavuḍale, who was married to Kali dêva, and Kêteya performed a vow in Bâge. S'rîpati's son was Lakshma, to whom our author was guru.

From this period[1] the Jains, who had hitherto had the field entirely to themselves, appear only now and then among Kannaḍa authors, their place being taken by Lingâyt writers till 1508, when Brahmanical works make their appearance with the Kannaḍa translation of the Mahâ Bhârata. It is not difficult to account for the disappearance from the arena of literature about this time of the Jains, who for centuries had proved themselves such pre-eminent scholars and the enlightened cultivators of the Kannaḍa language. The decline of their political power led to their withdrawal from literary pursuits. The conversion of the Hoysaḷa king Biṭṭi Dêva from Jainism to the religion of Vishṇu by Râmânujâchâri in 1117, whence he took the name of Vishṇu-varddhana by which he is more familiarly known in history, was the first blow to Jaina influence. The foundation of the Lingâyt faith by

[1] The following is a miscellaneous list of Jain works and authors whose place I am unable to determine.

Gummaṭa-svâmi-charitra } by Chandramaṇi.
Lôka-svarûpa }
Prakriya-nîti-vâkyâmṛita „ Sôma Dêva Sûri.
Vidagdha-mukha-mandana (a book of riddles) by Dharmma Dâsa.
Haya-lakshaṇa-s'âstra (a book on horses) by Padmaṇṇa Paṇḍita.
Buddhisâgara-charitre.
Vajrabâhu-kathe.
Trilôka-s'ataka.

Basava about 1160, and the assassination in 1165 of the Kalachurya king Bijjala, with the final overthrow about 1190 of the Kalachuryas, completed the subversion of the predominence the Jains had hitherto enjoyed in the Kannaḍa countries. They had now to give way to the votaries of S'iva and Vishṇu, especially to the Jaṅgamas as representing the former ; and in the reign of Krishṇa Râya of Vijayanagar the Brahmans came more prominently to the front.

The following is an approximate list of authors who contributed to Kannaḍa literature in the modern period.[1]

c. 1290. ***Haris'vara,*** *Hampe Haripam*, a Liṅgâyt, who wrote in *ragaḷe* metres. He is said in the *Channa Basava Purâṇa* to have been the chief of the *karṇikas* or revenue accountants at Haḷebîḍu. When king Ballâḷa asked for his accounts, he seems to have excused himself by saying that the *kaḍata*[2] caught fire from a lamp in the temple of Virûpâksha and was burnt. He was consequently compelled to retire to that temple, situated in Pampâ kshêtra (on the Tuṅgabhadra). There he wrote the *Girijâ-kalyâṇa*[3] and *S'iva-gaṇa*, and there ended his days. He was also the author of *Nambiyaṇṇana Ragaḷe*, a work containing 37 *ragaḷe* stories of Liṅgâyt saints, the first being Nambiyaṇṇa: this seems the reason why the book is popularly known by the above title, for it bears no specific name given by its author. There is also a *Mahâdêva Ragaḷe* said to be by *Harihar êsvara.*

c. 1300. ***Râghava,*** *Râghavâṅka*, a Liṅgâyt, who wrote in *shaṭpadi* metres and claims to have invented them. According to the *Râghavâṅka charitra* he was the disciple of Harîsvara, being a son of the latter's sister Rudrâṇi by Mahâdêva Bhaṭṭa. He was born at Hampe or Pampâ-pura in the Kuntaḷa dêśa on the banks of the Tuṅgabhadra. He first recited the *Hariśchandra kâvya* at the court of Dêva Râja in Pampâ-pura; but this gave such great offence to his guru, who was his uncle, that he devoted himself thenceforward to *Sômanâtha satkâvyas.* He visited Hoysaḷa nagara to see Keṛe Padmarasa, the minister of king Narasimha, and there encountered a Vaishṇava named Tribhuvana Tâta, whom he confuted and converted to a Vîra S'aiva. On returning to Hampe, he heard that there were bad poets (*kukavi*) at the court of Rudra Pratâpa of Oruṅgal, called êka-, dvi-, tri-sandhâgrâhis. Whereupon he proceeded there, was well received by the king, and established his superiority by composing a *Vîrêśvara kathe.* After this, his guru directed him to go to Belur, where he ended his days, and Padmarasa (the minister) erected a tomb for him. He seems also to have written *Âdayyana* (or *Ândayyana*) *kathe* ; and the original of the *Anubhava-śikhâmaṇi* is said to have been by him. There is also a *Siddharâmêśvara-kathe* by this author.

c. 1300. ***Sômes'vara,*** *Sômêśa, Sômanâtha kavi*, the author of *Sômêśvara S'ataka*, verses on morality, in *mattêbhavikrîḍîta* metre: also of *Gaṇa-sahasra-nâma*, the thousand names of the Pramatha gaṇa, Rudra gaṇa and Bhakta gaṇa. He is said to have been an Ârâdhya Brahman from Pâlkurike in the Gôdâvari district, but became a Liṅgâyt and wrote the *Basava Purâṇa* in Telugu. His liṅga was at Puligiri-nagari (the modern Hulikal paṭṇa) and he died at Kaḷḷeya. There is an *Akrûra-charitra* by a *Sômanâtha.*

c. 1300. ***Harabhakta*** was a Liṅgâyt mendicant of Anekañjanûr, and was the author of a *Vêda-bhâshya.*

c. 1330. ***S'iva Kavi,*** *S'iva Kavîs'a*, apparently wrote a version of the *Basava Purâṇa.* He is described as belonging to Bâlachandra-nagara, but lived at one time at Bâyi-bidiri, probably Bidar in

[1] In much of the information regarding the Liṅgâyt literature I follow the Rev. F. Kittel.

[2] Cloth covered with a composition of charcoal and gum, and made up in the form of a folding book ; used by merchants, shopkeepers and others for writing accounts and records on. It is written on with potstone, like a slate.

[3] There is a *Girijâ-kalyâṇa* in yaksha gâna metre by *Gaṅgês'a.*

the Nizam's dominions. There is a *Sirumana kathe* by an author of this name, who seems however much later. Also *Paramârtha-prakâsika* by a *S'iva. Yôgi.*

1369. ***Bhîma Kavi,*** author of the generally received *Basava Purâṇa* in Kannaḍa, composed in *shaṭpadi* metre. He was the son of S'iva Kavi, and his work is dated 1369.

—. ***S'aṅkara,*** an Ârâdhya Brahman, who wrote a *Basava Purâṇa* in Sanskrit.

—. ***Mallaṇârya,*** *Malhaṇa, Mallaṇâchari,* was a native of Gubbi in the Tumkur district. He wrote *Vîras'aivâmṛita, S'ivabhaktara Purâṇa,* and *Bhâvachintâratna* or *Satyêndra Chôḷa kathe,* the latter based on a Tamil itihâsa by Piḷḷe Nâynâr. Our author also wrote a *Râmastavarâja* in Telugu. There is also a *Purâtana-ragaḷe* by him.

—. ***Kavi Bomma,*** *Brammaya Kavi.* These two have been taken to be identical and may have been Jains. The former was the author of *Chaturâsya Nighaṇṭu.* The latter wrote *Jinadatta-Râya-charitra* and *Dvâdas'ânuprêksha.* He may further be the *Brahma Dêva,* author of *Samaya parîkshe.* A *Jina Bhârata* by *Brahma Kavi* was printed in Bangalore in 1887. In it he says that on the banks of the Tuṅgabhadra river was Hulige, the chiefs of which were of the Ikshvâku vaṃśa. Among them was the learned Chandranâtha, whose son was Chandaṇṇa. The latter's wife was Pombiye. They had four sons—Chandranâtha, Brahma, Brahmaṇa and Padma. Of these, Brahmaṇa wrote this Bhârata. Though unacquainted with the amara, nâṭaka or kâvya, he commends his work to the learned of Tôvinakere (which is in Tumkur district). There were also a *Bommarasa* who wrote a *Jîvandhara charite,* and a *Kumâra Bammarasa* who wrote a *Sanatkumâra charitra.*

—. ***S'riṅgâra Kavi,*** was the author of *Karṇâṭaka-sañjîvana,* a nighaṇṭu, in 32 vârddhika shaṭpadi verses, of words spelt with ṛaḷa, kuḷa and kshaḷa. In the author's opinion each of these letters should be used only to rhyme with itself, but he admits that according to the practice of Pampa-Râja and other Karṇâṭa-kavi-râyas they are used to rhyme with one another indiscriminately. The author was the son of Bommarasa nâyaka, chief of Rasavâḷe.

—. ***Siṅgi Râja,*** *Siṅgi Râjâchârya,* author of *Mala Basava charitra* or *Hara-kathâ-s'aradhi,* containing stories similar to those of the Basava and Channa Basava purâṇas.

c. 1380. ***Madura,*** *Madura Mâdhava, Kavirâja-kalâ-vilâsa, Bhâratî-bandhu-kalâ-vilâsa,* was the author of a *Dharmmanâtha Purâṇa,* in which he states that he was *pradhâna* to Harihara Râya, (reigned 1379—1401) the son of Bukka Râya. His father was Bomma S'eṭṭi, probably the author of *Chaturâsya nighaṇṭu,* and his mother Baibâmbike.

1398—1433. ***Abhinava Maṅga Râja,*** author of the *Maṅga Râja Nighaṇṭu* or *Kavi Maṅgâbhidâna,* a valuable dictionary in Kannaḍa verse on the plan of the Amara-kôśa, giving the Kannaḍa meanings of Sanskrit words commonly used in the language. He describes himself as of the Kanne (? Kamme) kula and Viśvâmitra gôtra. He wrote under the patronage of Timmârya Râmarasa and by the blessing of S'asipura Sômêśa. The nighaṇṭu is dated S'aka 1320, the year Bahudhânya. In it he professes to copy Nâgavarmma's Nighaṇṭu. He also styles himself *Abhinava Bâlasarasvati Maṅga Râja* and *Bâlaśârade Maṅga Râja.* Another work called *Chintâmaṇi pratipada* is said to be by him. He was also the author of one of the inscriptions at S'ravaṇa Beḷgoḷa (No. 108) which is dated S'aka 1355, the year Paridhâvi, and commemorates the death of S'rutamuni.

1444. ***Jinadêvaṇṇa,*** wrote a *S'rêṇika charite,* which is dated S'aka 1366.

c. 1460. ***Châmarasa,*** a Lingâyt who wrote the *Prabhulinga-lile*, a life of Prabhulinga, also called Prabhu dêva, Allama prabhu and Gohêsvara linga, who was an incarnation of S'iva's ganahâtha, and born as the son of Nirahankâra and Sujñâni. To try him, Pârvatî caused her tâmasa guna or Mâye to be born as the daughter of Môhinî Dêvi and king Mamakara Prabhu of Banavasepura in the Belavala dêsa. But Allama withstood her temptations, obtained the linga of Anumisha, was seated by Basava on the sûnya pîtha at Kalyâna, and finally died at S'risaila a little before Basava. Our author lived at the court of Praudha Râya of Vijayanagar (reigned 1451—1465), and his work was translated into Telugu by Pidupati Sômayya, and into Tamil by S'ivaprakâsa Dêsika.

—. ***Linga,*** *Guru Linga*, *Lingana*, author of the *Kabbigara Kaipidi* (poets' handle), 100 verses in shatpadi, containing Kannada synonyms ; written, as he states, to aid in understanding the former chief S'iva-kavis. The author, who was the son of a Brahman named Virûpâksha (an author of this name occurs in 1585), and a worshipper of the Virûpâksha linga at Pampâpura, became the first minister of the Râya of Uggehalli (? in Manjarabad). He was a resident of S'igrupuri, which would be Nuggihalli. Other works ascribed to him are *Bhikshâtana Kâvya*, and *Chôla sangatya*. There was also a ***Mahâlinga*** who wrote *Ashtavarna tilaka* ; and a ***Basava Linga***, who wrote the *S'ivâdhikya Purâna*. These may be identical persons. (See also infra p.   for a Basava Linga).

c. 1480. ***Tontadârya,*** *Tôta Ârya*, *Tôta Siddhalinga*, *Tôta Yati*, *Siddhêsa*, author of the *Karnâtaka S'abda-manjari*, a vocabulary of Tadbhava and Kannada words, in 120 shatpadi verses. From the *Channa Basava Purâna* it appears that with the accession in 1479 of Narasa to the Vijayanagar throne, the influence of the Vîrasaivâchâra had to give way to that of the anâchâra, the Vaishnava faith. At that time Nirañjana Ganêsvara was born in the person of our author as the son of Gôsala Channa Basavêsvara, and was called Siddhêsa. He retired to the garden (*tôta*) of Kaggere, where his S'iva dhyâna made him famous, and thence he received the names given above. His throne is said to be now at Yediyur, near Kunigal.

1508. ***Kumâra Vyâsa,*** the assumed name of a Brahman who translated the first ten parvas of the *Mahâ Bhârata* into Kannada in shatpadi metre. His real name seems to have been *Nâranappa*, the gauda of Kôdivâla. He dedicated his work to the god Vîra Nârâyana of Gadagu in the Dhârwâd district, and wrote it about the time of the coronation of Krishna Râya, king of Vijayanagar (reigned 1508—1530). This seems to be the earliest Brahmanical work in the Kannada language.

c. 1510. ***Timmana,*** translator of the remaining parvas, called the *Krishna Râja Bhârata*. The preface states that when Krishna, the son of Narasa, ruling in glory and happiness, had heard the Bhârata-kathâ, addressing his poets he said to Timmana, the son of the great poet Bhânu,— " Kumâra Vyâsa has already well composed ten parvas. Do thou relate the remaining parvas of the Bhârata. " Whereupon Timmana, the son of Bhânu bhatta, according to the instruction of the king, composed the rest of the work in the same metre (*bhâmini shatpadi*).

—. ***Is'vara Kavi,*** *Abhinava Kêsi Râja*, *Abhinava Kêsava*, author of the *Kavijihvâbandhana*, a work on prosody, in which he teaches the use of " the *vadi* according to the Ândhra mârga, as it is used only in Telugu." The work is in four chapters, which treat respectively of i. Ganas ; ii. Prâsu and Vadi ; iii. Aksharas ; iv. Alankâra. It is written in verse, chiefly in *kanda* and *samavritta* metres.

—. By an author unknown, but probably at about this time, was made the Kannada version of the *Pañchatantra*.

1518. ***S'ântikîrtti Muni,*** wrote a *S'ântinâtha charite* in 23 sandhis, dated S'aka 1440, the year Pramâdhi. It was composed in the Vrishabha Jinapati chaityâlaya of Vênupura in Tulu dêśa.

1528. ***Padma,*** wrote a *Vardhamâna charite*, in S'aka 1450, the year Sarvadhâri. It is in 12 sandhis.

1538. ***Purandara,*** *Vithala* of Pandaripura, a Vaishnava dâsa who wrote a number of *Vaishnava Dâsarapada*, or hymns in praise of Vishnu, in ragale metre. He appears to have lived at Vijayanagar during the reign of Achyuta Râya (reigned 1530—1542) and to have died in 1564.

c. 1540. ***Kanaka,*** *Kanaka Dâsa*, *Kanaka Râjôttama*, a Vaishnava dâsa, perhaps of the same period. He is said to have been a Bêda, and belonged to Kâginele. His principal work was *Môhana-tarangini*, written in ragale metre. It contains puranic stories about suras, asuras and Krishna, professing to be related by the author to his wife. He also wrote a *Krishna-charitra* and *Krishna-bhakti-sâra*. He seems also to have written a *Nala-charitre.*

1585. ***Virûpâksha Pandita,*** a Lingâyt, who wrote the *Channa Basava Purâna*, dated 1585, in shatpadi metre. His guru was Siddha Vîrêśa of the Hiri matha at Vidyânagara, who, he says, became the guru of 700 vara khalindaras (Muhammadan fakirs), went to Makhya (Mecca), caused rain (*male*) to fall at a time of drought, was reverenced by the Suritâla (*i. e.* the Sultan) and hence was called *Male Mallêśa.* This author may also have written *Tribhuvana-tilaka.*

c. 1590. ***Kumâra Vâlmîki,*** the assumed name of the author of the *Torave Râmâyana*, a Kannada version of Vâlmîki's work. It is in shatpadi metre, and dedicated to the god Narasimha of Torave in the Sholapur district, whence its name. The opening lines praise "Kumâra Vyâsa, the author of the beautiful Kannada Bhârata."

c. 1590. ***Chatu Vithalanâtha,*** ? *Gôpinâtha*, author of the Kannada version of the *Bhâgavata Purâna*, written in shatpadi metre. Also by a *Vithala* there is a work called *Vidagdha-Chûdâmani.*

c. 1595. ***Venkaya Ârya,*** *Hari Dâsa*, author of the *Krishna-lîlâbhyudaya*, an epitome of the 10th skanda of the Mahâ Bhâgavata, in shatpadi verses, dedicated to the god Venkata S'auri (the Krishna of Tirupati). Our author was descended from a Brahman family of Kadagatûr, in the Penugonda country. His grandfather was a devoted Vaishnava, of northern Kannada origin, of the Jâmadagnâvatsa gôtra, and disciple of Madhva muni. His father was Venkârya Timma, his mother S'êshâmbe, his younger brother Nârâyana.

c. 1595. ***Adris'a appa,*** author of the *Praudha Râya-charitra* in shatpadi verses. It contains S'aiva stories professing to be related to Praudha Râya of Vidyânagara by his minister Jakkanârya to overcome his supposed leaning towards Vaishnavism, and containing more detailed accounts of legends briefly alluded to in the Basava Purânas. Our author was a disciple of Male Mallêśa, and the son of Anna appa, a dêśâyi of the Kollâpura paragane in the Bijapura prânta.

—. ***Laksha kavi,*** was the author of *Laksha-kavi-Bhârata*, which is not dated. Having seen in Pakshipura the beautiful poem of Kumâra Vyâsa, by the favour of the god Channa Kêśava, he composed this work. It is in vârdhika shatpadi throughout.

—. ***Dêvôttama*** was the author of *Nânârtha-ratnâkara*, a Samskrita-Karnâta vocabulary, based upon Nâgavarmma's *Abhidhânârtha* and (? Mangarasa's) *S'abda-mañjari.* He was a Jaina and of the dvija-vamśa. He praises Gôpâla, Dhanañjaya, Abhinava Mâcha (? Mangarâja), Bhâguri, Nâgavarmma, and Jayanta.

—. ***Rudra, Rudra-bhatta,*** author of the *Jagannâtha Vijaya*, a much admired poem relating to Krishṇa. At the beginning of the work he praises S'aṅkhavarmmâ, S'ântivarmmâ, Guṇavarmmâ, Manasija, Karṇama, Pampa, Chandra-bhaṭṭa, Ponnamayya, and Gajâṅkuśa, all Jains. He was a worshipper of Lakshmî-kânta (*i. e.* Vishṇu), and wrote his work so as to gain the approval of Chandramauḷi and other paṇḍits. With regard to these references we have no other information. The *Kâvyasâra* contains numerous quotations from this work and Bhaṭṭâkalaṅka also quotes from it. He seems also to have written *Rasakalike* and *Viraktara-kâvya*.[1]

—. ***Sâlva,*** a Jaina, author of the *Rasaratnâkara*, a Kannaḍa work on dramatic composition. It is in 3 chapters :—1. S'ṛiṅgâra-prapañcha ; 2. Rasa-vivaraṇa ; 3. Nâyka-Nâyikâ-vivaraṇa. He refers as his authorities to Amṛitanandi, Rudra-bhaṭṭa (author of the *S'ṛiṅgâra-tilaka* in Sanskrit), Vidyânâtha (author of the *Pratâparudriya* in Sanskrit), Hêmachandra, Nâgavarmmâ, Kavi-kâma, Udayâditya, Gaṇêśvara, and others. He also speaks of the *Nâgavarmma-Kavikâmâdi-mârga*. There is besides by this author a *Sâlva Bhârata*, in bhâmini shaṭpadi, containing 16 parvas. He gives therein the following account of himself :—In the Koṅkaṇa country there was Bhairava Râya, who was ruling in the city called Nagira-nagara. His queen was Nâgalâmbike. He was succeeded on the throne by his younger brother Chikka Bhairava Râya, whose wife was Chikkamma, daughter of S'aṅkarâmbike, wife of Bayya nṛipa of the Chandra-vaṃśa. And they had a daughter Mali Dêvî and a son Vasudâna Maru. The latter was styled Kavi-sarôvara-râja-haṃsa, and came to the throne as Sâlva Malla narêndra. Mali Dêvî, also called Lôlâmbike, was married to S'ânta daṇḍâdhîśa, considered the Mukanna Kâdambaka, and they had a son Sâlva-dêva. Sâlva-kavi was the poet laureate (*paṭṭada kavi*) of Sâlva Malla narêndra, above named. His father was Dharmachandra, and his guru S'rutakîrtti.

—. ***Abhinava Vâdi Vidyânanda,*** a Jaina svâmi who made a collection, called *Kâvyasâra*, of descriptive extracts from the best Kannaḍa poets, for the " Ballûka-puravarâdhîśvara-Bhairâgi." The selections are arranged under 49 heads according to the subjects. An important point of interest is that the authors or works from which the quotations are made are named. The following is a list, with the number of times each is quoted ; some of them are not known.

Jagannâtha Vijaya	73	Dharmmanâtha Purâṇa	8	Ranna's Gadâ-yuddha	2
Aggaḷa	38	Dharmmâmṛita	6	Kamalabhava's S'ânti Purâṇa	2
Lîlâvatî	27	Pârśvanâtha (Purâṇa)	6	Sûriyam	1
Mallinâtha Purâṇa	26	Aṇḍayya	4	Kumari	1
Guṇabhadra's S'ûdraka	21	Pushpadanta (Purâṇa)	4	Châṭu	1
Anantanâtha (charita)	20	Aggaḷa Lîlâvatî	3	Girijâ-kalyâṇa	1
Râma charite	19	Âdi Purâṇa	3	Hampa's Bhârata	1
Ardha Nêmi	15	Mallikârjuna	3	Muktaka	1
Vâṇi-vallabha's Vardhamâna	8			Kaḷâ-vilâsa	1

1604. ***Bhaṭṭâkalaṅka Dêva,*** *S'rî Bhaṭṭâkalaṅka*, a Jaina who was the author of the *Karṇâṭaka S'abdânuśâsanaṃ*, an exhaustive grammar of the language in Sanskrit sûtras, after the manner of Pâṇini, with a commentary, also in Sanskrit, called *Bhâshâ Mañjarî*, and a further voluminous commentary on the latter, in the same language, called *Mañjarî Makarandaḥ*, the whole after the manner of the Mahâbhâshya. The work is dated in S'aka 1526, the year S'ubhakṛit. It is divided

[1] In my Introduction to the Karṇâṭaka Bhâshâ Bhûshaṇaṃ I gave certain dates for Rudra-bhaṭṭa and Lakshmîs'a on the faith of some memorial verses of a very circumstantial nature which were supplied to me and are there quoted. But a variety of considerations (which will readily occur to any one on observing who are the predecessors named in the Jagannâtha Vijaya, and the way in which the work is quoted) have led me to doubt the truth of the statements there made. I have therefore put these authors in a different place.

into four pâdas, and professes to be an independent authority (*svôpajña*). To a Bhaṭṭâkalaṅka are also ascribed *Ashṭâs'iti*, *Pratishṭâ-kalpa*, *Râjavârttikâlaṅkâra.*

— . ***Gaṅgâdhara,*** *Kaviṭâbharaṇa*, wrote a work on astrology called *Raṭṭana Jâtaka.*

c. 1650. ***Nañja Kavi,*** *Nañjaya*, was the author of *Kaṇṭhîrava Narasa Râja charitre*, the exploits of this king of Mysore, who ruled 1638 to 1658 ; also of *Kapôta Vâkya.*

—. ***Nañjuṇḍa Kavi*** wrote the *Kumâra Râma charitra*, an account of Kumâra Râma, the son of Kampila Râya of Hosadurga near Vijayanagar, who gained great distinction as a military leader under Pratâpa Rudra of Warankal. This author may be identical with the foregoing. His work has been rendered into Telugu as *Râma-nâtha-kathâ.*

—. ***Gôvinda Vaidya,*** author of *Kaṇṭhîrava Narasa Râja Vijaya*, the conquests of the above named king of Mysore (ruled 1638—1658).

c. 1650. ***Nijaguṇa Yôgi,*** an Ârâdhya Brahman, who is mentioned by Shaḍakshara Dêva. He was the author of several works, namely, *Kaivalya paddhati*, consisting of *ragaḷe* songs, in the Vaishṇava dâsa manner, on yôga, &c. ; *Anubhava-sâra* ; *Paramânubhava-bôdhe* ; *Paramârtha Gîte*, instructions in Vêdânta given by a guru to his disciple, in a variety of *lalita ragaḷe* ; *Purâtana tripadi*, verses in this measure on the 63 purâtanas or S'aiva saints ; *Vivêka-chintâmaṇi*, a champu work containing a S'aiva concordance of the vêdas, purâṇas, &c. This work has been translated into Tamil.

—. ***Chikka Nañjêś'a,*** *Chikka Nañjaya*, author of *Râghavâṅka charitra*, an account of the poet Râghava (see above, p. 39), written in *shaṭpadi* verses. The author was a disciple of Pañcha-vaṇṇige Siddha Nañjêśa, guru of Pûvallipura (Hubbaḷḷi in Dhârwâd). Among others of his predecessors he mentions Châmarasa and Tôṭadârya.

—. ***S'ântês'a Liṅga,*** a guru under whom was written the *S'ivakathâmṛita sâra*, a Liṅgâyt version of the *Brahmôttara Purâṇa*, written in shaṭpadi verse.

—. ***Sahajânanda,*** author of *Bhaktirasâyana*, prayers in shaṭpadi verse. His guru was Sachchidânanda, probably the first S'ṛiṅgêri guru of that name, who was consecrated 1622 and died 1663.

1657. ***Shaḍakshara Dêva,*** a Liṅgâyt, and author of the celebrated *Râjas'êkhara-Vilâsa*, which divides with the *Jaimini Bhârata* the honour of being the most highly esteemed poem in Kannaḍa. It is dated in S'aka 1579, the year Jaya. Except a few ragaḷe verses, it is written in the champu style of the best period. The subject is the adventures of Râjaśêkhara, son of the king Satyêndra Chôḷa of Dharmavatipura, as recounted in the *Bhâvachintâratna* of Mallanârya (see above, p. 40). Our author belonged to Yelandur, a Jaghir in the south of Mysore, and was the disciple of Chikka Vîra, who was the disciple of Rêvaṇa Sidda dêśika, of the Danugûr maṭha, to the south of Bangalore. He lived and wrote under royal patronage as head of the Virakta maṭha at Bidar in the Nizam's dominions, and died at Yelandur. His other works in Kannaḍa were *Vṛishabhêndra-Vijaya*, written in 1671, and *S'abara-S'aṅkara vilâsa.* In the former he says that it was first written by Sôma guru in Telugu, and Bhîma kavîśvara composed it from that in Sanskrit. Many having written the Basava Purâṇa, he was unwilling to write the same again, but introduced the substance of it into this poem. But he also wrote *Kavi karṇa rasâyana*, *Bhaktâdhikya* and *S'ivâdhikya* in Sanskrit. In the first which is the story of a Chôḷa king he praises Sômanâtha, chief of gurus and chief of poets ; and Harîśvara kavi, author of many S'aiva works. He also states that he had written two poems in Kannaḍa relating to Vṛishêndra and Satyêndra, and asserts his ability to write perfect poetry in the two languages (Sanskrit and Kannaḍa) styling himself *Ubhaya-kavitâ-vis'âradan.*

c. 1678. ***Ranganâtha***, *S'rî Ranga*, wrote the *Anubhavâmrita*, a popular treatise on pantheism, in shatpadi verse. His father was Mâlinga of the Sahavâsi family: his guru, Sahajânanda (see above, p. 44), and he was a devoted worshipper of the Mallikârjuna linga of S'rîgiri or S'rîsaila.

c. 1670. ***Channaiya***, wrote the *Dêva Râja Vijaya*, a poem containing the genealogy of the Mysore Râjas and the history of Dodda Dêva Râja (ruled 1659—1672), with his defeat of S'ivappa Nâyak of Bednur in the attempt made by the latter to restore S'rî Ranga Râya, the last representative of Vijayanagar, who had fled to him for refuge. There was also a *Channa kavi*, who wrote *Nânârtha-kanda-padya*, verses containing meanings of Sanskrit words. He describes himself as a Drâvida of the Bhâradvâja gôtra, and says he had published the story of Râma.

—. ***Chikka Dêva Râja***, one of the most distinguished of the Mysore kings, who reigned 1672 to 1704. His early youth was passed at Yelandur, where he formed an intimacy with a Jaina named Visâlâksha Pandit, who adhering to him in confinement and exile, was partly instrumental in gaining for him the succession to the throne, and became his first prime minister. Chikka Dêva Râja was the author of *Gîta-gôpâla*, *S'êsha-dharma* and *Chikka-Dêva-Râja-Binnapa*, which gives at the end some details of his conquests.

c. 1685. ***Tirumalaiyangâr***, *Tirumalâchârya*, wrote *Chikka-Dêva-Râja-yas'ôbhûshana*, *Chikka-Dêva-Râja-Vijaya*, *S'êsha. Kalânidhi*, and *Apratima Vîra charitram*, a work on rhetoric. When the Yelandur pandit, Chikka Dêva Râya's minister as above stated, was assassinated, he with his dying breath recommended this author, who was a Brahman, as his successor, and the king appointed him accordingly.

c. 1690. ***Chikkôpâdhyâya*** was also a mantri to Chikka Dêva Râja, and wrote the following works:—*Rukmângada charitre*, *S'uka Saptati*, *Yâdavagiri mâhâtmya*, *Venkatagiri charitre*, *Kâmandaki-nîti*, *Divya-suvi mahâ-prabandha*.

c. 1690. ***Singarârya***, *Kausika Singarârya*, perhaps the same as the foregoing, wrote the Kannada nâtaka or drama called *Mitravinda-Gôvinda*, the only old specimen that has as yet been discovered of this branch of literature. It is in four *ankas* or acts, and appears to follow the arrangement and style of S'rîharsha's *Ratnâvali* in Sanskrit.[1] The author was brother to Tirumalârya, the above named minister of Chikka Dêva Râja, and their father he states was Saumya Nrisimha Sûri.

c. 1690. ***Honnamma***, the only female author in our list. She composed the *Hadibadeya dharma*, *i. e.* Pativratâ dharma, which is in nine *sandhis* and in triplets of the *charite* metre. It appears that she was a female attendant or maid of honour to Dêvamma, the queen of Chikka Dêva Râja, and had been a pupil under Chikkôpâdhyâya above named, also called Alasingârya. He recommended her to the king as a clever woman, and on her reciting this work of her own composition, on the duties of a faithful wife, the king recognized her abilities by bestowing on her the title of *Sauchiya Honni*, or Honni of the betel bag.

—. ***Timmârya***, a Maradûr Hebbâr, wrote about this time the *Râmâbhyudaya-kathâ-kusuma-manjarî*,[2] also called the *Ânanda-Râmâyana*, and dedicated it to his personal deity Vênkatramana or Timmarâyasvâmi of Sahadêvapura (Sâdali near Ânekal). He was only 15 years of age at the time and had received no instruction in composition. His father was Vênkatêsappa, son of S'êshârya, of the Haritasa gôtra and Âpastambha sûtra. His family are the *archakas* of the temple at Agara (Amarâ-

1 Translated into English by Professor Wilson, *Theatre of the Hindus*, vol. ii.

2 Has been published in Bangalore.

vatî) near Bangalore, and the present officiant is seventh in descent from him. In that temple he used to compose the poem by inspiration every morning after bathing. It is written in bhâmini shatpadi metre.

—. *Tippanârya, Tippayârya*, was the author of *Hanumad-vilâsa*, composed in mixed prose and verse. It opens with praise of Khâdri Nrisimha,[1] to whom the work is dedicated. The author belonged to Nûtanâvarana (? Hosakôte). He was of the Viśvâmitra gôtra, Yajuś-śâkha, and Ulchu Kambi anvaya. His guru was Chandrirasârya, his father Ranganamaka, his mother Giriyambika, his grandfather Kanthîravârya.

—. *Chandrama*, author of *Lôka-svarûpa*, which he wrote by favour of the Jinêndra of Aliyadapura (*i. e.* Aladangadi, in the maps Ullat Ungady) in the Tulu Madhure dêśa. He is also said to have written a *Ganita-vilâsa*.

—. By an author unknown was written the *Môhânubhava-mukurum*, which the author says is equal to the *Smara-tantra* composed by Janna kaviśvara. It consists of a variety of different metres on śringâra.

? 1715. *Lakshmîs'a*, author of the *Jaimini Bhârata*, the most admired and popular poem in the Kannada language, which reputation it shares with the *Râjas'ekhara Vilâsa*. The subject is the horse-sacrifice from the Mahâ Bhârata. The author was a Brahman of the Bhâradvâja gôtra, the son of Annama, belonging to Dêvapura, the modern Dêvanûr near Bânâvar in the Arsikere taluq. According to the tradition of the place he was a Hebbâr S'rîvaishnava. No more information regarding himself is contained in his work, where he modestly introduces himself merely as—

sad-vinuta-Karnâta-kavi-chûta-vana-Chaitra Lakshmîśan emb ôrvanu ।

'One, Lakshmîśa, spring to the mango grove of the justly praised Karnâta poets.' There has been much discrepancy in the dates assigned to him.[2] The Dêvanûr sthala-purâna puts him in 1137, while Wilson says that he dedicated his work to Vîra Ballâla, who reigned from about 1190 to 1220. These periods are inadmissible both from the style of the work and from the fact that neither it nor its author are named, after the usual manner, in any other work of such early times. An old palmyra leaf copy at Dêvanûr has on the last page the following note :—

Jaimuni huttidu ॥
lîleyim S'âlivâhana S'aka sahasradim ।
mêlana munnûra muvatt-êlaneya ।
lalita kâlamam Manmatha-vatsar Âśvîja ba- ।
hula daśamiyolu Jaimunî-kâvyamam ॥

This entry seems to be of no discoverable authority : moreover, though the rest is in Kannada, the *mu* of munnûra is written in Tamil. So far as it goes it gives us the date S'aka 1337, corresponding with 1415 A.D.

A serious objection to these early dates is that, as above stated, neither the author nor his work is quoted or mentioned in any other writings so old. The only compositions, in fact, in which I have met with notices of this distinguished poet are in Bhârata Kônayya, who at the beginning of his work praises Kâlidâsa, Bâna, Dandi, Maluhana, Kumâra Vyâsa and Lakshmîśa ; and in Bobbûra, who praises Kumâra Vyâsa, Kumâra Vâlmîki and the *Jaimini*. Now Kumâra Vyâsa's date is 1508 A.D. and Kumâra Vâlmîki's about 1590 A.D. Lakshmîśa must therefore be assumed to be later than these.

[1] Khâdri is over the northern boundary of Mysore in the Kadapa country.

[2] See foot note to Rudra-bhatta (p. 43 above). For the reasons there given the date set down in my Introduction to the Karnâtaka Bhâshâ Bhûshanam cannot be accepted as trustworthy.

Taking Manmatha to be the right year for his date, and rejecting the figure for the hundreds alone as the doubtful one in the verse above quoted, for which the irregular manner in which it is given supplies sufficient reason, we may conjecture that S'aka 1637 was perhaps the real time when the work was completed.

—. ***Koṇayya,*** *Bhârata Kôṇayya*, author of *Krishṇârjunara Saṅgara*, which is in 27 sandhis, and of *Gaya-charitre*, which is in 10 sandhis. He was the son of Hôtûr Beṭṭarasa, a Brahman of the Kaśyapa gôtra. The names of predecessors cited by him are given above under Lakshmîśa.

1713. ***Puṭṭaiya,*** *Nagarada Puṭṭaiya*, author of the *Maisûru Arasugaḷa Pûrvâbhyudaya*, a history of the Mysore kings which was one of the chief authorities used by Wilks for his History. The manuscript was saved from among those which Ṭîpu Sultân had contemptuously ordered to be taken for boiling the *kulti* or gram for the horses.

—. ***Nishṭhura Sañjayya,*** author of *S'abdamaṇidarpaṇa-vyâkhyâna*, a commentary on Kêśirâja's work. He is a modern writer, and quotes from the *S'abdânus'âsana* and its commentaries.

—. By an author unknown, living perhaps at this time, was written the *Akhaṇḍês'vara vachana*, also called the *Shaṭsthalâcharaṇa*, a Liṅgâyt work on sectarian topics.

c. 1760. ***Varâha Timmappa,*** wrote some *Vaishṇava-dâsa-pada*. His family seems to have been persecuted by Vibudhêndu yati, and fled to Tirupati from Sâgara when the latter place fell into the hands of the Navâb (Haidar).

—. ***Nañja Râja,*** or *Nañji Râja*, wrote *S'aiva dharma* and *S'ivabhakti mahâtmye*: also a *Harivaṃśa* and a *Liṅga Purâṇa*, both in prose. He moreover wrote the *Garalapuri-mahimâdars'a*, in 12 adhyâyas, being a Kannaḍa version of the sthaḷa purâṇa of Nañjaṅgûḍ. He is said to have belonged to the Daḷavâyi family at Kalale.

—. ***Viṭhala,*** *Abhinava Purandara*, also wrote *Vaishṇava-dâsa-pada*.

—. ***Madhva,*** *Madhva Dâsa*, was another writer of *Vaishṇava-dâsa-pada*. He was also the author of *Abhimanyu-kâḷaga* in ragaḷe metre, in which he praises Purandara Dâsa; and of *Chitrasêna-kâḷaga-prasaṅga*, an episode of the Mahâ Bhârata, in yaksha gâna for recitation on the native stage. According to the latter work he belonged to Kuḍuma-pura (? Udupi).

1761. ***Surâla,*** a Jaina who was the author of *Padmâvati Dêvi kathe*, written in ragaḷe metre. He says that it was composed for Chennamma Dêvi of the râṇi-vâsa (queen's palace) of S'rî Chandraśêkhara Chikka Râya Chauṭa of Puṭṭikâpura, perhaps Puttur near Mangalore. Representatives of the Chauṭa kings are still found on the Western coast: according to this author they are descended from the Kadambas.

1768. ***Râmachandra,*** was the author of *Anubhava śikhâmaṇi*, dated in the year Sarvadhâri He seems to represent that the original of the work was composed by Râghava, the disciple of Hampe Harihara (see above, p. 39), in śara shaṭpadi, and that he re-wrote it in bhâmini, vârdhika and śara shaṭpadis. His father bore the same name as himself, and was the karṇika of Kurutukôṭe in the Krutupura paragaṇe. His pûrôhita was Bommi bhaṭṭa of Jaḍa Hebbaḷḷi, and he was a worshipper of the Virûpâksha liṅga at Hampe. His guru was Pedda arasa of the Gautama gôtra, the Âṅgîrasa Âyâsya pravara, and Baudhâyana sûtra of the Yajuḥ śâkha; and his maternal uncle Gôvinda Sâmba, who was karṇika of Mayyûrapura, showed him the road to good poetry.

—. ***Pradhâna Tirumalayyaṅgâr,*** of the Mysore court, wrote the *Karṇa-vṛittânta-kathâ*, in 14 sandhis.

—. About this time was composed the *Naḷa-charitra* in shaṭpadi by an author who seems to have been a worshipper of Channiga Râya of Varapura.

—. Here also may come the *Nijaliṅga s'ataka*, consisting of shaṭpadi verses in praise of S'iva, by an author whose liṅga was at Kadrubhavapura on the bank of the Tuṅgabhadra.

—. *Veṅka, Hampa Veṅka, Pradhâna Veṅkappa* of Râmapuri (in the Koraṭagiri taluq), wrote the *Sudhâ-laharî*, in two taraṅgas (or waves). It contains the story of Râdhâ and Krishṇa, and the author's professed object is to supersede the *Kâdambarî* of Bâṇa. He says—"That being by Bâṇa (arrow), and this by one whose kula dêśika is Kôdaṇḍapâṇi (bow in hand), as the bow is greater than the arrow, so is the work of Bâṇa lighter (*lâghava*) than this. Hitherto the ears of the learned have been filled with the Kâdambarî (toddy) juice ; with this Sudhâ-laharî (stream of nectar) will I purify them." He also wrote *S'ivashṭapadi*, a work like the *Gita-Gôvinda*, but in praise of S'iva. Also *Daśa-rûpaka*, illustrating the ten kinds of dramatic poetry ; and *Chid-advaita-bhâshya*, composed of sûtras with bhâshya on the advaita system of the Vallabhâchâryas. The *Pârvatî-koravañji-kathe* in yaksha gâna is also by an author of similar name.

—. ***Lakshmi-Nâraṇappa***, a Brahman of Mâgaḍi, was the author of *Gaṅgâvatâraṇa*, a champu work ; and of *Vainatêya śataka*, verses in praise of Garuḍa.

—. ***Sidda Vîranâchârya***, was the author of the *Anâdi-Vîra-S'aiva-Saṅgraha*, a work in 27 prakaraṇas. The author reveres the Sômêśa Liṅga of Aipura (Aihole in Dhârwâd).

—. ***Sâmbayya***, wrote *Karibhaṇṭana-kathe* and *Sâraṅgadhara charitre*, both in yaksha gâna. He is described as the son of Siddhayya.

—. ***Bhîma Sêna***, was the author of *Sûpa-śâstra*, a work on cookery. He is described as of Virâṭa-nagari (Hângal in Dhârwâd).

c. 1800. ***Sarvajña***, a Liṅgâyt who wrote the *Sarvaiña-vachana* in tripadi; also the *Sarvajña-Kâlajñâna*, professing to be prophecy. He appears to have been the son of Basavarasa, a S'aiva Brahman of Mâsur in Dhârwâd, by a Mâḷava widow whom he met at Ambalûr when returning from a pilgrimage.

—. ***Raṅgayya***, a Liṅgâyt who wrote a *Kumâra Râya charitra* (see above, p. 44) in ragaḷe metres. His father was Channa Bhujaṅga, a pâñchâḷa or artificer of the Kannaḍa country, and he was a worshipper of the god Vighnarâja of Tagaḍûr (? near Talakâḍ).

—. Here may be mentioned the *Gaṅgâ-Gaurî-saṃvâda* in ragaḷe verses by an unknown author.

—. ***S'ântarasa***, was the author of *Yôga-ratnâkara*, based upon the *Paramâgama*. His guru was Chandrakîrtti.

c. 1800. ***Channappa*** wrote the *S'iva-s'araṇa-lîlâmrita*, a work in yaksha gâna verse, containing stories of Liṅgâyt saints. The author was an Ayya or Liṅgâyt priest of Niḍugal.

—. About this time was written the *Mônês'vara Purâṇa*, by an author who was a disciple of Gaṅgâdhara guru, but professes to be ignorant of the rules of composition. The work is an account of the miracles of Môna, a Liṅgâyt saint who lived at Bijapur during the Muhammadan rule there.

—. ***Dêvachandra***, *Dêvachandra Dvija*, *Vibudhêndu*, a Jaina of Maleyûr, who wrote two prose works, the *Râmakathâvatâra* and the *Râjâvali-kathe*. In the first work he states that he kept Abhinava Pampa's poem before him as a guide, and gives some information about former Jaina writers of

the Râmâyaṇa story, among whom he names Châmuṇḍa Râya, Nâgachandra, Mâghanandi, Kumudêndu, and Nayasêna. The second work is a compendium of Jaina history, legends and chronology, drawn up for Dêvîramma, a lady of the Mysore royal family.

c. 1810. ***Chidânanda,*** author of *Chidakhaṇḍânubhava-sâra* and of *Hari-bhakti-rasâyana*, both in shatpadi verse, on Vêdânta subjects.

c. 1820. ***Chidânandâvadhûta,*** author of the *Jñâna-sindhu*, a work in shatpadi verse on Vêdântism. He was the disciple of Chidânanda Bhârati (see foregoing), a guru of Ayôdhyâ-pura on the banks of the Tuṅgabhadra. If S'riṅgêri be meant, the dates of Sachchidânanda Bhâratî are 1770 to 1814, and of Abhinava Sachchidânanda Bhâratî 1814 to 1817.

—. ***Krishna Râja,*** the late sovereign of Mysore, wrote the *Anubhava-rasâyana*, a prose tract on religious topics. Also *Châmuṇḍikâ-laghu-nighaṇṭu* in three prakaraṇas, and a prose version of the Mahâ Bhârata called *Krishṇa-Râja-Vâṇi-Vilâsa.*

1830. ***Veṅkates'a Bhaṭṭa*** wrote the *Viṭhôba-charitra* or *Viṭhala charitra*, in *ragaḷe* verse, at Kundâpura on the Western coast.

—. ***Bobbûra,*** wrote a *Paras'urâma-Râmâyaṇa*, in vârddhika shatpadi. The copy contains only 24 adhyâyas. He was the son of the Sêrṇve Karṇika, Raṅgappa, of the S'aunaka gôtra, of Hiriyapura (Hiriyur), on the banks of the Vêdâvatî. He had already written *Ambikâ Vijaya* in bhâmini shaṭpadi.

—. ***Vijaya Veṅkaṭaramaṇa kavi,*** wrote the *Bhagavad-charitre*, containing the story of Dhruva &c. from the Bhâgavata, in 15 adhyâyas, vârddhika shaṭpadi. He was the son of Chikka Heḷjâji Veṅkaṭa, and grandson of Nâgarasa, of the Âtrêya gôtra. His guru was Veṅkaṭêsa of the Kauṇḍinya gôtra.

c. 1840. ***S'ântayya,*** a Sârasvata Brahman of Gersappe (Kshêmapura), who became Principal Sadar Amin at Mangalore, composed a number of prasaṅgas in yaksha gâna metre for recitation on the native stage, taking for his subjects stories from the Bhârata and Râmâyaṇa. Some of these works are *Bhîshma-parva, Drôṇa-parva, Karṇa-parva, Êkâdas'i-prasaṅga, Jarâsandha-kâḷaga, Suratha-Sudhanva-kâḷaga, Subhadrâ-kalyâṇa, Sîtâ-kalyâṇa, Sîtâ-viyôga, Lavaṇa-saṃhâra, Râvaṇa-digvijaya.*

—. ***Veṅkaṭâchâri,*** *Bhâṅgâra-kâḍiyâla-Veṅkaṭâchâri*, a pandit under Krishṇa Râja Woḍeyar, who wrote *Bâṇâsura-Vijaya*, a champu work in Sanskrit; also *S'uka-sandêsha.*

c. 1850. ***Nrisiṃha,*** *Ahôbala Nrisiṃha Sômayâji*, wrote the *Naḷa-vilâsa-nâṭaka* in six aṅkas in Sanskrit. He was the son of Râma Krishṇa paṇḍit, and grandson of Nâyanna sûri, âsthâna paṇḍit to Krishṇa Râja Woḍeyar, and learnt poetry under the Garalapurî S'âstri.

The following is a miscellaneous list of works and authors whose place has not been determined:—

Jîvandhara-charitra	by	Bhâskara kavi.
Nannaya-charitra	„	Râma kavi.
Brahmaya-suvi	„	Râmayya.
Kâliyara-kâvya		
Dîpakali-charitra	} „	Channa Mallêsa.
Bichcha-dâna	„	Kumâra Mallayya.

Yama-Basavana kâlajñâna	by	Yamayya jñâni.
Sâkâra Siddhânta charitra	,,	Nandikêsvara.
Añjanâ Dêvi charitre	,,	Mâyanna chetti.
Kshapana-sâra	,,	Mâdhava-chandra.
Herûra hennina sângatya	,,	Mahâdêva.
S'ivagana-charitra	,,	S'ântavîra dêsika.
Gurubhaktiyândara-charitra	,,	Prâsa-bhûshana.
Shadsthala-upadêsa		
Prabhu-dêvara vachana	,,	Kumâra Bangunâtha.
Vikrama-vilâsa	,,	Vîra Râja.
Prahlâda-charitra	,,	Narahari.
Suyôga-charitra	,,	Guruprasâda.
Shadsthala-jñâna-sârâmrita	,,	Siddhêsvara Dêva.
Hari kathâmrita sâra	,,	Jagannâtha Dâsa.

Rudra Bhârata.
Siddharâmaya-charita.
Râjêndra-vijaya.
Gajêndra-môksha.
Vidura-nîti.
S'ânti-ganês'vara sângatya.
Sad-guru-rahasya.
Shad-sthala-tilaka.
Guru-bôdhâmrita.
Linga-charita.
Saundra-purâna.
Siddha-yôga-mâla.
Vijaya-kumâra kathe.
Svêtângani kathe.
Vîrasangayyana sângatya.
Vêtâla pañcha-vimsati kathe.
Chikkayyana sângatya.
Bhairavêsvara kathe.

Among more modern works may be named—

Tennâla Râmakrishna hâsyarasa kathâ, stories of Tennâla Râmakrishna, who was the court fool or jester to Krishna Râya of Vijayanagar (ruled 1508—1530) at the time that Appâji was mantri.

Hamsa vims'ati kathâ, 20 love tales by a swan.

Krishnârjuna-dundume, *S'arana Basava ragale*, *Saumini kathe* } by Basava Linga.

S'iva-bhakti-sâra — S'ivadhyâna Râmayya.

Krishna-pârijâta — Apparâla Tammanna of Raichor.

Hosa-Gannada-nudi-gannadi, a grammar by Krishnamâchâri, College Munshi at Madras.

Lava-Kusa-kâlaga.
Kîchaka-samhâra.
S'iva-pârijâta.
S'ivarâtri kathe.
Sudhâma-charitra.
Subôdhâmrita.
Kalâvati-parinaya.
Sânanda ganês'vara kathe.

It would be difficult to make an exhaustive list up to the present date, but few original works appear of literary importance. Republication of former writings that are popular chiefly occupies the attention of the presses. It was part of my duty for several years annually to review the publications of Mysore, the principal country in which Kannada works are printed. And my

experience leads me to the opinion that (omitting notice of school books) the yaksha gâṇa stories from the Mahâ Bhârata, Râmâyaṇa and other similar works have been the most popular books of late years. Then follow religious verses embodying the *bhakti sâra* of different sects, *nâmâvaḷi* hymns in praise of particular deities, songs of Kṛishṇa and the milkmaids, with verses on *nîti sârà* or morality. The various amusing stories about Tennâla Râmakṛishṇa, and those told by the Bêtâḷa to Vikrama, and by the *puttaḷe* or images decorating his throne to Bhôja Râja, are steady favourites. In addition, a few works on astrology, omens, horoscopy, &c., seem to be in good demand. The *Jaimini Bhârata*, *Râjas'êkhara vilâsa* and other standard works, with the Lingâyt sectarian books, and Vêdântic writings, command a fair sale.

But as an outcome of European education, a strong desire seems to have sprung up for dramatic works of a higher order than the yaksha gâna stories that have hitherto satisfied rustic audiences. This aspiration has found expression in the *Tapatî-pariṇaya*, very well written by *Venkaṭavaradâchâri* of Sargur in Châmarâjnagar taluq. Also in the *Bhrânti-vilâsa* by Veṅkaṭâchâri and Tirumalâchârya, adapted from Shakespeare's "Comedy of Errors"; in the *Jayasimha Râja charitre*, adapted from Shakespeare's "Cymbeline"; and in the *Pânchâḷi-pariṇaya*, a version of Shakespeare's "Merchant of Venice" by Ânanda Rao. A very excellent translation has also been made, by Basavappa S'âstri of Mysore, of Kâḷidâsa's *S'âkuntalâ*, with the view of putting it on the stage in a manner approaching the European fashion. Attempts at novel writing too have begun.

Here this review of Kannaḍa literature from the earliest times may fitly be brought to a conclusion. No such complete statement has ever before been made public. The extent and range of this body of writings will doubtless excite surprise, so virtually unexplored has the field remained, and so little acquaintance is there with the resources of the language. The early excellence of the compositions and the modern decline will be patent to all. But interest is even now awakening in the mother tongue of the Kannaḍigas; while the Native State of Mysore, lately restored to its own rulers, has a special mission to discharge, in relation to the learned world of Orientalists in general and to Karṇâṭaka and South India in particular, in vindicating the claims and promoting a revival of the culture of its pithy and expressive language. Should the furtherance of this object be in any degree stimulated or aided by the present investigation, the labour bestowed on these researches will not be without fruit.

With these words, which concluded my Introduction to the Karṇâṭaka-Bhâshâ-Bhûshaṇam, I now lay down my pen. The task of investigating and bringing to light the entire range of the literature of Karṇâṭaka has been a laborious one, though not without interest, and it is some satisfaction that it has been found possible to make it so far complete as it is. To others who may come after must now be left the further prosecution of these inquiries.

LEWIS RICE.

BANGALORE,
September 1890.

Supplementary Notes.

Page 2. A *Nyâsa* on the *Amôgha-vritti*, that I have since seen, which gives no author's name, but is believed to be by Prabhâchandra, contains the following :—

êvaṃ bhûtaṃ śâstram idaṃ chatur-adhyâya-rûpaṃ mahâ-S'ramaṇa-saṅghâdhipatir Bhagavân âchâryaḥ S'âkaṭâyanaḥ prârabhatê ।

mahâ-S'ramaṇa-saṅghâdhipatir ity anêna samâdhânam âkhyâyatê । vishayêshu vikshipta-chêtasô na manaḥ-samâdhir asti । asamâhita-chêtasaś cha kinnâma śâstra-karaṇam । ......

S'âkaṭâyana ity anvaya-buddhi-prakarshaḥ । viśuddhânvayô hi śishyair upalîyatê ।

5. In the manuscript supplied by Mr. Kittel, which was copied from one made in Kali 4866 expired, the year Vyaya, (=A.D. 1766), the sûtras are stated to be equal to 104 ślôkas.

S'abdânuśâsanê saṅkhyâ-yôgatô 'shṭôna-shaṭ-chhatî ।
anushṭubhâṃ tu ślôkânâṃ chaturbhir adhikaṃ śataṃ ||

10. iha-para-saukhyaṃ, &c., quoted under sûtra 9, and tali-thalipa, &c., quoted under sûtra 140, are from Guṇavarmma's *Pushpadanta Purâṇa.*

14. "from marking the distinction between va, ma, ha and pa" should read "from the interchange of va and ma, ha and pa."

15. *Okkunda* may possibly be the modern Vakkunda (or, ? Okkunda), in the Belgaum district, between Sampgaon and Saundatti, where there are said to be some interesting ruins.

19. Professor Bühler informs me that Daṇḍin's period cannot be regarded as quite settled. He has been assigned to the 6th century by Professors Max Müller and Weber mainly on the ground of his using the *Vaidarbha riti*, but this is not of itself a sufficient guide.

41. "Poets' handle" or rather perhaps "poets' hand-mirror."

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Bhaṭṭâkalaṅka Dêva's

KARṆÂṬAKA-S'ABDÂNUS'ÂSANAṂ,

AND BHÂSHÂ-MAÑJARÎ.

Namaś śrî-Vardhamânâya viśva-vidyâvabhâsinê ।
sarva-bhâshâmayî-bhâshâ pravṛittâ yan mukhâmbujât ॥*

[Obeisance to the holy Vardhamâna, shining with all wisdom, from the lotus of whose mouth proceeded Speech in the form of every language.]

MAÑJARÎ-MAKARANDAḤ.

S'riyaṃ dêyâd yasya tribhuvana-gurôr âsya-kamalâ ।
d udêty êkâ bhâshâ svayam akhila-bhâshâ-vapur api ॥
punîtê trailôkyaṃ samam athaḥ dhunîtê 'khila-tamaḥ ।
sa nô divyâm-avyâhata-tanum api śrî-Jina-vibhuḥ ॥
Svôpajña-S'abda-śâsana-vṛittêr Bhâshâdi-mañjarî-nâmnaḥ ।
tanavâni Mañjarî-makarandâkhyâṃ alpaśô vyâkhyâṃ ॥
mad-abôdhâdi-marutâ yat tad atrâgataṃ rajaḥ ।
pravartadhvaṃ nivâry Âryâ jaladhâv iva vîchayaḥ ॥

[May he grant prosperity, the teacher of the three worlds, from whose lotus mouth issued one Speech, itself the embodiment of every language: that form, to us divine and unconfined, which purifies the entire three worlds while driving away all darkness, even the holy lord Jina.

The vṛitti (or gloss), called Bhâshâ-mañjarî, of the S'abda-s'âsana composed from my own knowledge, will I extend a little by a vyâkhyâ (or commentary) called Mañjarî-makarandah.

Whatever dust may here collect from the gusts of my ignorance, do ye, revered ones, enter upon the study, washing away as with ocean waves.]

Vyâkhyâ.—Athâtaḥ s'rîmad-anavadya-Syâdvâda-vidyâ-prabhâva-praghaṭṭa-vighaṭṭita-sakala-sarvathaikânta-vâda-praghaṭṭô Bhaṭṭâkalaṅka-dêvaḥ sakala-śishyânujighrikshâ-pâratantrya-niyantrita-nitânta-kânta-svânta-pravṛittir iha-lôkê vâṅ-mala-grastânâm pravaktṛiṇâm śishyânupalâlyatvam âtma-śâsana-śrôtṛi-lâghavakâritvaṃ chânishṭaṃ phalaṃ parijihîrshuḥ dharmârtha-kâma-mókshârtha-vidyâś śabda-nibandhanâ ity-âdi vachanaiḥ sarva-vidyânâṃ pradîpabhûtaṃ vâṅ-malânâṃ chikitsita-rûpaṃ padasiddhy-arthanirṇaya-tatvajñâna-dvârâ niśśrêyasa-sâdhanaṃ cha nâparaṃ lôkê vyâkaraṇâd ity âkalayya । tatra sarasa-parishat-prauḍha-rûḍha-vidvat-kavînâṃ pûrṇaṃ karṇâṭanena tûrṇaṃ chêtaś-chamatkâra-kâriṇî cha Kârṇâṭiky êva gîr nânyêti nirṇîya tad-vishayakâu bhûyasô 'pi chirantanân duranta-chintâ-santati-danturita-vachaḥ-kaṇṭhâ-granthilân granthân prêkshâvad-upêkshâ-vishayân avamanvânaḥ । bhû-tala-nûta-pûta-nûtana-nibandhana-nirmâṇêchchhur apy apaśabda-parihârêṇa prakṛiti-pratyaya-vibhâga-pradarśana-pûrvaka-prayôgârha-śabda-pratipâdana-rûpa--prakriyâ-vishayabhûtân siddhân śabdân an-

* Compare with this *Nâga Varmmâ's* invocation to his *Karṇâṭaka-Bhâshâ-Bhûshaṇam*:—
Sarvajñam tad aham vandê Parañjyôtis tamô 'paham ।
Pravṛittâ yan mukhâd dêvî sarva-bhâshâ-Sarasvatî ॥

vâkhyâtu-kâmaş tatra lakshaṇa-pratipadôkti-pakshayôḥ pratipadôktêr ânantyênânushṭhâtum aśakyatvâl lakshaṇôktir êva śrêyaśîṭy âsvasya svalpa-grantham sukhôpâyam sampûrṇam anavadyam anubandha-chatushṭayavat siddhâ-hîty-âdi dvi-navaty-uttara pañcha-śata-sûtrâtmakam pâda-chatustaya-viśishṭam êkôttara-śatânushṭup-ślôka-saṅkhyâ-pramitam S'abdânuśâsanâbhidhânam grantham srôtṛi-śarmâvaham nirmâya । tasya granthasya sâravad-analpârtha-sûchaka-svalpâkshara-rûpa-sûtra-samudaya-kalpitasyârthaḥ śruta-prakṛita-sâmarthyânumitô 'lpadîyâm jñâtum aśakya iti tad-anujighṛikshayâ svayam iva vivaraṇa-rûpâm Bhâshâ-mañjarî-samâkhyam vṛittim chikîrshus tad-âdau chikîrshitasya granthasya nishpratyûha-parisamâptyâdikam-phalam-uddiśya śishṭâchâra-paripràptam sva-kṛitam maṅgaḷam śishya-śikshârtham nibadhnâti *nama* ity âdi ।

Yady api sishṭâchâra-paripràpta-granthâdi kartavyatâkam paramâtma-guṇânusmaraṇarûpam mânasikam tat-şâshṭâṅgâdi-namaskâra-rûpam kâyikam vâ maṅgaḷam anibaddham êva mala-gâlanam-aṅgâ-dânôbhaya-śakti-viśishṭam sat prâripsita-pratibandhaka-duritâpanôdanê tat parisamâpaka-puṇyâpâdanê cha samartham iti nirarthakô nibaddha-maṅgaḷa-karaṇa-prayâsaḥ । tathâpi Tantrakârasya sishṭâchâra-paripâlayitṛitvam nâstikya-parihatṛitvam upakâra-smatṛitvam cha prakâsyâptatâm cha prakaṭîkartum nibaddham êva maṅgaḷam samartham nânyad iti sarvê 'pi Tantrakârâs tad-âdau tan-nibadhnanti । anyathâ maṅgaḷa-parisamâptyôḥ kârya-kâraṇa-bhâvam anvaya-vyatirêka-sahakṛita-pratyakshâdi-pramâṇa-siddham niśchinvatâm vidushâm parisamâpti-rûpa-kârya-darśanâd êva viśudhy-atiśayâdi-samagram maṅgaḷam kṛitam iti niśchayê 'py aparêshâm avidushâm tu kim ayam Granthakârô nâstikaḥ kṛitaghnô vâ । yênânênêshṭa-dêvatâ namaskârô na kṛita iti na tatra nishkampâ-pravṛittis syâd iti nibaddha-maṅgaḷa-karaṇam arthavad êvêti pratipattavyam tan-nibandhana ślôkaś châyam । *namaś śrî-Vardhamânâya viśva-vidhyâvabhâsinê* । *sarva-bhâshâmayî-bhâshâ pravṛittir yan mukhâmbujâd* । iti ।

Atra ślôkê astu karômîti vâ tiṅantam padam adhyâhartavyam । gamyamânârthasya vâkyaikadêsasya svarûpêṇôpâdânam adhyâhâra iti lakshaṇa-lakshitatvât । anyathâ vâkyam aparipûrṇam syât । parasparâpêkshâṇâm parasparânvaya-yôgyânâm padâṇâm nirapêkshaḥ samudâyô vâkyam iti vâkya-lakshaṇâbhâvât । sarva-pârishadê vyâkaraṇê 'pi tiṅô vâkyam iti vâkya-lakshaṇa-kathanâch-cha tiṅantasyaiva-viśêshyatvêna prâdhânyâch-cha । tad-uktam ।

parârthê svârtha-nikshêpâd apradhânam viśêshaṇam ।
viśêshyam tu pradhânam syât svârthasyaiva prakâśanâd । iti ।

ataḥ kriyâpadâdhyâhâraḥ kartavya êva । êvañchâdhyâhṛitâstu-padasyâkarmaka-dhâtûtpannatvêna karmâkâṅkshâyâ abhâvê 'pi kartṛi-pratyayântatvât kim kartṛitâm âpannam ity apêkshâ jâyatê karômîty atra châsmady uttama ity anênâprayujyamânê 'py asmat-padê sâdhana-mahimnaivâham iti kartṛi-pratîtau satyâm api karôtês sakarmakatvât kim karmatâm âpannam ity apêkshâ jâyatê ênâm ubhayîm châkâṅkshâm âpûrayann-âha *nama* iti ।

Namaś-śabdô 'yam avyayaḥ prathamântô dvitîyantô vâ । pûjâ-vachanaḥ prahvibhâva-vachanô vâ yady apy anavyayô 'pi namaś-śabdô 'sti । namô varivas tapasaḥ kyaj iti sûtrê tad-ubhayasyâpi Nyâsakṛitâ darśitatvât । tvâm antarêṇa namasâm avasâna-bhûmim ity-âdi prayôga-darśanâch-cha tathâpy atrâyam avyaya-êvêshṭavyaḥ । anyathâ śrî-Vardhamânâyêty-âdau chaturthî nirnimittâ syât nanu nêyam kârakî-vibhaktir api tv aupapadikî । tatra cha Sûtrakârêṇa namaś-śabda-yôga-mâtram nimittam abhihitam na tv avyayânavyaya-viśêsha iti katham iyam nirnimittêti chên na । namas svasti-svâhâ-svadhâlam-vashaḍ-yôga iti sûtrê avyaya-sâhacharyêṇa pâṭhân namaś-śabdo 'py avyaya êvêti nirṇayât । Vṛittikârêṇâpi nama-ity-âdibhir avyayair yôga-iti vivṛitatvâch cha । anavyaya namaś śabda-yôgê tu yathâ yôgam vibhaktir bhavati । tvâm êva bhûyâmsi namâmsi yântîti । tavâṅghryô namasô Dêva-mâhâtmyam kimu varṇyatê iti cha prayôga-darśanâd iti । kasmâ ity apêkshâyâm âha *śrî-Vardhamânâyêti* ।

Puṇyavataḥ purushân śrayata iti śrîḥ sampattiḥ। śriñ sêvâyâm ity asmâd dhâtôḥ kartari-kvipô vidhânât। samavaśaraṇâdi-lakshaṇâ bahiraṅgâ ananta-chatushṭaya-svarûpântaraṅgâ cha lakshmîḥ śrîr ity uchyatê। Vardhamâna-śabdaḥ paśchima-Tîrthakarê rûḍhaḥ। Vîra-Jinêśvara-ity arthaḥ। śriyâ upalakshitô Vardhamânaḥ śrî-Vardhamâna-iti madhyama-pada-lôpî-samâsaḥ। mayûra-vyamsakâditvât sâdhuḥ। athavâ śrîś-châsau Vardhamânaḥ śrî-Vardhamâna-iti karmadhâraya-êva-samâsaḥ। abhêda-vâchakatayâ karmadhârayasya prabalatvât। nanu karmadhârayê tu samasyamânayôr viśêshya-viśêshaṇa-vâchakayôś śabdayôs sâmânadhikaraṇyêna bhavitavyam। viśêshaṇam vyabhichâry-êkârtham karmadhârayaś chêti vachanât। tach-cha prakṛitê na ghaṭatê। bhinna-pravṛitti-nimittayôḥ śabdayôr êkatrârthê vṛittir hi sâmânâdhikaraṇyam yathâ nîlôtpalam ity-âdi prasiddham। tatra hi nailyôtpalatva-pravṛitti-nimittakayôr nîlôtpala-śabdayôr êkatra nîla-guṇa-viśishṭôtpala-piṇḍa-rûpê 'rthê pravṛittas-sambhâvyatê। tan nimittayôr nailyôtpalatvayôr êkatra-nîlôtpalê vṛittyavirôdhât। nimittavati cha śabda-pravṛittêr nyâyyatvât। nanu nailyôtpalatvayôr api katham êkatra vṛittyavirôdhaḥ। nailyasya nîla-guṇa-êva vṛittêḥ। utpalatvasya chôtpala-êvêti। na hi bhinnâdhikaraṇa-niyatam jâti-dvayam êkatra samavaiti-sâṅkarya-prasaṅgât। anyathâ dhavatva-khadiratvayôr apy êkatra-vṛittiḥ prasajyêtêti chêt uchyatê। na hi vayam bhinnâdhikaraṇa-niyatam jâti-dvayam êkatrâviruddha-vṛitti-brûmaḥ। yênê-dam sâṅkaryâpâdanam śôbhêta। nailyam cha na guṇatvâvântara-jâtiḥ। yêna nîla-guṇa-vṛitti-naiyatyâd utpala-vṛittir virudhyêta। api tu nîla-guṇa êva। tathâ hi nîlâdi-śabdâḥ svabhâvatô guṇavâchakâ guṇivâchakâś cha bhavanti। tatra yô nîla-śabdô guṇavâchakas tadâ nailyam nâma-nîla-guṇa-vṛitti-jâtir êva। yaś cha nîla-śabdô nîla-guṇa-viśishṭam guṇinam âha। tadâ nailyam-nâma-nîla-guṇa êva guṇavan-nishṭhâsâdhâraṇa-dharmô nânya iti। êvam cha prakṛitê nîla-śabdô na guṇa-vâchakaḥ। api tu guṇivâchaka êva। ata êva viśêshyâdhînatayâ nîlam iti napumsaka-liṅgaḥ pra-yujyatê। anyathâ pul-liṅga êva prayujyêta। guṇê śuklâdayaḥ pumsi-guṇi-liṅgâs tu tadvatîti vacha-nât। tathâ cha nîlôtpala-śabda-pravṛitti-nimittayôr nîla-guṇôtpalatva-jâtyôr êkatra-vṛittir avirud-dhaiva। tasmât sâmânadhikaraṇya sambhavân-nîlôtpalam iti karmadhârayaḥ sughaṭaḥ। śrî-Vardhamâna-ity atra tu durghaṭa êva। sâmânâdhikaraṇyâsambhavât tathâ hi। S'rî śabdô Lakshm-yâm pravartatê na Vardhamânê। Vardhamâna-śabdô 'pi paschima-Tîrthakara êva na S'riyâm iti nêmâv êkatrârthê pravartinau। tat-pravṛitti-nimittayôḥ S'rîtva-Vardhamânatvayôr dhavatva-khadi-ratvavadaikâdhikaraṇyâbhâvât। na hi Vardhamânaḥ S'rîr bhavati। api tu śrîmân। S'rîr vâ na Vardhamânaḥ। api tu Vardhamânasya sambandhinîti sâmânâdhikaraṇyâbhâvât katham atra karma-dhâraya iti। atrôchyatê। śrî-śabda êva lakshaṇâvṛittyâ svôpalakshitam âlakshayatîti na sâmânâdhi-karaṇyânupapattiḥ। kvachich-chhriyâ upalakshita iti vigrahô 'pi pûrva-padôpalakshitârtha-dyôta-nârthaḥ। vigraha-samâsayôḥ samânârthatva-niyamât। ata êva Vṛittikârô 'pi। ushṭra-mukhaḥ puru-shaḥ pitṛi-sthânô Brâhmaṇa iti bahuvrîhau ushṭrasya mukham iva mukham yasya pituḥ sthânam iva sthânam yasyêti vigṛihya ushṭra-śabdaḥ ushṭra-mukha-tulyê vartatê। pitṛi-śabdaś cha pitṛi-sthâna-tulya ity êkârtha êvêty uvâcha। atô lakshaṇâvṛityâ sâmânâdhikaraṇya-sambhavât karmadhârayê na kâpy anupapattiḥ। yady api śrî tadvatôḥ paryâya-paryâyinôr bhêdâbhêdê sâmânâdhikaraṇyam sugha-ṭam êva। atyantam abhêdê bhêda êva vâ ghaṭô ghaṭa itivad ghaṭaḥ-paṭa itivach-cha tad-asambhavaḥ। tathâpi Syâdvâda-mudrâ-mudritasya vastu-mâtrasya bhêdâbhêda-siddhâv api vaiyâkaraṇa-rîtyâ sârva-janika-vyavahârânusaraṇêna prayôgânusaraṇam kartavyam ity êvam pratyapâdi। tad uktam vṛittau। sarva-liṅga-saṅkhyê vastuni Syâdvâdam anupatati mukhyôpacharitârthânupâtini cha śabdâtma-nirûḍhitas tat tal-liṅga-saṅkhyôpâdâna-vyavasthânupasartavyêti। nanu nirvighna-parisamâptim ichchhatâ maṅgalam âcharaṇîyam। tach-cha maṅgalam sâmânyêna Paramâtma-namaskâra-rûpam। na tu tad viśêsha-namaskṛiti rûpam êvêti niyamaḥ। tathâ cha tri-kâla-sambhavi Parama-Jinêśvara-samu-dayê saty api kim nibandhanô 'yam Vardhamâna-Tîrthakarasyaiva namaskâra iti chêt satyam। aidam yugîna Dharma-Tîrtha-pravartakatvêna sâkshâd upakartâ nânya iti śrî-Vardhamâna-Tîrthakarô nama-skṛitaḥ। sakala-Paramâtmanâm madhyê 'syaiva pratyâsannatvât। itarêshâm davishṭhatvât। vyâpti-

pratyâsatyôḥ pratyâsattir gariyasîti nyâyât | tâvataiva châritârthyâch-cha | yadi cha Paramâtmatvâ-viśeshât tê 'py avaśyam namaskârya ity abhinivêśaḥ | tarhi tan-namaskârô 'pi kṛita êva | asyaiva śrî-Vardhamâna-śabdasya paśchima-Tîrthakarê rûḍhasyâpi yôga-viśêshâvalambinaḥ Parama-Jinêśvara-samudaya-vâchakatvât | tathâ hi S'rîyâ ukta-lakshaṇayâ Lakshmyâ vardhatê pratyaham êdhata iti S'rî-Vardhamânaḥ Parama-Jinêśvara-samudayaḥ santânâpêkshayâ Tîrthakara-samudayasya nitya-pravṛitta-mânatvât | tad uktam bhagavat-svâmi-*Samanta-Bhadra*-pâdaiḥ | sarvajñô 'nâdi madhyânta iti | athavâ S'rîr Vardhamânâ yasya saḥ S'rî-Vardhamâna iti bahuvrîhi-samâsaḥ kartavyaḥ | nanv êvam vigṛihya-bahuvrîhi-samâsâśrayaṇê Vardhamâna-śabdasya viśêshaṇa-vâchitvât pûrva-nipâtanêna bhavitavyam | viśêshaṇa-sarvâdi saṅkhyam bahuvrîhâv iti vachanât | tathâ cha Vardhamâna-S'rîka ity êva sâdhuḥ syân-na tu S'rî-Vardhamâna iti chêt satyam | bhâryôḍhâdishv iti sûtrêṇa viśêshya-vachanasyâpi vikalpi-taḥ pûrva-nipâta-sambhavât | yathâ ûḍha-bhâryaḥ bhâryôḍhaḥ jâta-putraḥ putrajâta iti | tathâ prakṛitê 'pi S'rî-śabdasya pûrva-nipâta sambhavât | nâsâdhutvam iti | athavâ ava-samantâd ṛiddham mânam jñânam pûjâ vâ yasyâsâv aVardhamâna iti siddhê paśchâd vashṭi-vâgurir al-lôpam avâpyôr upasarga-yôr ity ava-śabdasyâtô lôpam vidhâya Vardhamâna-śabdam prasâdhya tataḥ S'rî-śabdêna pûrva-padêna pûrvôkta-rîtyâ samâsâśrayaṇât S'rî-Vardhamâna-śabdaḥ Parama-Jinêśvara-samudaya-vâchakô vyut-pâdanîya iti tan-namaskâraḥ kṛita êva | ata êva bhagavad-*Vidyânanda-svâmi*-pâdâḥ *Âpta-Mîmâṃsâlaṅ-kârê* śrêyaḥ S'rî-Vardhamânasya Parama-Jinêśvara-samudayasyêti vivṛitavantaḥ | nanv astv êvam vyut-patty âśrayaṇêna Parama-Jinêśvara-samudayaḥ paśchima-Tîrthakarô vâ namaskâra-vishayaḥ | tathâpi lôkê siddhasyaiva namaskârô yuktô nâsiddhasya | tat siddhis tu lakshaṇataḥ pramâṇataś cha bhavati | lakshaṇa-pramâṇâbhyâm vastu-siddhir iti sarva-vâdi-sammatatvât | yady api Syâdvâda-matê pramâṇa-naya-nikshêpânuyôgair êva tatvârthâdhigamô na tu lakshaṇa-pramâṇa-mâtrât | tathâpy ananta-dhar-mâtmakatayâ pramâṇa-pratipannê vastuni tad aṃśa-rûpaikaika-dharmân vyâvahârikân jijñâsamânair ichchhâvaśân nirdêśâdi pṛichchhâyâm anuyôktum ichchhadbhiś châvaśyam vastvaṃśa-dhîrûpa-nayâdî-nâm êshṭavyatvê 'pi prastuta-vastu-sâdhanam tu pramâṇâd êva bhavati | pramâṇâdartha-samsiddhir iti vachanât | siddhasyâpi vastunaḥ kathañchid itarâbhinnasyâpy âvaśyakêtara-bhêda-siddhis tu anuyôga-viśêsha-rûpa-nirdêśâpara-paryâyâl-lakshaṇâd êva bhavatîti lakshaṇa-pramâṇayôr upayôgaḥ | tatra namaskâra-vishaya-bhûtasya Paramâtmanaḥ kim lakshaṇam ity âkâṅkshâyâm tasyâśêshêbhyô 'chê-tanêbhyaś chêtanêbhyaś châsarvajñêbhyô vyâvartanênâsâdhâraṇa-svarûpa-lakshaṇa-praṇayana-param viśêshaṇam âha *viśvêty*-âdi | |

Viśvam samastam dravya-paryâyâtmakam jîvâjîva-prabhêdam atîtânâgata-vartamâna-tri-kâla-gôcharam anantânantam vastv ity arthaḥ | vidyâ jñânam vêdayatîti vâ vêdyatê anayêti vâ vêdana-mâtram iti vâ vidyêti vyutpattêḥ | vida-jñâna ity asmâd dhâtôḥ kartari karaṇê bhâvê cha pratyayôtpattêḥ kṛid bahulam iti vachanât | upayôga-svabhâvasyâtma-dravyasya sâkâra-grahaṇa-lak-shaṇa-paryâyasya cha kathañchid bhêdâbhêda-lakshaṇa-tâdâtmya-sambandham ichchatâm svâtantrya-sâdhakatamatvâdi śakti-vivakshâyâ virôdhâbhâvât | avabhâsata ity êvam śîlô 'vabhâsi | samantâd uddyô-tana-śîla ity arthaḥ | viśvasya vidyâ viśva-vidyâ yugapat sarva-dravya-paryâya-vishaya-krama-karaṇa-vyavadhanâtivarti kêvala-jñânam ity arthaḥ | tayâ avabhâsinê avibhrâḍ-bhâva-sambandhêna tadâtma-katayâ dyôtana-svabhâvâyêty arthaḥ | kêvala-jñânâtmakâyêti yâvat | atra cha vidyâ padênâśêshâchêtana-vyâvṛittiḥ | viśva-padêna kiñchidjña nirâsaḥ | avabhâsi-padênâpi vyaktâvasthâbhidyôtinâ kêvala-jñânâ-varaṇîya karma-dravyâvṛita tach-chhaktimatâm kinchid-jñânâm êva nirâsaḥ | jîva-dravya-mâtrasya kêvala-jñâna-śaktimatvât | yadi tatra sarvatra sâ śaktir na syât | tad-âvarakam karma kim âvṛiṇuyât ity ativyâpti-rahitam akila-Paramâtma-vyâpitvâd avyâpty-asambhava-dôsha-saṅkâtaṅka-śûnyam kêvala-jñânâtmakatvam êva Paramâtmanô lakshaṇam upalakshitam | tat-sahabhâvinâm ananta-darśana-sukha-vîryâṇâm dâna-lâbha-bhôgôpabhôga-yathâkhyâta-châritrâṇâm cha têṇaivôpalakshaṇât | atô 'nanta-chatu-shṭayasya na kêvala-labdhînâm vâ Paramâtma-lakshaṇatayôpalakshitânâm akshuṇṇam êva rakshaṇam |

tat sarvasyâpi tat-sahabhâvitvâd iti । nanv astv êvam namaskâra-vishaya-bhûtasya Paramâtmanô lakshaṇaṃ । tathâpi tat-satvê kim pramâṇam ity âkâṅkshâyâṃ tat-satvâvêdaka-pramâṇa-praṇayana-param viśêshaṇam âha *sarvêty* âdi ।

Sarva-bhâshâmayî bhâshâ yan-mukhâmbujât pravṛittâ tasmai śrî-Vardhamânâyêti sambandhaḥ । nanv idam avântara-vâkyam bhavati । katham asya viśêshaṇatvôktiḥ । viśêshaṇatvê hi viśêshya-liṅga-saṅkhyâ-vibhaktibhâktva-niyamât । vâkyasya tad-ayôgât । tad uktaṃ ।

ârya ॥ yal liṅgam yâ saṅkhyâ yâ cha vibhaktir viśêshya-vachanasya ।
tal liṅgam sâ saṅkhyâ sâ cha vibhaktir viśêshaṇasyâpi ॥ iti ।

tasmât katham idam viśêshaṇam iti chêd uchyatê । viśishyatê vyâvartyatê vyâvṛittimattayânubhâvyata iti viśêshyam । viśêshayati vyâvartayati vyâvṛittimattayâ viśêshyam anubhâvayatîti viśêshaṇaṃ । bhêdakam viśêshaṇam bhêdyam viśêsham iti vachanât । tathâ cha viśêshaṇatvâbhimata-bôdhita-vyâvṛittimatvam viśêshyatvaṃ । viśêshya-gata-vyâvṛitti-bôdhakatvam viśêshaṇatvam iti paryavasitaṃ । êvam cha sati vyâvṛitti-dhî-janakatvam êva viśêshaṇatâyâm tantraṃ । na tu padatvam vâkyatvam vâ । sâ cha vyâvṛitti-dhîḥ padâd iva vâkyâd api jâyata êvêti vâkyatvê 'pi viśêshaṇatvam avyâhatam êva । yad uktam yal liṅgam ity-âdi tat tu vishaya-viśêsha-paraṃ । tathâhi viśêshaṇam dvêdhâ samânâdhikaraṇam vyadhikaraṇam chêti । tatra yat samânâdhikaraṇam viśêshaṇam tad-vâchina êva padasya viśêshya-liṅga-saṅkhyâ vibhakti-bhâktva-niyamô nânyasya । tad uktam *Bauddha-kârikâyâm* ।

Yâ viśêshyêshu dṛiśyantê liṅga-saṅkhyâ vibhaktayaḥ ।
prâyas tâ êva kartavyâs samânârthê viśêshaṇê ॥ iti ।

êtad apy anâvishṭa-vishayakam bôddhavyaṃ । yathâ raktaḥ paṭaḥ śuklâ śâṭhîty âdy upasarjana-rûpaṃ । avishṭa-viśêshaṇam tu samânâdhikaraṇam api niyata-liṅgam êva । yathâ vêdâḥ-pramâṇam pradhânam bhâryêty-âdi । ata êva *Kârikâyâm* prâyô grahaṇaṃ । vyadhikaraṇa viśêshaṇê tu naivam niyamaḥ । jaṭâbhis tâpasaḥ kamaṇḍulunâ chhâtram adrâkshîd iti ।

S'ikhayâ-vaṭuṃ adrâkshîch-chhvêta-chhatrêṇa bhûpatiṃ ।
Kêśavam śaṅkha-chakrâbhyâm tribhir nêtraiḥ Pinâkinaṃ ॥

iti cha bahulam upalambhât । atô vâkyasya viśêshaṇatvê na kâpy anupapattiḥ । tatra yad ity-âdi । mukham êvâmbujam mukhâmbujam ity avadhâraṇa pûrva-pada-karmadhârayaḥ । viśêshaṇam ity-âdinâ samâsaḥ । rûpakâbhiprâyeṇâmbuja-śabdasya mukhyârthatayâ vivakshitatvât । athavâ mukham ambujam iva mukhâmbujam ity upamânôttara-pada-karmadhârayaḥ । vyâghrâdibhir ity âdinâ samâsaḥ । yasya mukhâmbujam yan-mukhâmbujam tasmâd ity apâdânê pañchamî । ayam arthaḥ । yasya Paramâtmanaḥ Pakshaka-śrêṇi-samârôhaṇa-samayê prâchîm udîchîm vâ diśam paśyan niyatam mukham anusarataḥ śukla-jñyânâgni-nirdagdha-ghâti-karmêndhanasya ghâti-kshayajâtiśaya-mahimnâ-chatur-mukhatâm prâptasya śrî-mukha-kamalâd iti ॥ prêtyâdi । pravṛittâ pravartatêsma । prakarshêṇa kaṇṭhôshṭhâdinâ sthâna-samvṛita-vivṛitâdi prayatna-rûpa-nimitta-nirapêkshatayâ svayam êvôtpadya yugapad êva dûrâsanna-dêśavarti-sakala-śrôtṛi-śrôtra-pradêśam prâpya tat-tad abhishṭa-vastu-tatvam asandigdham aviparyastam pratipâdya-nikhila-loka-chêtaś-chamatkâra-karaṇa-lakshaṇôtkarshêṇa sarvêshâm Gaṇadhara-dêvâdînâm hṛidi-bhâvanâ vishayatayâ prachakâśa ity arthaḥ । êvam pravṛittâ sâ kêty ata âha *bhâshêti* ।

Bhâshata iti bhâshyatê anayêti bhâshaṇam iti vâ Bhâshâ Sarasvatî । Brâhmî tu Bhâratî Bhâshâ Gîr Vâg Vâṇî Sarasvatîty abhidhânât । ayam atra sâmayikô'rthaḥ । anêka-duḥkha-dâva-skandhânubandha-samsâra-ghôrâṭavî paryaṭana-parîkshê pachê kshishyamâṇa-parâkôddharaṇa-pariṇatântaḥkaraṇa-svabhâvabhâvita-vyasta-samasta-dṛig-viśudhyâdi bhâvanâ-sambhâvita-Tîrthakara-puṇya-prabhâvâvirbhâvita-śrâvya-divya-navya-vâṇîti । punaś cha sâ kidṛiśîty anuyôgê tâm êva viśinashṭi *sarvêty* âdi ।

Sarvâḥ samastâḥ *Karṇâṭak-Ândhra-Magadha-Mâḷavâdi* nânâ-janapada-vikalpair Dêva-manushyâdi jâti-vikalpaiś cha nânâtvam praptâḥ। bhâshâḥ saṅkêta-vaśât padârtha-gôchara-pravṛitti-nivṛitti-rûpa-vyavahâraupayika-vâg-viśêshâḥ। sarvâś cha tâḥ bhâshâs cha sarva-bhâshâḥ। sarvêshâm nânâ-jana-padânâm Dêva-manushyâdînâm cha vâ bhâshâḥ sarva-bhâshâḥ। pravachana-prasiddhâ ashṭâdaśa-mahâ-bhâshâḥ। sapta-s'ata-kshullaka-bhâshâś chêty arthaḥ। tâbhir nivṛittâ vâ tad bhûyishṭam vâ tanmayî bhagavad-vâṇîti। nanv êkasyâ êva bhagavad-vâṇyâ nânâ-bhâshâtmakatvam katham upapad yata iti chêt। divya-dhvanêr ayaṃ achintya-mahimâ svabhâvaḥ। yathâ prâvṛiṭ-kâlê nabhasthaḷât patitam ântarikshakam jalam êkaṃ avyakta-rasam api lavaṇa-krishṇôsharâdi-kshêtra-gatam sat tat-tad êva lavaṇa-madhura-kashâya-rasa-bhêda-bhinnam nânâtmakam anubhûyatê। yathâ cha śarat-kâlê Svâtîsthê Divâkarê śubhrâd abhra-mêghât prabhrashṭam âbhraṃ jalam êkam êva *Tâmraparṇî*-s'ukti-saptachchhadâdy-adhikaraṇa-gataṃ san mauktika-karpûrâdy-anêkâkâra-pariṇatam akhila-dharaṇî-prasiddham anubhûyatê। yathâ vṛiksha-vâṭikâyâm kulyâ-jalam êka-rasam êkam êva nânâ taru-vîrud-gulmâdi-mûla-dêśa-kritâlavâlaṃ prâpya tat-tad anghrî-pîtaṃ sat tat-tat phalam âsâdya-madhurâmla-kaṭukâdî nânâ-rasâtmanâ pariṇatam sad anêka-vidham akhila-janânubhava-sâkshikam âsvâdyatê। tathâ bhagavad-bhâshâpi svôtpatti-samayê samudra-ghôshavad avyaktaika-bhâshâ rûpâpi tat-tachchhrôtṛi-śrôtra-dêśam prâptâ satî tat-tad bhâshâtmanâ pariṇamati। vichitra-śaktitvât। anyathâ tri-bhuvanî-bhavyânâm abhimataṃ abhidadhatî yugapad abhayaṅkarî na bhavêt। tad uktam bhagavatâ *Padmanandy-âchâryêṇa*।

> Samudra-ghoshâkritir arhatî prabhau। yadâ tvam utkarsham upâgatâ bhṛiśaṃ ॥
> aśêsha-bhâshâtmatayâ tvayâ tadâ। kṛitam na keshâm hṛidi-mâtar adbhutaṃ ॥ *iti*।

tathâ *Mahâ Purâṇê* 'pi।

> Dêvâ Dêvîm narâ nârîm। S'abarâś châpi S'âbarîm ॥
> tiryañchô'pi cha tairaśchîm। mênirê bhagavad giram ॥ iti।

nanu bhagavad-vânî pûrvâchâryair gâmbhîryâdi chaturdaśâsâdhâraṇa-viśêshaṇa-viśishṭayaivâbhishṭûyatê। yathâ।

> Gambhîram madhuraṃ manôharataram dôsha-vyapêtam hitaṃ।
> kaṇṭhôshṭhâdi-vachô-nimitta-rahitam nô vâta-rôgôdgataṃ ॥
> spashṭam tat-tad-abhîshṭa-vastu-kathakam niśśêsha-bhâshâtmakaṃ।
> dûrâsanna-samam śamam nirupamam Jainam vachaḥ pâtu naḥ ॥ iti।

tatra sarvâṇy api viśêshaṇâny udasya sarva-bhâshâtmakatvam êkam êvâbhivarṇyatê tat kim nibandhanam iti chêt। uchyatê। śabdânuśâsanam hi prastutaṃ। tatra cha anuśâsana-vishayabhûtâḥ śabdâḥ Kârṇâṭikâ êva। tê cha Saṃskṛita-śabdavat sakala-dêśa-prasiddhâḥ sakala-śâstrôpayôgitayâ sakala-mahâjana-parigrâhyâś cha na bhavanti। Bhâshâ vishayatvât। Bhâshâyâṃ cha pâmarâṇâm êvâdhikârô na paṇḍitânâm iti naitê 'nuśâsyâḥ। prayôgânarhatvâd iti। keshâñchit Saṃskṛitâgraha-graha-grastânâṃ paṇḍitam-manyânâṃ manasi-prakhyâtâm anyathâ khyâtim pratyâkhyâtum êtad êva viśêshaṇam upavarṇitavân Granthakâraḥ। idam atrâkûtaṃ। yathâ Saṃskṛita-śabdâḥ sâdhv-asâdhu-vivêchana-vishayatayânuśâsanârhâḥ। tathâ Bhâshâ-śabdâ api। yadi châmî nânuśâsyâḥ katham tarhi bhagavad-bhâshâ tan-mayî syât। na hy apaśabda-mayî sâ। katham chaishâm suśabdâpaśabda-vivêchana-vishayam anuśâsanam Bhagavân evôpadiśêt। tad upadishṭam êva hi parâpara-guru-pûrva-kramâyâtam anuśâsanaṃ sâmpratam âstê। na chaishâ Bhâshâ śâstrânupayôginî। *Tattvârtha-mahâs'âstra*-vyâkhyânasya shaṇ-ṇavati-sahasra-pramita-grantha-sandarbha-rûpasya *Chûḍâmaṇy*-abhidhânasya mahâśâstra-syânyêshâm cha śabdâgama-yuktyâgama-paramâgama-vishayâṇâm tathâ kâvya-nâṭakâlaṅkâra-kalâ-śâstra-vishayâṇâṃ cha bahûnâm granthânâm api Bhâshâ-kṛitânâm upalabhyamânatvât। ata êva mahâjana parigrâhyâ। êtad Granthakartṛiṇâm êva mahâjanatvât। pâmarâṇâm apaśabda-bhûyishṭham

êva vyavahâraḥ । avyutpannatvât । anyathâ tê paṇḍitâ êva syur iti Bhâshâ-śabdâ apy anuśâsanâiḥâ êvêti । êvam êtâvad artha-sandarbha-garbhitasyôttarârdhasyâyam piṇḍitôr'thaḥ । śakala-padârtha-yugapad avabôdhaka sakala-bhâshâtmaka-pravachana kartrê iti । anênôkta-lakshaṇasya Paramâtmanaḥ' satvê anumânam pramâṇam unnîtam bhavati । tathâhi । pravachana vâkyâni kartṛi-janyâni vâkyatvât prasiddha-vâkyavad iti । drishṭam hi prasiddha-vâkyêshu kartṛi-janyatvam । tathâ pravachana-vâkyeshv api kartṛi-janyatvê siddhê yas têshâm kartâ sa êva kêvalajñânîti । nanu vâkyatvam kartṛi-janyatva-vyâptam sat kartâram evâkshipati । na tu tasya kêvalajñânam api । tad-abhâvê anupapatty-abhâvâd iti chên na । vâkyatvêna hêtunâ siddhyan-kartâ paksha-dharmatâ balât kêvalajñânam nibadhyati । itarêshâm pravachana kartṛitvâyôgât । yathâ kshity-âdi pakshaka-sakartṛikatvânumânê kâryatvêna hêtunâ siddhê kartari-sârvajñâd iti । athavâ pravachana-vâkyâni sva-pratipâdya-gôchara-yathârtha-jñânavat purusha-praṇîtâni abâdhitârtha-bôdhaka-vâkyatvât sampratipanna-vâkyavad ity anêna yah pravachana-praṇêtâ sva-pratipâdya-gôchara-yathârtha-jñânavân purushas siddhyati sa êva kêvalajñânî । tat-pratipâdyânâṃ dêśa-kâla-svabhâva-viprakrishṭânâṃ svarga-narakâdi-bhûta-bhâvi-kâlavarti-dharmâdharma-paramâṇvâdînâm kiñchidjña-bôdhâgôcharatvât । atra cha vâkyatva-mâtrasya suptônmattâdi pralapitâ-bôdhaka-vâkyê artha-bôdhaka-vâkyattvasya cha bhrânta-pratârakâdi-prayukta-bâdhitârtha-bôdhaka-vâkyê artha-bôdhakatvasya cha tâdṛigartha-bôdhakâptâbhâsê abâdhitârtha-bôdhakatva-mâtrasya cha yathôktârtha-bôdhakê praṇêtaryêva vyabhichâra-sambhavâd êvam viśishṭa êva hêtur uktaḥ । tatra sarvatra hêtu-satvê'pi vivakshita-sâdhyâbhâvât । yadvâ pravachana-praṇêtâ durântarita-sûkshmâdy-artha-gôchara-sâkshâtkârî svâtantryêṇa tâdṛigartha-yathârthôpadêshṭṛitvât । yô yam artham śvâtantryêṇa yathârtham upadiśati sa tad gôchara-sâkshâtkârî । yathâ Kâśî-Kôsalâdi-dêśôpadêśakaḥ । svâtantryêṇa tâdṛigartha-yathârthôpadêshṭâ châyam । tasmât tâdṛigartha-gôchara-sâkshâtkârîti sâmânyatô drishṭânumânêna kêvali siddhiḥ । atra chôpadêshṭṛitva-mâtrasya mithyôpadêshṭari-vyabhichârâd yathârthêti । tathâpi yatkiñchid artha-yathârthôpadêshṭari kiñchidjñê-vyabhichârât tâdṛigarthêti । tathâpi Bhagavad-upadêśa-sâpêkshi-Gaṇadhara-Dêvâdau vyabhichâra iti svâtantryêṇêti vachanam । svâtantryam cha parôpadêśa nairapêkshyam । Gaṇadhara-Devâdînâm tu Bhagavad-upadêśa-sâpêksham êva tâdṛigartha-yathârthôpadêshṭṛitvam । na tu tan-nirapêksham iti hêtôr êvâbhâvât na tatra vyabhichâraḥ । nanv idam sâdhyam anumânât prâk-siddham asiddham vâ । yadi siddham têṇaivâlam kim anênânumânêna । yadi cha na siddham tarhi sâdhyâprasiddhau vyâptêr agrahaṇâd vyâpyatvâsiddhô hêtur iti chên-na । sâmânyatô drishṭânumânê sâdhyâprasiddhêr anaṅgatvât । yatra tu prakṛita-sâdhya-hêtvôr êva vyâpti-grahas tatraiva tat-siddhêr aṅgatvât । ata êva kaśchit purushaḥ sakala-padârtha-sâkshâtkârî tad-grahaṇa-svabhâvatvê sati prakshîna-pratibandha-pratyayatvât । yô yad-grahaṇa-svabhâvatvê sati prakshîṇa-pratibandha-pratyayaḥ sa tat-sâkshâtkârî । yathâ apagata timiram lôchanam rûpa-sâkshâtkârîty-âdîni pûrvâchârya-praṇîtâny anumânâni sva-sâdhya-sâdhakâni । vyâptau satyâm sâdhyâprasiddhêr adôshatvât । ataḥ prakṛitânumânam anûnam sva-sâdhya-sâdhana-samartham iti bhavaty êvânêna Paramâtma-siddhir iti । na cha Syâdvâda-matê pravachanasyâpaurushêyatvât katham kartṛi-janyatvam iti vâchyam । kathañchid apaurushêyatvasya kathañchit paurushêyatvâvirôdhât । sarvathaikantinâm êva tad-virôdha iti । nanu môksha-mârga-nêtṛitva viśva-tatva-jñâtṛitva karma-bhûbhṛid-bhêtṛitvâni yatha pûrvam karaṇa-kârya-rûpâṇi yathôttaram cha sâdhana-sâdhya-rûpâṇi Paramâtmanô sâdhâraṇa-viśêshaṇâni pravachana-pârâvâra-pâragâmibhir bhagavad-*Umâsvâti-pâdâchâryair* upapâditâni । yathâ ।

> Môksha-mârgasya nêtâram । bhettâram karma-bhûbhṛitâm ॥
> jñâtâram viśva-tatvânâm । vandê tad-guṇa-labdhayê ॥ iti ।

tat kim ayam Granthakâras tâni viseshaṇâny anuktvâ lakshaṇa-pramâṇa-parâṇy êvâvîvadad iti chêt । uchyatê । âptâbhâsa-vyudâsêna-lakshaṇa-pramâṇâbhyâm siddhasyaiva Paramâtmanô namaskârô yukti-patham adhyâsta iti tathaivâchîkathad iti pratipattavyam । na cha môksha-mârga-nêtṛitvâdy akathana-

dôshô'pi । têshâm api tair êva viśêshaṇair uktatvât । tathâ hi । atraiva ślôkê prathama-charaṇêna karma-bhûbhṛid-bhêtṛitvasya dvitîya-charaṇêna viśva-tatva-jñâtṛitvasya uttarârdhêna môksha-mârga-nêtṛitvasya cha pratipâdanât । vardhyatê chhidyata iti vardhaḥ । vardha-chhêdana ity asmâd dhâtór nishpannatvât । mânô dvitîyaḥ kashâyaḥ upalakshaṇât krôdhâdi-kashâyâṇâm ghâti-karma-prakṛitînâm cha grâhakaḥ । tathâ cha vardhaś. chhinnô mânô yêna yasya vâ sa Vardhamânaḥ । śriyâ viśishṭô Vardhamânaś S'rî-Vardhamâna iti vyutpatyâ karma-bhûbhṛid-bhêtṛitvam uchyatê । apâyâtiśayaś cha dhvanyatê । karmâpâyasyaivâtiśayatvât । dvitîya charaṇêna viśva-tatva-jñâtṛitvam sphuṭam êvôchyatê । prâpty-atiśayaś cha sûchitaḥ । kêvalajñâna-prâptêr êvâtiśayatvât । uttarârdhêna tu môksha-mârga-nêtṛitvam uchyatê । pravachana-kartṛitvam hi môksha-mârga-nêtṛitvam êva । tasyaiva prâdhânyêna praṇayanât । vâg-atiśayô'py ata êvânêna sûchitaḥ । na hi vâchô'nyô' tiśayô' sty anyatra môksha-mârga-pratipâdanât । êvam Paramâtmanô sâdhâraṇa-viśêshaṇa-trayam atiśaya-trayam châśêsha-viśêsha-sakala guṇâtiśayôpalakshakam anênaiva-varṇitam iti sarvam śuddham ॥

[The author, Bhaṭṭâkalaṅka Deva, an adherent of the Syâdvâda vidyâ, or that of the Jains, reckoning that for the acquisition of all the objects of human desire there is nothing in the world better than study of the science of language ; and convinced that for speedily acquiring skill in composition such as would fill the ears of learned poets with satisfaction on account of its taste and ripeness of style, no language was better than the Karṇâṭaka language ; with the view of softening the ruggedness of many of the older works, and desirous of establishing in the world a new and pure system entitled to praise, in order to fix the exact meanings of words and promote precision in the use of them, he resolved to write a little work (*svalpa grantham*) on a good plan, exhaustive and unimpeachable. This, called *S'abdânus'âsanam*, he composed in four parts, containing 592 sûtras, equal in extent to 101 anushṭup s'lokas; and for the explanation of the same wrote the collection of vṛittis or glosses called Bhâshâ-mañjarî.

In the course of commenting word by word on the invocation, he explains "every language " as referring to Karṇâṭaka, Ândhra, Magadha, Mâlava and all the varieties of speech of men and gods. He says there are recognized 18 great languages (*mahâ bhâshâḥ*) and 700 inferior languages (*kshullaka bhâshâḥ*). All issued from one celestial sound or speech. Just as water when it comes from the clouds is all one, but according as it falls on salt earth, dark clay or grass land, becomes saline, soft or hard ; or as the rain, whether of (the dark cloud of) autumn under Svâti (Arcturus) or from the brilliant cloud shining in the sun, mingling with the shells and plants of the Tâmraparṇî acquires a mineral flavour of pearls or camphor and thus becomes celebrated all over the world ; or as the stream of irrigation flows to various kinds of trees, bushes, creepers, herbs and marshy plants, and coming in contact with their roots produces fruits sweet, acid or pungent which are enjoyed by all people according to their taste ; so divine Speech, at its birth indistinct like the roaring of the sea, took form from the mode of utterance of its hearers.

He further meets the objection that Karṇâṭaka is not a language of the learned (*paṇḍitânâm*) like Sanskrit, but a language of ignorant people (*pâmarânâm*) who require no S'abdânus'âsanam to instruct them in the rules of its grammar. To which he replies that certain admiring pandits favour Sanskrit either because it is pleasing to the mind or because it is celebrated for its fame : but he claims as much for this language. In whatever respects Sanskrit is deserving of a critical study in just the same is the Bhâshâ or vernacular language deserving. If not, how could it form part of the body of divine Speech ? It is therefore proper that its grammar should be reduced to rules. Nor is it a language that can boast of no literature. For in it was written the great work called *Chûḍâmaṇi*, containing 96,000 verses, a commentary on the *Tattvârtha mahâ s'âstra* ; also works on s'abdâgama, yuktyâgama, and paramâgama ; as well as numberless books of poetry, the drama, rhetoric, and the fine arts, and these by most learned authors. It is thus entitled to the notice of the greatest scholars. Moreover it is entirely free from the charge of being the language of an ignorant people. Else how could there have been such pundits as those who wrote these works ?]

Atha S'abdânuśâsanam ârabhyatê ǀ kêshâṃ śabdânâṃ Kârṇâṭikânâṃ ǁ

[Here begin the rules of the language of the Kârṇâṭikâs.]

Vyâkhyâ.—Êvaṃ kṛita-maṅgaḷa-rakshâ-vidhânaḥ sva-chikîrshitaṃ pratijânîtê *athêti* ǀ atha śabdô-'yam ânantaryê ǀ êvaṃ nibaddha-mukhya-maṅgaḷa-karaṇânantaraṃ ity arthaḥ ǀ *S'abdânus'âsanaṃ* śabdânuśâsanâkhyô granthaḥ ǀ *ârabhyatê* upakramyatê vyâkhyâtum iti śêshaḥ ǀ S'abdânuśâsanasya sûtrakṛid-ârabdhatvêna vṛittikṛitas tad-ârambhaṇâsambhavât ǀ sûtra-vṛitti-kṛitôr abhêda-dyôtanârthaṃ tathâ prayôgaḥ ǀ ârabhyata iti karmaṇi-prayôgô 'pi kartur aprâdhâṇyênauddhatya-parihârârthaḥ ǀ anyathâ *kartuḥ* prâdhânya-vivakshayâham ârabha ity êva prayujyêta ǀ ârabhyata iti prayôgê tu kartur mayêti tritîyâ-vâchyatvênâprâdhânyâd anauddhatyaṃ sûchyatê ǀ granthasya tu prâdhânyam êva ǀ karmaṇi-prayôga-darśanât ǀ yasmin kârakê dhâtôḥ pratyayâ bhavanti tat pradhânam anyad apradhânam iti vachanât ǀ nanu śrôtra-grâhyô'rthô hi śabdaḥ ǀ sa cha sâmânyatô dvêdhâ ǀ aksharâtmakô 'naksharâtmakaś chêti ǀ tatra mêghadhvani-samudraghôshâdînâm anaksharâtmakânâm avâchakatvât anuśâsanânarhatvê'py aksharâtmakâḥ Saṃskṛita-Prâkṛitâdayô vâchakâ anuśâsanârhâ bahavas santi ǀ tatra prakṛita-pratijñâ-vishaya-bhûtâś śabdâḥ ka iti pṛichchhati *kêshâṃ* iti ǀ

Uttaram âha *Kârṇâṭikânâṃ* iti ǀ Karṇâṭê prasiddhâḥ Kârṇâṭikâs têshâm Kârṇâṭikânâṃ ǀ tadbhava-tatsama-dêśya-prabhêdênârâtîya-mahâ-kavibhiḥ Karṇâṭa-vishayê prayôgârhatayâ-sammatânâm ity arthaḥ ǀ pradarśayishyatê chôttaratra yathâ-sthânaṃ tad-vibhâgaḥ ǀ yady api kṛit-taddhita-samâsântâḥ Saṃskṛita-śabdâ api Karṇâṭaka-kâvya-nâṭakâdau prayôgârhâḥ ǀ tathaivârthavat sûtrê pratipâdanât ǀ tathâpi naitêtrânuśâsyâḥ ǀ api tv anyatrânuśishṭâ êvâtra prayôga-vishayâ bhavantîti pratipattavyam ǀ nanu kêshâm iti prasnô'nupapannaḥ ǀ pratijñâ-vâkyê S'abdânuśâsanam iti samastatayâ-prayuktatvât ǀ yadi tatra śabdânâm anuśâsanam iti vyastatayâprayujyêta ǀ yujyatê hi tat-sâmânâdhikaraṇyêna kêshâm itîti chêt ǀ satyam ǀ buddhistha-vigraha-kâlîna vyâsa-prayôga-sâmânâdhikaraṇyâbhiprâyêṇa tathâ prayôga-sambhavât ǀ ata êva mahân *Patañjalir* api *Mahâ-Bhâshyê* atha śabdânuśâsanam kêshâṃ śabdânâṃ laukikânâṃ vaidikânâṃ chêti prâyuṅkta ǀ samastaikadêśârthasyâpy abhiprâya-gatasya kaṇṭha-ravêṇa kathanê dôshâbhâvât ǀ dṛiśyatê cha tathâ *Chintâmaṇau Gaṅgês'asya* prayôgô'pi ǀ êtad-vâkyasya sandigdha-viparyastânyataraṃ praty-arthavatvât tayôś cha parakîyayôr apratyakshatvâd iti ǀ na hy atra sandigdha-viparyastayôr anyataraṃ pratîti-vyastatayâ-nirdêśaḥ kṛitaḥ ǀ yat sâmânâdhikaraṇyêna tayôr iti syât ǀ na cha tayôr ity anêna sandigdha-viparyastâv âparâmṛiśyêtê ǀ tathâ sati parakîyayôr ity anupapannatvât ǀ na hi tau parakîyâv apratyakshau vâ ǀ api tu parau pratyakshau cha ǀ ataḥ pratyayâṃśa-parityâgêna tad-êkadêśa-bhûta-dhâtvartha-rûpa-sandêha-viparyâsâv êva tat-parâmarśa-vishayau bôddhavyau ǀ tayôr êva parakîyatvênâpratyakshatvâd iti ǀ

Nanu siddhânâṃ śabdânâm anvâkhyânâṃ vyâkaraṇaṃ ǀ tad-anvâkhyânam cha prayôgârha-śabda-pratipâdanaṃ ǀ tat-pratipâdanaṃ cha vidhêya-nirûpaṇâdhînaṃ ǀ vidhêyaṃ châgama-pratyayâdêśa-rûpaṃ ǀ tad-vidhânaṃ cha samjñâm antarêṇa kartum aśakyaṃ ǀ samudra-taraṇê taraṇir iva śâstra-karaṇê tad-vyavaharaṇê cha samjñaiva karaṇam iti ǀ tat-karaṇaṃ cha niyatânupûrvikâkshara-samâmnâyâpêkshaṃ ǀ tataḥ śâstrâdâv akshara-samâmnâyaḥ kartavyaḥ ǀ *pûrvâchâryair* api tathaiva kṛitatvâd ity anuyôgê nâsmâbhir apûrvatayâ kartavyô'yam akshara-samâmnâyaḥ ǀ anâdi-siddhatvâd it-Granthakârâbhiprâya-nivêdaka-śâstrasyâdimaṃ-sûtram arthâpayitum âlapati *siddhâ hi s'uddhakâ* iti ǁ

[To the objection that he had described language to be sound as apprehended by the hearer, he replies that language is of two kinds, articulate and inarticulate. Thunder from the clouds or the roar of the sea is inarticulate; these are not capable of being reduced to a system of grammar. The articulate languages are Sanskrit, Prâkrit and those derived from them. In the present work the language to be grammatized is that of the Kârṇâṭikas or people of Karṇâṭa. Karṇâṭa he derives from *karṇa aṭa,* coming to the ears, or famous; and the language of Karṇâṭa is called Karṇâṭaka. This language, composed of *tadbhava, tatsama* and *dês'ya* words, as used by the ancient great poets of the Karṇâṭa country, is the subject to be treated of.]

Sûtram 1.—Siddhâ hi śuddhakâḥ.

Vṛittiḥ.—Akârâdayô varṇâś śuddhakâs tê hi lôka-prasiddhâ êva vêditavyâḥ ׀

Prayôgaḥ.—A i u ṛi lṛi e ai o au ka kha ga gha ṅa cha chha ja jha ña ṭa ṭha ḍa ḍha ṇa ta tha da dha na pa pha ba bha ma ya ra la va śa sha sa ha ṛa ḷa ׀ lôkê hi yâvantô varṇâ yâdṛiśâś cha sannivêśâs tad-âśrayaṇênaivêdaṃ śâstraṃ pravṛittam iti sûchanâya sûtram idam ârabdhaṃ ׀ sâmânyâvalambanâd dîrghâdi-parigrahaḥ ׀

[The letters, beginning with *a*, are *s'uddhaka.*]

Vyâkhyâ.—Tri-padam idaṃ sûtraṃ ׀ pada-vibhakti-savidhy-arthôdâharaṇa-châlanâ-pratyavasthâpanais sûtrârtha-nirṇayaḥ kartavyaḥ ׀ tatra padaṃ sup-tiṅanta-rûpaṃ ׀ vibhaktiḥ prathamâdi-kalpâ kârakôpapada-sâdhv-anuśâsana-vishayâ ׀ savidhis samâsaḥ ׀ arthas samudâyâvayava-vâchyâdi-vikalpaḥ ׀ udâharaṇam anvaya-vyatirêkâbhyâm samprati pannaṃ ׀ châlanâ chôdyaṃ ׀ uktânukta-vishaya-kathantâ pradhânânupapatti-chintanaṃ pratyavasthâpanaṃ ׀ parihâraḥ naya-pramâṇa-sâchivyêna śrita-prakṛita-sâmarthyanumitânâm arthânâm anupapatti-parihârêṇa samarthanaṃ ׀ êvam êtais saptabhiḥ prakârais sûtrârtha-vichâraḥ kartavya iti tatrâvayavârtha-pratipatti-pûrvikâ samudâyârtha-pratipattir iti prathamam padârthê vaktavyê ׀ tatrâpi varṇê varṇa-samâmnâyê śuddhakaḥ parikîrtitaḥ ity abhidhânât prasiddhi-vishaya-bhûta-varṇa-samâmnâya-vachanâbhiprâyêṇa Sûtrakṛitâ prayuktasya śuddhaka-śabdasya tâvad arthaṃ âha *akârâdaya* iti ׀

A ity êvam âdayô niyatânupûrvyêṇâmnâyamânâ varṇâḥ ׀ na yathâ kathañchid avasthitâ ity arthaḥ ׀ anyathâ kâdayô vyañjanaṃ mântâḥ pañcha-pañcha-vargâ'-ity âdau niyamô na syât ׀ ata êva *Bhâshâbhûshaṇê* akârâdayaḥ prasiddhâ varṇâ iti *Nâga-varmâ*py asûtrayat ׀ nanu vṛittâv akârâdaya-ity atra kô'yam âdi-śabdârthô vivakshitaḥ ׀ tasya prakâra-sâmîpyâdi-bahv-artha-sambhavât ׀ âdiḥ prakâra-sâmîpya-vyavasthâvayavêshu chêty abhidhânât ׀ dṛiśyatê hi kvachit prakârê ׀ yathâ Vaśishṭhâdayô Brâhmaṇâ iti ׀ Vaśishṭha-prakârâs sarvê Brâhmaṇâ ity arthaḥ ׀ kvachit sâmîpyê ׀ yathâ nadyâdîni kshêtrâṇîti ׀ nadî-samîpa-gatâṇîti pratîyatê ׀ kvachid vyavasthâyâṃ ׀ yathâ Brâhmaṇâdayô varṇâ iti ׀ Brâhmaṇaḥ Kshatriyô Vaiśyaś S'ûdraś chêty êvam vyavasthitâ iti pratîyatê ׀ kvachid avayavê ׀ yathâ stambhâdayô gṛihâ iti ׀ stambhâvayavâ iti nirṇîyata iti chêt ׀ yathâ vivakshaṃ sarvârthânâm sambhavê'pi vyavasthaiva pradhânyênôchyatê ׀ anyathâ niyatânupûrvikaḥ pâṭha-kramô na labhyêtêti ׀ êvam śuddhaka-padam vyâkhyâya siddha-padê vyâkhyêyê yady api siddha-padasyâpy anêkârthâs sambhavanti ׀ yathâ siddhô ghaṭô nishpanna iti ׀ siddhaṃ nas samîhitam prâptam iti ׀ siddhô'gnir dhûmât upalabdha ititi ׀ tathâpi vivakshitârtham âha *lôkêty* âdi ׀ sârva-janika-vyavahârânusârêṇa lôka-prasiddhâ ity arthaḥ ׀ yathâ purâ srishṭi-kâlê Bhagavat Âdi-Brahmaṇâ yâm ânupûrvîm âśrityôpadishṭâ varṇâs tathaivêdânîm api pravartamânatvâd apûrvatayâ na kiñchit kartavyam iti Sûtrakrid-abhiprâyo *hi*-śabdêna dyôtyatê ׀ êvaṃ siddhân varṇân udâhṛitya darśayati *a, i, u,* ity âdi ׀

Nanv akârâdi hakârântâ varṇâḥ prasiddhâḥ ׀ atra tu ṛakâra-ḷakârâv adhikau paṭhyêtê ׀ tat katham iti chêt ׀ uchyatê ׀ varṇêyattâ hy apêkshatê ׀ tathâ hi ׀ varṇâs tâvad dvêdhâ ׀ mûla-varṇâs samyukta-varṇâs chêti ׀ tatra mûla-varṇâs sâmânyatas trêdhâ ׀ svara-vyañjana-yôgavâha-bhêdât ׀ yady api yôgavâhânâṃ *Kâtantra-s'âstrê* visarjanîyânusvârayôs svaratvêna vyañjanatvêna châṅgikârâd itarayôs tu vyañjanatvênaivâbhyupagamât ׀ *Pratyâhâra-s'âstrê* tu vyañjanêshv êva pâṭhân na târtîyyîkatâ ׀ tathâpi *Paramâgamê* vyañjanatvêna têshâm vyavahârâbhâvât yôgavâhatvêna pârthakyênaiva vyavahârât tritîyatvaṃ ׀ tatra svarâs saṅkshêpatô nava ׀ hrasva-pañchakaṃ sandhyakshara-chatushṭayaṃ chêti ׀ navâditas-svarâ iti *Sârasvatôktêḥ* ׀ madhyamatas tu chaturdaśa ׀ samâna-daśakaṃ sandhyakshara-chatusṭayaṃ chêti ׀ tatra chaturdaśâdau svarâ iti *Kâtantrôktêḥ* ׀ vistaratas tu sapta-viṃśatir bhavanti ׀ pûrvôkta nava-svarâṇâm pratyêkaṃ hrasva-dîrgha-pluta-bhêdais tâvatva sambhavât ׀ santâ vîsâtaha

sarâ bhaṇiyâ iti vachanât । ati-vistaratas tu dvâ-shashṭy-uttara-śata-bhêdâ bhavanti । tathâ hi । a-varṇas tâvat tridhâ । hrasva-dîrgha-pluta-bhêdât । tatra hrasva-saṃjñô 'kâra êka êvôdâttô'nudâttas svaritaś chêti traisvaryât trêdhâ । sa punaḥ pratyêkaṃ sânunâsikô niranunâsikaś chêti dvêdhâ । iti shôḍhâ । êvaṃ hrasva-dîrgha-pluta-bhêdâv apîty ashṭâdaśa--prabhêdô bhavati । êvaṃ a-varṇâdînâṃ sarvêshâṃ pratyêkam ashṭâdaśa-bhêdair dvi-shashṭy-uttara-śata-bhêdâs saṃbhavanti । tathaiva pravachanê pratipâdanât ॥ Vêdê mantra-śâstrê cha udâttânudâtta-svarita-prachaya-bhêdêna châtusvaryâd a-varṇaś chatur-viṃśati-bhêdô'pi bhavati । êvam êva i-varṇâdayô'pi ॥ vyañjanâni trayas-triṃśat । tatra varg-âksharâṇi pañcha-viṃśatir avargâksharâṇy ashṭâv iti । ya-va-lâs tu sânunâsika-niranunâsika-bhêdâd dvêdhâ । yôgavâhâs chatvâraḥ । êvaṃ sati *Paramâgamê* madhyama-vivakshayâ mûla-varṇâś chatush-shashṭiḥ । chau-santhi mûḷa-vaṇṇâ hu iti vachanât ॥ saṃyukta-varṇâs tu êka-dvi-try-âdi-bhêdêna rûpôna chatush-shashṭi mâtra dvika-saṃvarga-pramâṇâ bhavanti ॥ sa cha varga-dhârâyâṃ shashṭhô râśir êkônaḥ । rûpôna evaṃ kaṇṭha-mâtrâṇy aksharâṇîti vachanât ॥ Saṃskritê tu madhyama-vivak-shayâ svarâs trayô-vimśatiḥ । sandhy-aksharâṇâṃ hrasvâbhâvât । na cha ḷri-varṇô dîrghô nâstîti dvâ-viṃśatir êva bhêdâ iti vâchyaṃ । anukaraṇa-vishayê tasyâpi satvât । dîrghô nâstîty êtasya prachura-prayôgâbhâva-paratvât । vyañjanâni sa-yôgavâhâni sapta-triṃśat । miḷitvâ shashṭir mûla-varṇâḥ ॥ ḷakâ-rasya grahaṇaka-śâstrê prayôjanâbhâvât pâṭhâbhâvê'pi laksheshu prayôgô driśyata iti ॥

Karṇâṭakê tu svarâḥ pañcha-viṃśatiḥ । sandhy-aksharêshv aid-autôr êva hrasvâbhâvât । vyañjanêshu tv avargyâs tu daśa । ṛakâra-ḷakârayôr apy aṅgîkârât । yôgavâhâs tu chatvâra iti । mûla-varṇâś chatush-shashṭiḥ ॥ na cha Karṇâṭakê ḷakâras trêdhâ । ṛaḷa-kuḷa-kshaḷa-bhêdât । tathâ cha mûla-varṇâsh shaṭ-shashṭiḥ syur iti vâchyaṃ । ṛaḷa-kshaḷayôr varṇântaratvâbhâvâd ḷakâra êva sthâna-bhêdât tathâ samjñâṃ labhatê । ḷakârasya sthânê âdishṭaḥ kshaḷa iti samjñâm । ḍakârâdês tu ṛaḷa iti । na hy âdishṭa-mâtrâd varṇântaratvaṃ । anyathâ dadhy atra vadhv-ânanam ity âdi Saṃskritê *pati-y-îtaṃ, vadhu-v-îke* ity âdau Karṇâṭakê'pi âdishṭa-yakâra-vakârâdayô varṇântarâṇi syur iti varṇêyattâ vyâhanyêta । yê tu *pompuḷi, puchchaḷi, paḷaga, kaḷa, kuḷa* ity âdi nâma-padasthâḥ *jaguḷ, maguḷ* ity âdi dhâtu-rûpasthâś cha kêvalam anâdishṭâ ḷakârâ-ṛaḷa-samjñitâs tê'pi na varṇântaratâm prâpnuvanti । mânâbhâvât । śruti-vailakshaṇyâ-bhâvâch cha । kêvalaṃ prâsa-yamaka-ślêshâdi prayôjanârtham ârâtîyaiḥ kaiśchit samjñântaraṃ vihitam ity êtâvatâ na varṇântaratvaṃ iti । nanv êvam api nôktâ varṇeyattâ pratishṭhâm iyarti । achchha-Karṇâṭaka-vishayê ṛivarṇa-ḷrivarṇa-śakâra-shakâra-visarjanîya-jihvâmûlîyôpadhmânîyânâṃ êkâdaśâ-nâm abhâvêna mûla-varṇânâm tri-pañchâśat pramâṇatvâd iti chên naivaṃ maṃsthâḥ । tasya Saṃskrita-śabdâprayôgêṇa prabandha-rachanâm kurma iti saṅkêta-vishayatvât । na hi sâṅkêtika-kavitâ-vishayê kêshâñchid varṇânâm anabhyupagama-mâtrêṇa varṇêyattâ vyâkôpaḥ । anyathâ nirôshṭhya-kavitâ-vishayê uvarṇa-pavargôpadhmânîyâ na santîti varṇêyattâ vyâkupyêta । ataḥ Karṇâṭakê mûla-varṇâś chatush-shashṭir ity avivâdaṃ । tasmâd avargâksharêshu ṛakâra-ḷakârâv apy atra-vishayê sta iti pratipattavyaṃ । saṃyukta-varṇâś tu Saṃskritê Karṇâṭakê cha yathâ svaṃ bhavantîti na tatrêyattâ chintyatê । anusvâra-visarjanîyayôḥ svara- vyañjanôbhaya-madhyê pâṭha-ubhaya-saṃjñâ vijñânârthaḥ । pradarśayishyatê chôttaratra tad-upayôgaḥ । visarjanîya-grahaṇâd êva jihvâmûlîyôpadhmânîyayôr api grahaṇam bhavati । tasya cha tayôś cha mûla-śâstrê sthânyâdêśa-bhâva-sambandhi-niyatatvâd iti । nanu varṇa-samâmnâyê akârâdayaḥ pañcha-hrasvâ êva paṭhitâḥ । êkârâdayaś chatvârô dîrghâ êva । tatra cha pûrvêshâṃ dîrghâḥ plutâś cha uttarêshâm tu plutâ êd-ôtôr hrasvau cha na paṭhitâḥ । tathâ udâttâdayas sânunâsikâdayas tathâ ya-va-lêshu sânunâsikâś cha na paṭhitâ iti katham êshâm graha-ṇaṃ syâd ity âśaṅkyâha *sâmânyêty* âdi ॥

Samânânâṃ bhâvaḥ sâmânyam sadriśa-pariṇâmô jâtir iti yâvat । tasyâvalambanam âśrayaṇam abhyupagamas tasmât śabda-śâstrêshu dvêdhâ paddhatiḥ । jâti-pakshô vyakti-pakshaś chêti । tatra vyakti-pakshasyâti-gaurava-grastatvât jâti-paksha êva śrêyân iti tad-âśrayaṇâd êva dîrghâdi-saṅgraha ity arthaḥ । idam atra tâtparyaṃ । yathâ bhû-bhavana-vardhitasya kasyachid adrishṭa-gôḥ purushasya

kvachid êkam krishṇa- kubjatvâdi-guṇa-viśishṭaṃ sarvasva-vyakti-gata-gôtva-jâti-nishṭaṃ gâm puraḥ pradriśyâyam gaur iti saṅkêtê grâhitê'nyatrânyêshâm prâṃśu dhavalatvâdi-guṇa-viśishṭânâm gavâm pratipattiḥ tathâtrâpy êkasmin hrasva-niranunâsikatvâdi-guṇa-viśishṭa-sarvasva-vyakti-gatâvarṇatva-jâti-nishṭhê akârê upadishṭênyatrânyêshâm dîrghânunâsikatvâdi-guṇa-visishṭânâm apy avarṇa-bhêdânâm grahaṇaṃ siddhaṃ । êvam ivarṇâdishv api yôjyam iti ॥ nanu yad avâdîd Bhavân siddhâ hî[1]ty-âdi śâstrasyâdimaṃ sûtram iti । tad êtat tâvad vichâryatê । śabda-śâstrêshu sûtrâṇi daśadhâ bhavanti । samjñâ-niyamâdi-bhêdât । tad uktam । samjñâ-niyama-nishêdhâdhikâra-nityâpavâda-vidhi-paribhâshâ atidêśa-vikalpâ iti gatayaḥ śabdânuśâsanê sûtrâṇâm iti । tatrêdam na tâvat samjñâ-sûtraṃ । autas svarâ[2] ity-âdivat samjñâ-samjñi-sampratyâyakatvâbhâvât । nâpi niyama-sûtraṃ । lô'ntasthâyam[70] ity-âdivat pûrvêṇa siddhê saty api ârambhaṇâbhâvât । nâpi nishêdha-sûtraṃ । na samâsa[60] ity-âdivat prâptasya nishêdhâkathanât । nâpy adhikâra-sûtraṃ । śid [357] ity-âdivad uttaratra tad adhikritya kâryâ-karaṇât । nâpi nitya-sûtraṃ । ad vikrityê[52]ty-âdivad vikalpakataḥ-prâptau nityatvêna vidhâyakatvâbhâvât । nâpy apavâda-sûtraṃ । râvôr vag [37] ity-âdivat sâmânyataḥ prâptam apôdyâ vidhâyakatvât । nâpi vidhi-sûtraṃ । yak'svarê svarasyê[35]ty-âdivad vidhâyakatvâbhâvât । nâpi paribhâshâ-sûtraṃ । samarthaḥ pada-vidhir[292] ity-âdivach-chhâstraikadêśê sthitvâ sarvatrôpayôgâbhâvât । nâpy atidêśa-sûtraṃ । vyañjanasyânab jasantaval-lup cha tasyê[129]ty-âdivat kârya-svarûpâtidêśakatvâbhâvât । nâpi vikalpa-sûtraṃ । vâray-geya[56] ity-âdivat prâptâprâpta-vishaya-vikalpâkathanât । tasmât katham asya sûtratvam ity âkâṅkshâyaṃ lôka-prasiddha-varṇa tat-sanniveśâśrayaṇênaitach-chhâstraṃ pravrittam ity abhiprêtârtha-smârakaṃ prasiddhânuvâdakam idaṃ sûtraṃ । yathâ siddhô varṇa-samâmnâya iti *Kâtantra-sûtram* ity âha *lôkê hîty*-âdi ।

Yâvantaḥ yat-pramâṇaṃ êshâṃ yâvantas sannivêśaḥ । niyatânupûrvyêṇâvasthânaṃ ॥ nanu yady êvam prasiddhi-samâśrayaṇênaiva śâstra-kâraṇaṃ sughaṭaṃ । tarhi kim arthaṃ *Pâṇiny*-âdibhir akshara-samâmnâyaḥ prithag ârabdha iti chêt kâryârtha iti brûmaḥ । tatra hi pratyâhârâdy-anuvâdêna kârya-vidhânaṃ । na tu ta êva varṇâs sa êva sannivêśa iti । tatrâpaṭhitasya ḷakârasya tal-lakshyêshu prayôga-darśanât । ata êva tatra hakârasya dvir-upadêśaḥ । ata êva cha *Patañjaliḥ* paṭhitasyâpi ivarṇasya praty-âkhyânâm apaṭhitânâm apy ayôgavâhânâm aṭsûpadêśam châchûchudat । nâtra tathâ pratyâhârâdi-prayôjanam asti । tasmân-nâpûrvatayâkshara-samâmnâyaḥ kartavyaḥ । yathâ *Kâtantra*-śâstra iti san-tôshṭavyaṃ ॥ anusvâra-visarjanîya-jihvâmûlîyôpadhmânîyân yôgavâhâ ity ayôgavâhâ *iti* chôbhayathâpi vyavaharanti prâñchaḥ । tatrâdyasya chatvâri-yôgavâhâ iti *Pravachanakârâḥ* । yôgaṃ varṇântara-sam-bandham vahantiniyamêna dharanti na kadâchit svatantrâs tishṭantîti yôgavâhâ iti *Nyâsakâraḥ* ॥ dvitî-yasya ayôgavâhânâm aṭsûpadêśaḥ kartavya iti *Vârtikakâraḥ* । kê punar ayôgavâhâḥ aṃ aḥ ẖkaḥ ẖpaḥ । kathaṃ punar ayôgavâhâ yad-ayuktâ vahantîti svarûpa-pravritti-nimitta-vishaya-prichchhâyâṃ *Patañjalir* iti ।

Nanv êvaṃ parîkshâ-kshamam anavadyam akhilôpakârakaṃ granthaṃ kurvann ayaṃ Granthakâraḥ kim-arthaṃ nêshṭa-dêvatâ-namaskârâtmakaṃ maṅgaḷam akârshît । tad-akaraṇê hi svayaṃ śraddhâ-guṇajñatâ-lakshaṇa-prayôjana-nirapêkshaḥ prêkshâvad-upêkshâ-pâtratayâ nâpta-paksha-prakshêpyaḥ syâd iti chên na । vâchakasya tasyâkaraṇê'pi kâyakâdêr anirâkaraṇât । na cha vâchakasyâpy akaraṇaṃ । anênaiva sûtrêṇa tasyâpi kritatvât ॥ na cha vyâkhyâtârtha-param idaṃ sûtraṃ na maṅgaḷa-param iti vâchyaṃ । tantrôpâttatvât । artha-dvaya-paratayâ sakrid-uchchâraṇaṃ hi tantraṃ । tatô vyâkhyâtârtha-paraṃ maṅgaḷa-paraṃ cha bhavati । ata êvôddêśya-vâchakatayâ prathama-yôjyam api śuddhaka-padam antyam utsârya maṅgaḷa-vâchakatvât siddha-padasyaiva paurastyaḥ prayôgaḥ । tataḥ sûtram idam maṅgaḷa-paratayâ vyâkhyâyatê । śrûyatâm avadhânêna । siddha-padam idam tâvan-maṅgaḷa-vâchakaṃ । shidhû gatyâṃ śâstrê mâṅgalyê chêti dhâtûtpannatvât । athavâ siddhiḥ svarûpâvâptiḥ । siddhiḥ svâtmô-palabdhir iti cha Bhagavat-*Pûjyapâda*-svâmibhir nirûpitatvât । tatra jîvan-mukty-apêkshayânanta-chatu-shṭayam parama-mukty-apêkshayâ tu guṇâshṭakam êva svarûpaṃ । tadavâptiś cha pratibandhakâvaraṇâ-

pâyê samyag abhivyaktir êva | antaḥ-pravishṭa-kiṭṭâpâyê svarṇasya shôḍaśa-varṇa-prâptivat || naiva siddhir uchyatê | siddhir asty êshâm iti siddhâḥ | abhrâdibhya ity asty arthô'yam a-pratyayaḥ | parâpara-paramâtmâna ity arthaḥ || śuddhâs samasta-karma-mala-kalaṅka-rahitâḥ | śuddhâ êva śuddhakâḥ | svârthikô'yaṃ ka-pratyayaḥ | arthântarâ vṛitti-pratyayasya svârthikatva-niyamât || athavâ śuddhaḥ nirmalaḥ parâpara-mukty-apêkshayâ shaṭ-triṃśata-ashṭa-chatvâriṃśad-uttara-śatêna cha karma-prakṛitibhir anâliptaḥ kô nijâtmâ yêshâṃ tê śuddhakâḥ |

mârutê vêdhasi bradhnê pumsi kaḥ kaṃ śirômbunôr |

iti ka-śabdasyâtma-vâchakatayâ prasiddhatvât | athavâ śuddhir atyantâpanayaḥ |

atyantâpanayê śauchê svabhâvê śuddhir ishyata |

ity abhidhânât | tathâ cha śuddham atyantam apagatam akam sâmsârikaṃ sahajâdi-vikalpaṃ duḥkham, yair yêshâm vâ tê śuddhakâḥ | duḥkha-rahitâ iti yâvat | na chaivaṃ savarṇa-dîrgha-śrutyâ bhâvyam iti vâchyaṃ | śakandhv-âditvât tasya châkṛiti-gaṇatvât pûrva-parayôḥ sthânê para-rûpaikâdêśa-vidhânât | yathâ śakasyândhuḥ śakandhuḥ lavasyâṅgaṃ lavaṅgam iti | prayôgaś cha śrîmad *Akalaṅka*-svâminaḥ |

uddîpîkṛita-dharma-tîrtham achala-jyôtir jvalat kêvalâ-lôkâlôkita-lôka-lôkaṃ |

iti na châtra (vîpsâbhiprâyikô'yaṃ) vîpsâbhiprâyêṇâyam dvir-vachana-prayôga iti vâchyaṃ | kêvalâlôkasya lôkâlôka-vishayatva-niyamât | na chaivam lôkâlôka iti mâ bhûd iti vâchyaṃ| bâhulakatvât para-rûpâdêśasyêti | athavà śuddham atîndriyam anaupâdhikam âtmôpâdâna-siddham ity âdi | *pûrvâchârya*-praṇîtânêkâsâdhâraṇa-viśêshaṇa-viśishṭaṃ kaṃ sukhaṃ samasta-môhanîya-prakṛiti niravaśêsha-nirasana-prâdurbhûta-nijânanda-pariṇati-rûpam yêshâṃ tê śuddhakâḥ | ka-śabdasya sukha-vâchitvêna prasiddhatvât | êvam parâpara-siddhâḥ sakala-karma-muktâḥ sakala-guṇa-yuktâḥ duranta-duḥkha-rahitâḥ niratiśaya-nijânanda-sahitâḥ khalv iti Paramâtmâ-guṇa-gaṇa-kîrtanasyaiva vâchaka-maṅgaḷatvât | êvam Paramâtma-guṇa-prakaṭana-para-vachana-nibandhanêna vâchakasya tad-guṇa-kîrtanâbhiprâyêṇa pravṛitta-tâlvôshṭha-puṭa-vyâpârasya kâya-kṛitatvât kathañchit kâyikasya kîrtanasya cha kîrtanîya-guṇânusmaraṇa-sâdhyatvêna kathañchin-mânasikasya chêti tri-vidhasyâpi maṅgaḷasya karaṇât kṛita-sakala-maṅgalô'yam Granthakâraḥ śraddhâ-guṇajñatâ-lakshaṇa-prayôjana-sâpêkshaḥ prêkshâvatâm apêkshâ-vishayatayâ kshuṇṇam âpta-parishadi-kshipraṃ parîkshakaiḥ prakshêpya êvêti sûtrârtha-kathana-saṅkshêpaḥ ||

[In the course of this disquisition on the letters of the alphabet, the author says that in Karṇâṭaka there are 25 vowels, namely,

a *i* *u* *ṛi* *lṛi* *e* *o*

each having 3 forms—short, long, and prolonged : with the diphthongs

ai *au*

each having only 2 forms—long and prolonged.

The classified consonants are 25, namely,

k	*kh*	*g*	*gh*	*ṅ*
ch	*chh*	*j*	*jh*	*ñ*
ṭ	*ṭh*	*ḍ*	*ḍh*	*ṇ*
t	*th*	*d*	*dh*	*n*
p	*ph*	*b*	*bh*	*m*

The unclassified consonants are 10, namely,

y *r* *l* *v* *ś* *sh* *s* * *h* *ṛ* *ḷ*

The yôgavâha or medial letters are 4, namely,

anusvâra	visarga	jihvâmûlîya	upadhmânîya.
ṃ	*ḥ*	ˣ*k*	∞p

Being used both with vowels and consonants, these are generally placed between the two in the alphabet.

Altogether there are 64 letters. But if ḷ and ḹ were separately reckoned, there would be 66. The Karṇâṭaka *ḷ* must not however be counted as threefold on account of the differences of *ṛaḷa, kuḷa* and *kshaḷa*. For these are but varieties of *ḷ* (kuḷa), which is called kshaḷa when used in place of (Sanskrit) *l*, and ṛaḷa when used in place of (Sanskrit) *ḍ*.

In pure (*achchha*) Karṇâṭaka 11 of the above letters do not appear, namely, *ṛi* and *ḷṛi* in their three forms of short, long, and prolonged; *s'*, *sh*; visarga, jihvâmûlîya and upadhmânîya. But it must not therefore be concluded that the letters of its alphabet are only 53. For these letters are required for the introduction of Sanskrit words into composition.

The author also meets the objection that in a work of such magnitude, intended for the good of the world, he has not followed the usual practice of invoking at the commencement the aid of his *ishṭa dêvatâ* or tutelary deity. To this he replies showing how the *sûtra* may be interpreted in two ways—one, as the invocation said to be wanting; the other, as referring to the letters of the alphabet. It is thus so composed as to subserve both purposes.]

Sûtram 2—Autas svarâḥ.

Vṛittiḥ.—Â-autaḥ auta ity abhividhâv âṅaḥ praślishṭa-nirdêśaḥ I akâra-prabhṛity-aukâra-paryantâ varṇâḥ svara-saṃjñâ bhavanti I

Prayôgaḥ.—A i u lṛi ṛi e ai o au I dîrgha-plutâś cha II svara-pradêśâḥ yak svarê svarasyê[35]ty êvam âdayaḥ.

[From *a* to *au* are vowels.]

Vyâkhyâ.—Varṇa-samâmnâya-nirṇayânantaraṃ śâstra-pârâvâra-pâraṃ *jigamishûṇâm naukâ-prâyaṃ* saṃjñâ-prakaraṇam prârabhata ity âha *autas svarâ* iti I

Saṃjñâ-sûtram idaṃ II nanu saṃjñâ-saṃjñi-sampraty-âyana-paraṃ hi saṃjñâ-sûtraṃ I tathâ chât rauta iti saṃjñinô nirdêśaḥ I svarâ iti saṃjñâyâ iti vaktavyaṃ I uddêśya-vidhêyayôḥ paurvyâparya-niyamât I tatra svarâ iti saṃjñâ-nirdêśêpy auta iti saṃjñi-nirdêśô'nupapannaḥ I vichârâsahatvât I tathâ-hi I idam tâvad vichâryatê I kim idam auta iti padaṃ jasantaṃ śasantaṃ ṅasyantaṃ ṅasantaṃ vâ syât I gaty-antarâbhâvât I na cha sârva-vibhaktika-tasim âdâya gatyantaram astîti vâchyaṃ I ukta-vikalpa-dûshaṇa-gaṇânatirêkât I tatra na tâvad âdyaḥ pakshaḥ anishṭa-prasañjanât I na hy aukârâ êva-svarâ nânya ity asti niyamaḥ I sarva-śâstra-virôdhât I na cha vâchyaṃ saṃjñâ-karaṇasya kâryârthatvât tatraiva sâ syân-nânyatra I śâstrântara-virôdhasyâdôshatvâd iti I svara-saṃjñâyâ anvarthatvât I na hi śâstrântarya ṭi-ghu-bhâdi saṃjñâvad atrâpi du-saṃjñâvach-cha kâryârtham iyaṁ grantha-kṛitâ saruchi-virachitâ I yêna vivakshita-mâtra-paryavasâyinî syât I kintu svayam râjanta iti svarâ ity anâdi-siddhânvarthatâ-sâmarthyêna sva-pravṛitti-nimittavaty-akârâdau sarvatrâpi prasaranti I ata êva sarvanâmêty-âdîvad iyam mahati-pratijñâyatê I anyathâ tadvad êva laghvî syât I na chânvarthâpîyam anyatra-prayôjanâbhâvât saṅkôchyata iti vâchyaṃ I yak svarê svarasya[35] svarâd vaḥ pa-vargasya[91] vi vânêka-svarasyê[72]ty êvam-âdibhir anyatrâvarṇâdâv api svaratvêna sthâni-nimitta-niyamâdi bahu-prayôjanasya svayam êva vakshyamâṇatvâd iti II nâpi dvitîyaḥ I ananvaya-prasaṅgât I na hy aukârân svarâ ity anyônyânvayô jâghaṭîti I svara-kartṛaka-kriyâm praty-aukârasyâvishayatvât I na châdhyâhârêṇa vipariṇâmêna vâ yathâ kathañchid anvayaḥ sâdhanîya iti vâchyaṃ I adhyâhârô hi pratîta-pada-pratîyamânârthânvaya-bôdhê prakaraṇâdi-balâd âkâṅkshâ-pûraka-vâkyaika dêśa-svarûpôpâdâna- rûpaḥ I yathâ Dêvadattaḥ kâshṭhaiḥ sthâlyâm ôdanam ity atra pachatîti I sa châtra na sambhâvyatê I padârthânvaya-pratîtêr êvâbhâvât I vipariṇâmas tu vikalpita-vibhakti-chatushṭayânyatama-rûpô vâ atirikta-vibhakti-rûpô vâ I na prathamaḥ I ukta-vakshyamâṇa-dôsha-grâsât II na charamaḥ I kâtra pariṇati vishaya-bhûtâ tritîyâ chaturthî saptamî vâ sarvatrâpy asambandha-prasaṅgât II na hi svarâṇâm aukâraḥ karaṇaṃ sampradânam adhikaraṇam vâ bhavatîti II ata êva na tritîyô'pi I tathâhi auta iti pañchamî tâvad apâdânê vâchyâ I na hi svarâṇâm aukârôpâdânî bhavitum arhati I dhruvam apâyê'pâdânam ity âdi nânâ-prakârêṇâpi tad-sambhavâd iti II nâpi turîyaḥ I asambaddhatvâd êva I na hy aukârasya svarâ ity atra kaśchit sambandhô'sti I na cha bhâva-pradhânô'yam nirdêśaḥ I aukârasya svaratvam iti sambandhâd iti vâchyaṃ I bahu-vachanânupapattêḥ I bhâvasyaikatvât I astu vâ bahutvaṃ I tathâpi tâvan-mâtrasya svaratvê parêshâm asvaratvêna prathama-pakshôpanyasta-samasta-dôshôpanipâta-prasaṅgât I ataḥ saṃjña-nirdêśât katham idam saṃjñâ-sûtram sâdhu syâd iti chêt I atrôchyatê I pañchamy êka-vachanânta-pakshasyaiva kakshî-karaṇân-nôkta-dôshâvakâśaḥ I na chôktaivâtrâpy apadânânupapattir

iti mâ tâm vismârshîr iti vâchyaṃ । nâtra pañchamî kâraka-lakshaṇâ vivakshitâ । yênôktânupapattiṃ smârayati Bhavân । api tûpapada-nimittaivêti nôktânupapattiḥ । na cha pañchamy-âpâdaka-padântarâ-śravaṇât katham aupapadiky êvêti vâchyaṃ । viślishṭa-nirdêśârha-padântarâbhâvê'pi praślishṭa-nirdêśârhasya pañchamy-âgamana-nimittasyâṅ-padasya sambhavât । âṅîty anêna sûtrêṇa tad-yôgê pañchamyâ vihitatvâd atô nêdaṃ sûtram dvi-padaṃ । kintu tri-padam êvêty abhiprêtya-praślishṭa-nirdishṭavâd aśrûyamâṇam âṅaṃ viślishya-śruti-gôcharî-kritya-pradarśayati । *â auta* iti । êvam âṅaḥ śruti-gôcharatâm pradarśya punaḥ êj-ûchy-aij ity anênaijâdêśa-karaṇât pṛithag-aśravaṇam iti darśayati । *auta* iti ।

Êvaṃ sâdhitasyâṅô vivakshitam artham âha*âbhividhâv* iti । abhividhir abhivyâptiḥ । â au iti sânubandhâkârasyêty arthaḥ । idam atraidam paryaṃ । â iti châdi-gaṇa-paṭhitô'yam avyaya-śabdaḥ । sa cha dvidhâ vartatê । niranubandhakas sânubandhakaś chêti । tatrâdyaḥ kêvalô vâkya-smaraṇa-vishayakaḥ । vâkya-smaraṇayôr aṅid iti vachanât । dvitîyas tu kavarga-pañchamânubandha-viśishṭaḥ sann âṅ ity uchyatê । yad-yôgâch chhâstrê pañchamî-vidhîyatê । tasya châṅaś chatvârô'rthâḥ । îshad-arthô-'bhivyâptir maryâdâ kriyâ-yôgaś chêti ।

âṅ îshad-arthê'bhivyâptau sîmârthê dhâtu yôgaja ।

ity abhidhânât । tatrâbhivyâpti-vishayê pravartamânasyâṅaḥ praślishṭa-nirdêśât tri-padam idam sûtram atô na samjñi-nirdêśânupapattiḥ ।। nanu yady-apy êvam pañchamî-balâd unnîtasyâbhivyâpti-vâchakasyâṅô mahimnâ aukâra-paryantâ ity antyâvadhir nirṇîtaḥ । tathâpi kim ârabhyêty-âdy-avadhi-vishayâkâṅkshâyâm tasya cha viśishyânuktatvât prathamâtikramê cha kâraṇâbhâvâd akâra êvâdy-avadhir abhimata ity âha *akâra-prabhṛitîti* ।

Nanu paṭhitânâm êva samjñâ-karaṇâd apaṭhitânaṃ na bhavatîty ata âha *dîrghêty*-âdi । sâmânyâ-śrayaṇêna tê'pi paṭhitâ êvêti bhâvaḥ । cha-śabdêna êd-ôtôr hrasvâv anuktâv api samuchchîyyêtê ।। samjñâyâḥ prayôjana-pradêśam pradarśayati *svarêty*-âdi । pradêśâḥ svara-samjñâ-pûrvaka-vyavahâra-vishaya-sthâna-viśêshâḥ । yak svarê svarasyê[35]ty êvam-âdishu svarê parê svarasya sthânê yag-âdi kâryam bhavatîti vyavahâraḥ । êvam anyatrâpi pravṛitti-nivṛityâtmaka-vyavahârâḥ samjñâ-pûrvikâ vêditavyâ iti ।।

[This being a *samjñâ sûtra*, or one giving definitions, the author discusses the form and contents of such a rule.]

Sûtram 3—Êka-dvi-tri-mâtrâ hrasva-dîrgha-plutâḥ.

Vṛittiḥ.—Svarâ ity anuvartatê । êka-dvi-tri-mâtrâḥ svarâ yathâ kramaṃ hrasva-dîrgha-pluta-samjñâ bhavanti ।

Prayôgaḥ.—A_1 $\hat{a}_2$ $\hat{a}_3$ i_1 $\hat{i}_2$ $\hat{i}_3$ sama-vachanê yathâ-saṅkhya śailîyaṃ sûtrakṛitaḥ ।। svarâ iti kim । saṃyukta-vyañjana-dvayâdêr mâ bhût । svara-grahaṇaṃ pûrvatra-svarûpa-param apy atrânuvartamânaṃ samjñi-paraṃ sampadyatê । śabdâdhikâra-śravaṇât ।। hrasvâdi-pradêśâ hrasvâdêr asamâsê[87] dîrgha-svarê [335] plutaḥ-prakṛityâ[41] । ity êvam âdayaḥ.

[According as they are of one, two, or three *mâtrâ* (quantity in metre) they are *hrasva* (short), *dîrgha* (long), or *pluta* (prolonged).]

Vyâkhyâ.—Êka-śabdô'sahâyâdy anêkârthô'pi dvy-âdi-śabda-sannidhânât saṅkhyêya-vachanaḥ ।। dvi-tri śabdau prasiddhârthau yat-sâhacharyân-nirṇîta-tâtparyaḥ prathamaḥ । mâtrâ-śabdaḥ parimâṇa-vâchakô'pi kvachid dravyâśrayaḥ ।

mâtrâśî sarva-kâlam syân mâtrâ hy agnêḥ pravartakêty ।

anna-samrakshaṇîya-vidhau ।

mâtrâ dravyâṇy apêkshantê gurûṇy api laghûny apîti |
dravyâśraya-vachanât | kvachit kshêtrâśrayaḥ |
prathamâ ravi-mâtrôchchâ dvitîyâ vasu-mâtṛikâ |
tritîyâ vêda-mâtrôchchêti |
kuṇḍa-nirmâpaṇa-vidhau |
kartṛi-dakshiṇa-hastasya madhyamâ madhya-parvaṇi |
âyâmaḥ pratatir vâ syân mâtrêti |
kshêtrâśraya-vachanât | kvachit kâlâśrayaḥ |
âvaktra-nâsikâ-klêdâd daśâshṭau shaṭ-kalâdishu |
mâtrâ-sahasrâṇy arujê tv êkaṃ skandhâdi-mardanê iti |
mûrdha-taila-vidhau |
nimêshonmêsha-kâlêna samam mâtrâ tu saṃsmṛitêti |
kâlâśraya-vachanât | atra tu kâlâśrayaḥ upâdhy-avachchhinna-kâla-viśêshô hi mâtrâ-śabdârthaḥ || tatra chatur-aṅgulântara-kara-tâḍana jânu-pradakshiṇâṅguḷi-sphôṭana laghv-aksharôchcharaṇa chaṭakârâva kṛika-vâku-prathama-svanâdayaś cha tad-upâdhayaḥ | tê châmandam akshipraṃ cha prayuktâ êva grâhyâs tad uktaṃ |

chatur-aṅgula mânântarâlakaṃ kara-tâḍanaṃ |
akshipra-mandam yat tat syân-mâtrâ saiva laghur bhavêt ||
jânu-pradakshiṇam yat tan na dhrutaṃ na vilambitaṃ |
aṅguḷi-sphôṭanam yâvat kâlê mâtrêti sôchyatê ||
svasthô yuvâ ruju-śvâsa uchcharaty aksharam laghu |
kâlêna yâvatâ sâ syân-mâtrêti munayô viduḥ ||
chaṭakô rauty êka-mâtraṃ dvi-mâtraṃ rauti vâyasaḥ |
tri-mâtraṃ tu śikhî rauti nakulas tv ardha-mâtrakaṃ ||
prâtaḥ prâtas samutthâya kramât trîn śuddha-kandharaḥ |
hrasva-dîrgha-plutân rauti kṛika-vâkur anâtura iti |

ekâdînâṃ krita-dvandvânâm mâtrâ-śabdénânya-padârtha-pradhânâ vṛittiḥ | hrasyatê svalpa-kâlaṃ uchchâryata iti hrasvaḥ | dṛiṇâty uchchârayitur mukha-bilaṃ vidârayatîti dîrghaḥ | plavatê bhuyâmsaṃ kâlam uchchâraṇa-vishayî-bhavatîti plutaḥ | yady api hrasvâdi-śabdâḥ samjñâ-śabdatvâd vyutpatty anapêkshâḥ | tathâpi na ṭi-ghu-bhâdi-samjñâvat kâlpanikâḥ | kintv anâdi-siddhatvâd anvartha-samjñâ iti vyutpattir darśitâ | êvam êva svara-vyañjanâdi samjñâsv api | svayam êva râjanta iti svarâḥ | vyajyanta iti vyañjanânîty âdi drashṭavyaṃ || hrasvâdînâm itarêtara-yôgê dvandvaḥ | sama-vachanatvâd yathâ saṅkhyam anvayaḥ | êka-mâtrô hrasvô dvi-mâtrô dîrgha ity âdi || tad uktaṃ |

êka-mâtro bhavêdd-hrasvô dvi-mâtrô dîrgha uchyatê |
tri-mâtras tu plutô jñêyô vyañjanam tv ardha-mâtrakam iti |

nanvêkâdayô mâtrâ yêshâṁ ta iti bahuvrîhâv anya-padârthasya sâmânyatô nirṇayê'pi viśéshenânirṇayât katham anvaya-bôdha ity âśaṅkya viśêshya-vâchakaṃ padaṃ sâkshâd aśrûyamâṇam apy anuvartamânam anvaya-vishayô bhavatîty âha *svarâ iti* |

S'ruta-prakṛita-sâmarthyânumitô hi sûtrârthaḥ! tatra śrutam adhikriyamâṇaṃ | prakṛitam adhyâhâryaṃ | sâmarthyaṃ gamyamânaṃ | evam êtaiḥ śrutâdibhis tribhir anumitô nirṇîtas sûtrârtha iti || tatrasvarâ iti sâkshâd avachanê'pi śrutatvâd anvaya-vishayô bhavatîty arthaḥ | athavâ śrutaḥ prakṛitas sâmarthyânumitaś chêti sûtrârthas tri-vidhaḥ | tatra sâkshâch chhrûyamâṇa-pada-gôcharaś śrutaḥ |sûtrântarânuvṛitta-pada-gôcharaḥ prakṛitaḥ | samabhivyâhṛita-padârtha-pratyayâdy anyathânupapatti-bala-labhya-gôcharaḥ sâmarthyânumitaḥ | tatra śrautâbhâvê'pi prâkṛitam âdâyânvaya-bôdhô bhavatîty arthaḥ || anuvartata iti | autas svarâ [2] iti pûrvasmâd anuvartata ity arthaḥ || anuvṛittaṃ viśeshaṇênânvîya darśayati *êka-dvi-tri-mâtrâḥ svarâ* iti |

Yathá-kramam iti | yathêty avyaya-syân-atikramaṇârthê yathêty avyayîbhâva-samâsaḥ | kramam anatikramyêty arthaḥ | êka-mâtras svarô hrasvaḥ | dvi-mâtras svarô dîrgha ity-âdi || nanv êka-mâtrâdînâṃ hrâsvâdibhir yathâ-saṅkhyânvayê bîjâbhâvâd viparîtânvayô vâ kiṃ na syâd ity âśaṅkya yathâ-saṅkhyaṃ bîjam âha *sama-vachanam* ity âdi | yatra sthâny-âdêśayôs sthâni-nimittayôr uddêśya-vidhêyayôr vâ sama-vachanam śruyatê | tatra sarvatra yathâ-saṅkhyam évêti Sûtrakârasya bhâva ity arthaḥ | aśutrayach-cha *Pâṇiniḥ* | yathâ-saṅkhyam anudêśas samânâm iti || tân êva hrasvâdîn udâharati *a â* ity-âdi || nanv êkâ cha dvê cha tisraś cha mâtrâ êshâṃ ta ity atra bahuvrîhâv anya-padârthair akârâdy-aukâraparyantair varṇair iti bhavitavyaṃ | tarhy ayam arthas svara-padânuvṛittâv api na jâghaṭîti | tasya tad-vachanâśaktatvât | tathâ hi | tadd-hi tatra saṃjñâ-mâtra-pratyâyana-śaktaṃ | samjñi-pratyâyanasyâ tat-pada-kâryatvât | tayôr vâchya-vâchaka-sambandha-bôdhasya vâkyârthâvagama-rûpatayâ padârthâvagama-sâdhyatvât | atô'dhikṛitênâpi svara-padênânvaya-bôdhô na bhavatîty âśaṅkyâha *svara-grahaṇam* iti | pûrvatra autas svarâ[2] iti sûtra ity arthaḥ | svarûpa-param api saṃjñâ-param apîty arthaḥ || nanu pûrva-sûtrê saṃjñâ-paraṃ padam uttaratrânuvṛittam ity êtâvatâ-katham saṃjñi-paraṃ bhavatîty ata âha *sabdêty*-âdi | idam atraidam paryam | svara-padam uttara-sûtrê sâkshâd anabhivyâhṛitam apy anuvartata iti vaktuḥ kô'bhiprâyaḥ | na hi yathaikatrâsann-êva ghaṭô'nyata ânîto'nubhûyatê tad idam atrâsad-apy anyata-âgatam iti vaktuṃ yuktaṃ | tadvadasyânyatô'nyatrânayanâsambhavât || na cha śabdânâṃ paudgalikatvêna kriyâvatvâd gamanâgamanaṃ sambhâvyam êvêti vâchyaṃ | śabda-pudgalânâm avyâpi dravyatvêna kriyâvatvâdi-sambhavê'py arthâpratyâyakatvât | varṇâtmanâpariṇatânâṃ tu pratyâyakatvê'pi sthâna-prayatnâdi-kâraṇa-sâpêkshatvêna têshâṃ cha praty-aksharaṃ bhinnatayâ uttarôttara-varṇa-kâlê pûrva-pûrva-varṇânâm abhâvêna tat-samudâya-rûpâṇâṃ padânâm ânayanâdy-asambhavât || na cha padânâm anyatra-gamanâbhâvê vaktṛi-mukhôtpannânâṃ têshâṃ śrôtriśrôtra-prâpty-abhâvêna śrôtṛiṇâṃ tad-arthâvagatir na syâd iti vâchyaṃ | parâbhiprâyâparijñânât | na hi vayaṃ śabdânâm abhiprâya-paratvam pratijânîmaḥ | yênêdam âpâdayati Bhavân | kintu sthâna-prayatnâdi sahakâri sânnidhyât pratyâyaka-varṇa-bhâvêna pariṇatânâṃ kiñchit kâlâvasthâyinaṃ teshâṃ tâdâtvika-nimitta vâyu-vaśâch chhrôtṛi-śrôtra-pradêśa-prâpty-avirôdhê'pi kêvalam êkatra-vâkyê'sthitasya padasya vâkyântaraṃ pratigamanasyaiva pratishêdhât | anyathâ êkatraśâstrê êkam padam êkadaiva prayôktavyam | sthalântarê sarvatra tênaiva sañcharaṇa-śîlêna kârya-karaṇâd uchchâraṇa-paunaḥpunya-vaiyarthya-prasaṅgât | ata idam anusandhêyam atra svarâ iti padam svarûpatô'dhyâhartavyam iti | anyathâ uktânupapatti grastatayâ sûtram abôdhakam êva syât || na chaivam adhyâhârasyâpy adhyâhartavy ajñâna-pûrvakatayâ tasmiṃś-cha sati tâvataiva charitârthyâl lâghavâch-cha kârya-siddhir iti kiṃ svarûpatô'dhyâhârêṇêti vâchyam | śâbdikâ hy âkâṅkshâ-śabdênaiva pûryata iti nyâyêna śabdâdhyâhârasyaiva kartavyatvât | ata êva dvâram ity-âdishv api pidêhîty-âdi padânâm êvâdhyâhâra iti râddhânta-paddhatiḥ | gamyamânârthasya vâkyaikadêśasya svarûpêṇôpâdânam adhyâhâra iti lakshaṇa-lakshitatvât | êvam êva sarvatra śâstrê'py anuvṛitti-padêna samâna-śrutika-śabdâdhyâhârasyaiva kathanât | anyathâ uktânupapattêr dushparihâryatvât | prati-sûtram tat-karaṇê gaurava-bhayâd imâm rîtim âśrayanti lâghavâdarâs sûtrakṛitaḥ || na chaivam śrutêtyâdi-sûtrârtha-traividhya-bhaṅgaḥ | ukta-rîtyâ prakṛitasyâpy anumita-rûpatvâd iti vâchyaṃ | samâna-śrutika-padâdhyâhâra-vishayaḥ prakṛitaḥ | bhinna-śrutika-padôpâdânârthântara kathana-dvi-sûtrî-karaṇa-tantrânusaraṇâdi-prakârêṇânyathânupapatti bala-labhyârtha-gôcharô'numita iti tayôr bhinna-vishayatvât || na chaivam adhyâhârê'py uktâśaṅkâ dur-uttarâ | adhyâhṛitasyâpi padasyasaṃjñâ-mâtra-pratyâyana-paratvêna saṃjñi-pratyâyana-śakty-abhâvât | na hy adhyâhṛitânîty êtâvatâ padâni svârtha-pratyâyana-śaktim apahâyârthântara-pratyâyana-śakti-bhâñji bhavanti | ata êva Mahân *Pâṇinir* api vṛiddhir âd aich ad êṅ guṇa iti sûtrânantaram ikô guna vṛiddhî iti punar guṇa-vṛiddhi grahaṇam kaṇṭhata êva chakâra | *Jainêndrê* ' pi âd aig aub ad êṅ ôb ity anantaram ikastâv iti tach-chhabdam prâyuṅta Bhagavân *Dêvanandî* | na hi tatrâdhyâhârah kartum śakya iti chên na | adhyâhârât prâg êva autas svarâ[2] iti grahaṇaka-śâstrêṇa saṃjñâ-samjñi-sambandhasya gṛihîtatayâ

adhyâhṛita-padasyâkârâdi-varṇa-pratyâyanê vipratipatty-abhâvât । na hi tad êvêdam padam adhikṛitaṃ । yênêdam padam svarûpa-param uchyatê । kintu tat-samâna-śrutikam gṛihîta-sambandhaṃ padântaram ity anyad-êvêti । sarvatra śabdâdhikârasyaivara êvâśrayaṇîyatvât । ikô ˋguṇa vriddhî ity atra tu na hy adhikṛitayôr guṇa-vṛiddhi-śabdayôs saṃjñi-vâchakatânêti punar-grahaṇaṃ । kintu yatra guṇô vṛiddhir vâ guṇatvêna vṛidhitvênaivôpâdîyatê tatraivêkaḥ sthânênânyathêty êtad artham tad-grahaṇam iti ॥ kiṃ châtrâdhikṛitir api kartum aśakyâ । tathâ hi । na hi tatra guṇa-vriddhi-grahaṇam êka-yôga-gataṃ ॥ yênôttaratra-tayôs sahânuvrittis syât । kintu bhinna-yôga-gatam êva । ata ika iti yatraivôktê anantarôktô guṇa-śabda-êvânuvartêta na vṛiddhi-śabdaḥ । vyavahitatvât । atha tad-grahaṇârtham ikô-vṛiddhir ity uktê tasyaivôpâdânaṃ syân na guṇasya । sâkshâch chhishṭênâparasyâbôdhânât । ata ubhaya grahaṇârthaṃ punar-upâdânam iti । ikasthâv ity atrâpy êshaiva-gatiḥ । yatrâdhikṛitis sukarâ tatra tayaiva-nirvâhô bâdhakam vinêti । êvam êtâvantam artham hṛidi-nidhâyâha *śabdâdhikârâśrayaṇâd* iti ॥

Adhikârô'dhyâhâraḥ ॥ atrêdam vichâryatê । kô'yam atra svara-padânuvṛityâ'bhâvyam iti nirbandhaḥ । anyapadârtha-nirṇayas tu sâmânya-vishayô'pi yôgyatâbalâd viśêsha-paryavasâyî bhavati । tê châtra varṇa-samâmnâya-prakaraṇa-balâd varṇâ êva bhavanti itarêshâm aprasaṅgât । êkâdayô mâtrâ êshâm ta êva varṇâ hrasvâdi-saṃjñâm arhanti nânya iti ॥ na chaivam vyañjanêshv api prasaṅgaḥ । têshâm ardha-mâtratva-niyamênôkta pramâṇa-mâtrânarhatvât । na cha samyukta-vyañjana-dvayâdau tat prasaṅgaḥ । tatrâvilambita-vyañjana-dvaya-vyatirêkênânyasyaikasyâbhâvât । na hy avilambyôchchâraṇa-mâtrâd varṇântaratvaṃ । mânâbhavât । na cha ka-sha yôgê ksha iti varṇântaram anubhûyata iti vâchyaṃ । tatrâpy avyavadhânôchchârita-ka-sha-dvaya vyatirêkêṇa varṇântarasyâbhâvât । na hi ka-sha-varṇâv êkîbhâva-pariṇatau । yênêdam aksharântaraṃ syât । anyathâ kâryâṇâm prati-niyata-kâraṇa-janyatva-niyamêna sthâna-prayatnâdêr apy anyônyasya vaktavyatâprasaṅgât । tasmât svara-grahaṇasya vyâvartyâbhâvân-nâtrânuvṛitty avaśyam bhâvaḥ ॥ yadi vâ hrasvâdi-saṃjñâs svarâṇâm êva na vyañjanânâm iti mandân praty anya-vyâvṛittis sâkshâd êva lakshaṇîyêti-vivakshâ । tathâpi na svarâ ity anuvartanîyaṃ । uktânêka-śaṅkôttara-chintâ-śaṅkalana-kalaṅkêna mandânâm buddhi-kshôbha-kâritvât । kintv autaḥ padam êvânuvartanîyaṃ । tathâ saty êka-dvi-tri-mâtrâ autaḥ hrasva-dîrgha-pluta-samjñâ bhavantîti sukha-pratipattir bhavatîti । tathâpy anvaya-vyatirêka-bhêda-bhinna-vyâkhyâ-mârga-vaichitrya-pradarśanâya svara-padânuvṛittim âśritya-vivṛitavân vṛittikâra iti ॥ anuvṛitti-prayôjanam âha *svarâ iti kim* iti ॥

After giving the various meanings of the word *mâtrâ,* the author comes to its use as expressing time, and quotes in this connection some rules for the application of unguents the meaning of which is not very clear. He seems to say that in rubbing oil on the head of a man in good health the moisture trickles from the nose towards the mouth in 10, 8 and 6 *kala* ; and that rubbing the shoulders, &c, takes 1000 mâtrâ or one *kala.*

He goes on to say that a mâtrâ is equivalent in time to a wink of the eyes or a flash, but is dependent on modifying circumstances. Thus, beating the four fingers of one hand on the other hand, circling them round the knee, flipping the finger, uttering a short letter, the chirp of a hen sparrow, the first crow of a cock are instances. *It is thus neither slow nor quick.*

The sparrow chirps one mâtrâ, the crow caws two mâtrâ, the peacock screams three mâtrâ, the mungoose squeaks half a mâtrâ. On the first appearance of dawn a healthy cock gives three crows with a clear throat ; these in regular order are short (*hrasva*), long (*dîrgha*) and prolonged (*pluta.*)

Sûtram 4.—Svarasya.

Vṛittiḥ.—Hrasva-dîrgha-plutâḥ sva-saṃjñayâ ślishyamâṇâḥ svarasyaiva sthânê vêditavyâḥ ॥ *ugu-pugu-kuḍu-tuḍôr* ôdd-hrasvaḥ[439] ॥

Prayôgaḥ.—*Okkam, pokkam, koṭṭam, toṭṭam* ॥ amô naḥ[256] । *kallân eridam, billân erisidam* ॥

[Vowels change only to vowels.]

Vyâkhyâ.—Pûrvavad anuvṛittim âśritya-hrasva-dîrgha-plutâḥ svarasyaiva bhavantîty âha *hrasvêty* âdi । na cha hrasvâdi-saṃjñâ-pûrva-sûtrênaiva vihitêti punas tad-artham ârambhô vyartha ity

vâchyaṃ । na hîdânîm svarasya hrasvâdi-saṃjñâ vidhîyantê । yênâyam vyarthas syât । kintu yatrôttar-atra hrasvâdayô vidhîyantê tatra sarvatra svarasyaiva-sthânê bhavantîti nânyasyêti sthâni-niyamâr-thô'yam ârambha iti na vaiyarthyaṃ । yathâ ikô guṇa-vriddhî ikasthâv ity-âdi ॥ nanu nâtra hrasvâdayaḥ svarasyaiva nânyasyêti niyamô yuktaḥ । anyatrâpî darśanât tathâ hi । vidhêyatâ hi trêdhâ । âgama-pratyayâdêśa-bhêdât । na hi tatô'nyad vidhêyam asti । śâstrasyâpi tâvad-arthatvât ॥ na cha śâstrê saṃjñâdikam anyad api vidhêyam astîti vâchyaṃ । tasyâpi tad-arthatvât । na hi saṃjñâ-vidhêḥ svato'rthavattvaṃ । pûrva-śâstrê'pi bhâvyôgityâdau bhâvyô vidhêyaḥ pratyaya-vikârâgama-rûpa iti vyâkhyânât ।

âgama-pratyayâdeśâ upadesâḥ prakîrtitâḥ ।

iti vachanâch-cha । atas traya êva vidhêyâs tê cha vyañjanasyâpi dṛiśyantê । yathâ, Indra, chandra, muktîty-âdau ag-ig-ug-vyañjanê vyañjanasyê ti[147] dakâra-kakârâṇâm ag-âdy-âgamô vidhîyatê । *Indara*, *chandira*, *mukuti* iti ॥ tathâ ab, dig, jagad ity-âdau ug ab-âdînâm[135] iti pakârâdînâm ug-âgamô vidhîyatê । *appu*, *dikku*, *jagattu* iti ॥ tathâ *nâlku tôlgaḷ âvang âtaṃ*, *konku-bil âvang âtam* ity-âdi-bahuvrîhau ab-bahuvrîhêr[327] iti lakârasyâp-samâsântô vidhîyatê । *nâl-dôḷaṃ*, *kuḍu-villam* iti । tathâ *kampan uṇbudu*, *mîṇam kolvudu* ity-âdau iruṇaḥ karmaṇi,[146] kola udd-hrasvaś chêti [547] ṇakâra-lakârayôr i-pratyayô vidhîyatê । *kampuṇi*, *mîṅguli* iti । tathâ ûshman-mahiman ity-âdau ûshmâdînâm[120] iti nakâr-asyaika-mâtra-êkârô vidhîyatê । *ûshme*, *mahime* iti । kvachit samudâyasyâpi dṛiśyatê । yathâ । *âvudu* śabdasya parimâṇârthaka-*nitu*-pratyayê parê ed-nitav[440] iti êka-mâtra-êkârâdêśô vidhîyatê । *enitu* iti । tathaiv-*âvudu*-śabdasya chaturthî vibhakti vishayê kêty êchchêti [177] dîrgha-êkârâdêśô vidhîyatê । *êke* iti । êvam anêkatra vyañjana-samudâyasyâpi hrasvâdayô vidhîyanta iti katham ayam niyama ity ata âha *sva saṃjñayêti* । hrasvâdi-saṃjñayâ vidhîyamânâ ity arthaḥ । ukta-sthalê sarvatrâgâdînâm vastu-gatyâ hrasvâditvê'pi na hrasvâditayâ tad-vidhânaṃ । kintv aktvâdi naivêti ॥ yatra tu hrasvâditvênaiva vidhîyantê tatra svarasyaiva bhavanti nânyasyêti niyamaḥ । anêka-dharmâtmakê vastuni kvachit kaśchid dharmô niyâmakô bhavati । vyabhichârâbhâvât । anyathâ sarvatra-sthânyâdêśâdi-pradêśêshu anavach-chhêdaka dharmam âdâyâtiprasangasya vaktuṃ śakyatvât । atas tâdṛiśaṃ sthalam anuśâsana-pûrvakam udâharati *ugv* ity-âdi । *ugu* sraṃsanê, *pugu* pravêśana iti dhâtus tasmâd dhâtôr[442] ity-âdinâ kartary anyaikatvê aṃ । dapa davam[446] ity-âdinâ atîta-kâlê da-pratyayaḥ । gôḥ ka[485] iti gu-śabdasya ka-kârâdêśaḥ । tathâ cha uk ity avasthâyam ugv[489] ity-âdinâ ôtvaṃ vidhîyatê । tach-cha shashṭhyâḥ sthânê'ntyasyê[22] ti kakârasyaiva prasajyatê । atô hrasva-grahaṇaṃ । sva-saṃjñayâ vidhîyamânô hrasvaḥ svarasyaiva sthânê bhavatîti । tatô varga-prathamât pûrva[506] iti dakârasya kakârâdêśê *okkaṃ*, *pokkam* iti sidhyati । êvaṃ *koṭṭaṃ*, *toṭṭam* ity-atrâpi *kuḍu dâne*, *tuḍu dhâraṇe* iti dhâtvôr êvam êva prakriyâ । kintu gôḥ ka[485] ity atra ḍôsh ṭa[487] iti ṭâdeśô viśêshaḥ ॥

Sûtram 5.—Taparas tâvân.

Vṛittiḥ.—Taḥ parô yasmât sô'yam taparaḥ । sa chêha śâstrê yâvân upâttas tâvân êva grâhyaḥ । atô mag ged diri [257].

Prayôgaḥ.—*Aṇṇange*, *tammange*, *aṇṇandir*, *tammandir* ॥ iha na bhavati । *jyâge*, *mâge*, *jyâdir*, *mâdir* ॥ akârâdi-varna-grahaṇê dîrghâdinâm grahaṇâya jâti-pakshâvalambanênêdam śâstram pravṛittam iti sarvatra tathâ prâptê sûtram idam ârabdhaṃ ॥

[The rule for a vowel followed by *t* applies only to that vowel: (it must not be extended by analogy to other vowels)]

Vyâkhyâ.—Nanu tapara ity uktô nirdêśaḥ । anuśâsanâbhâvât । na hi bhayâdi-gaṇam nishṭhântaṃ cha vinânyêna saha pañchamy-âvṛittir asti । na cha parô'yam bhayâdir nishṭhântô vâ । na cha bhayâdêr âkṛiti-gaṇatvât tâd api paras tapara ity-âdi siddham bhavatîty amôgha-vṛittâv uktatvât sâdhur it vâchyaṃ । tathâpy uttaratra na kutrâpi tât paratô nirdêśâbhâvât । atô mag ged diri [257] itaḥ pôchi[57] ty

âdau tât pûrvata êva nirdêśâd ity âśaṅkya nâtra samâsaḥ pañchamî-tâtpurushô vivakshitaḥ| ênâyam ayuktas syât | kintu pañchamy-anya-padârthô bahuvrîhir ity âha *taḥ parô yasmâd* iti || *yâvân* iti | êka-mâtrô dvi-mâtrô vâ yâvan-mâtra-upâttas tâvan-mâtra êva grâhyô nânya ity atatkâlô'py udasyatê || sânuśâsanam udâharati · *ata* ity-âdi || vyâvṛittim darśayati *ihêti* | vakshyamâṇôdâharaṇa ity arthaḥ | *jyâge*, striyai maurvyai vâ, *mâge*, Lakshmyai, *jyâdir*, striya êva, *mâdir*, Lakshmyaḥ | adantatvâbhâvân magabhâvaḥ || nanv atatkâlasyâprasaktêr ârambhaṇânarthakyam syâd ity ata âha *akârâdîti* | tapara-karaṇa-niyamâd anyatra-jâtır âśrîyata iti sûchanam ârambhaṇa-prayôjanam iti yâvat || nanu tatô'nyatra-sarvatra jâty-âśrayaṇa-prasaṅgaḥ| sarvatra-jâty-âśrayaṇê vidhêyêshv api tad-âśrayaṇa-prasaṅgaḥ | na hi vidhêyâs taparânirdêkshyantê | tathâ cha sarvam idam śâstram atiprasaktam syâd atô'tra bhâvyaś chêti yôgântaram ârambhaṇîyam | tataś cha bhâvyô'pi tâvân êva grâhya iti śâstram anatiprasaktam syâd iti chên na | jâty-âśrayaṇasya siddha-vishayatvât | siddhâ hi śuddhakâ [1] ity anâdi-siddha-mâtṛikâśrayaṇa-balêna siddha-vishayakam hi tad-âśrayaṇam | na sâdhya-vishayakam| siddham cha sthâni-nimittam vâ | na bhâvyam api tasya sâdhyatvât | siddham kiñchin-nimittam âdâya siddhasyaiva kasyachit sâdhyantê hi bhâvyâś śâstrêṇa | atô bhâvyâ yâvanta-upâttâs tâvanta êva grâhyâ nânya ity anupâttânâm aprasaṅgât tad-vyudâsâya na yatnaḥ kartavyaḥ | kiñcha jñâpakâch-cha tatra na tadâśrayaṇam | tathâ hi | âmantraṇa-vishayê ech-châmantraṇa [252] iti hrasvaikâram vidhâya paśchâd dîrgha [254] iti sûtrêṇa dîrghô'pi vidhîyatê | idam êva jñâpakam vidhêyêshu jâtir nâśrîyata iti | yadi sâ tatrâśrîyêta lâghavât sarvatra hrasva-êvôpâdîyêta na dîrghaḥ | tadâśrayaṇênaiva siddhêḥ| vidhîyatê cha dîrgha [254] iti | ata idam jñâyatê | vidhêyêshu na sâśrîyata iti ||

Sûtram 6.—Kâdayô vyañjanam.

Vṛittiḥ.—Kakârâdayô varṇâ vyañjana-samjñâ bhavanti |

Prayôgaḥ.—*Ka kha ga gha ṅa, cha chha ja jha ña, ṭa ṭha ḍa ḍha ṇa, ta tha da dha na, pa pha ba bha ma, ya ra la va s'a sha sa ha ṟa ḷa* || vyañjana-pradêśâḥ svarâdarô vyañjana [67] ity êvam âdayaḥ |

(From *k* are consonants.)

Vyâkhyâ.—A'di-śabdô 'nêkârthô'py atra vyavasthâ-vachanô grâhyaḥ | uttaratra mântâ[7] ity-âdâv avadhi nirûpaṇasya vyavasthân yathân upapattêḥ || nanu katham atra vyañjanam ity êkatva nirdêśaḥ | samjñâ samjñinôḥ samânâdhikaraṇyêna samâna-saṅkhyâtva-niyamât | atô'tra karaṇîyam samjñâyâm bahuvachanam | haraṇîyam vâ samjnîti chêt | satyam | ubhayathâpi dôshâbhâvât | pada-samskârakam vyâkaraṇam vâkya-samskârakam vyâkaraṇam iti dvi-vidhô hi *prâchâm* prapañchaḥ | tathâ cha yatra vâkya-samskâra-paksham âśritya prathamatas samjñinam anûdya-samjñâ vidhîyatê tatraiva tayôḥ sa-liṅga-saṅkhyâ vibhakti-niyamaḥ | yathâ êkârâdîni sandhy-aksharâṇi kâdîni vyañjanânîty-âdi | yatra pada-samskâra-pakshâśrayaṇêna prathamam sâmânyêna samjñâm abhidhâya paśchât samjñi-svarûpa-bubhutsâyâm viśêshatas samjñinô nirdiśyantê na tatra tan-niyamaḥ | yathâ | pañchâdau ghuṭ s'iḍ iti śâdaya ity-âdi sâmânya-viśêshâtmakê vastuni yathâ bubhutsam kathanê dôshâbhâvât || syâd êtan-nâtra kakârasya vyañjana-samjnâ sêtsyati | samjni-madhye tasyâgrahaṇât | tathâ hi | ka âdir yeshâm tê kâdaya iti bahuvrîhau tad-itara-varṇânâm êva yat-pada-vâchyatvênânya-padârthatvât samjñitvam anya-padarthasyaiva pradhânatvât | na tu samasyamâna-padârthasya kakârasya| yathâ chitra-gum ânayêty-âdau chitrâ gâvo yasyêty anya-padârtha bhûta-purushasyaivânayanam na chitra gavânâm api | na châsyâvyañjanatam ishṭam | *avar kkânteyar*, *ivar kkulaṭeyar* ity-âdau rô dvir-vyañjanasyêty [65] âdi kâryâbhâva-prasaṅgât iti chên naisha dôshaḥ | tad-guṇa-samvijñânasya bahuvrîhêr âśrayaṇât ||

dvi-vidhô hi bahuvrîhiḥ । tad-guṇa-saṃvijñânô'tad-guṇa-saṃvijñânaś chêti । anya-padârtha-pradhâna tvâviśêshê'pi yasya samasyamâna-padârthasya guṇatvênânvayaḥ sa tad-guṇa iti saṃvijñâyatê । yathâ lamba-karṇam ânaya dîrgha-bâhum ânayêty-âdau lamba-karṇâdi-viśishṭasyaivânayanam । na tad-vinâ-kṛitasya । yatra tasya tad-anvayaḥ sô'tad-guṇa iti । yathâ chitra-gum ânaya bahu-vanam ânayêti ॥ prakṛite'pi tad-guṇa saṃvijñânâśrayaṇânmâsaṃjñitvam iti ॥

Sûtram 7.—Mântâḥ pancha-pancha-vargaḥ.

Vṛittiḥ.—Kakârâdayô makâra-paryantâ varṇâḥ pañcha-pañcha-bhûtvâ pañchaiva-varga-saṃjñâ bhavanti ॥

Prayôgaḥ.—*Ka kha ga gha ṅa, cha chha ja jha ña, ṭa ṭha ḍa ḍha ṇa, ta tha da dha na, pa pha ba bha ma* ॥ varga-pradêśâḥ tad-antyô vâ varga[80] ity êvam âdayaḥ ।

[To *m*, each five form a *varga* or group.]

Vyâkhyâ.—Mântâ ity antyâvadhi-nirûpaṇam । tach-châdy-avadhim antarêṇânupapannam sat tam âkshipati । sa cha kâdayô vyañjanam[6] ity anantara-sûtrât kâdipadânuvṛityâ vyañjanya-padânuvṛityâ vâ kakâra êva bhavati nânyaḥ । na cha vyañjana-padânuvṛittâv ananvaya-prasaṅgaḥ । liṅga-vachana-vipariṇâmêna tat-siddhêḥ । na châtra vyañjanântarasyâditvam âdâyâtiprasaṅgaḥ । yat kiñchid vyañjana-syâditvê niyamakâbhâvât । prathamâtikramê kâraṇâbhâvât kakârasyaivâditvam sidhyatîti manvânô vivṛiṇôti kakârâdaya iti ॥ pañcha-pañchêti vîpsâyâm dvir-vachanam । yady api mântaḥ pañchaśô varga iti vîpsârthê yêna śasâ nirdêśô laghuḥ । tathâpi pratyaya-vâchyât pada-vâchyam prabalam iti tathâ karaṇam । vichitrâ hi sûtra-gatiḥ । varga iti pratyêkâbhiprâyêṇaika-vachanam । tat pañchaka-tvam arthât sidhyatîti ॥

Sûtram 8.—Arthaval-liṅgam.

Vṛittiḥ.—Arthô'bhidhêyaḥ । arthavach-chhabda-rûpaṃ liṅga-saṃjñaṃ bhavati ॥

Prayôgaḥ.—*Nela, pola, ghaṭa, paṭa, tambuliga, saravandiga, aupagava, graivêyaka, aramane, sûḷegêri, râja-purusha, bahu-dhana, kâṇke, pûṇke, kumbhakâra, yajamâna* ॥ arthavad iti kiṃ ॥ *vanaṃ, dhanam* ity âdâv anarthakasya vana dhanâdi-bhagasyâpi liṅga-saṃjñâyâm liṅgântasyêti[53] dvir-vachanam mâ bhût । liṅga-pradêśâḥ liṅgât sub[203] ity êvam âdayaḥ ।

[The crude form of a substantive is *linga.*]

Vyâkhyâ.—Artha-śabdaḥ prayôjanâdy-anêkârthô'py abhidhêya-vachana êva grâhyaḥ । prayôjanâdêr apy abhidhêyatvêna sarvâbhidhâna-vyâptatvât । itara-dhâtukatipayânâm êva grahaṇam syâd ity âha *arthô'bhidhêya* iti । arthô'syâstîty arthavad iti matup ॥ nanv atra kas sambandhô vivakshitaḥ । pratipâdya-pratipâdaka-bhâva-lakshaṇô vâchya-vâchaka-bhâva-lakshaṇô vâ । nâdyaḥ । vâkyasyâpi liṅga-saṃjñâ-prasaṅgât । asti hi tasyâpi vâkyârtha-pratipâdakatvam iti ॥ nântyaḥ । gauṇa-lâkshaṇika-śabdânâm aliṅgatva-prasaṅgât । na hi gauṇô lakshyô vârthô vâchyô'sti । yêna tat-pratipâdakaś śabdô vâchakas syâd iti chên na । antya-pakshasyaiva svîkârât । na chôkta-dôshânushaṅgaḥ । gauṇa-lâkshaṇikayôr api vâchakatva-niyamêna vâchyavattâvaśyam bhâvât । na hy avâchakô lakshakaḥ । avâchyô lakshyô vâ । yal lakshakaṃ tad vâchakaṃ । yal-lakshyaṃ tad vâchyaṃ iti cha vyâptiḥ । padântaram arthântaram châpêkshya sarva-tra vâchya-vâchaka-bhâva-darśanât । vṛittyantara-kalpanâyâm api mukhyârthânupapattir hi bîjaṃ । mukhyârtha-bâdhê sati nimittê prayôjanê chôpachâraḥ pravartata iti vachanât । anyathâ jitam nir-guṇa-Brahma-vâdinêti ॥ nanv êvaṃ vâchaka-mâtrasya liṅga-saṃjñâyâṃ kriyâ-vâchinâm dhâtûnâm api sâ syâd iti chên na । ishṭâpattêḥ । ishyatê hi têshâṃ liṅgatvaṃ । anyathâ *tinnaṃ, unnaṃ, kollaṃ, bayyaṃ* ity âdau nakârâdînâṃ liṅgântyatvâbhâvêna dvitvaṃ na syât ॥ na chaivaṃ liṅgât sub [203] iti tatas-sub-

utpattiś cha syâd iti vâchyam । dhâtôr am-ar-ay-ir[17]ity âdy anuśâsana-viśêshêṇa têbhyas tiṅ-kṛitôr êvôtpattêḥ । liṅgâṭ sub [203] ity asya cha apavâda-nirmukta-vishayatayâ nâma-liṅga-mâtra-paryavasâyitvât ॥ dvividhaṃ hi liṅgaṃ। nâma-rûpaṃ dhâtu-rûpaṃ chêti । na cha nâmaiva liṅgaṃ na dhâtur ity asti niyamaḥ । lînam arthaṃ gamayatîti liṅgam iti vyutpattyâśrayaṇêna yathâ nâma saptasu vibhaktishv êkânêka-vachanêshu cha saṅkhyâ-kâraka-rûpa-pratyayârthâ viśishṭam avyaktam anusyûtam arthaṃ gamayati । tathâ prathamâdi-purushêshv êkânêka-vachanêshu cha kartṛi-karmâdy-âkhyâta-pratyayârthâvaśishṭam kâla-traya-sâdhâraṇam anusyûta-kriyâ-mâtram arthaṃ dhâtur apîti ॥ yady êvaṃ dhâtûnâm api liṅga-saṃjñêshyatê । kim arthaṃ tarhi *pûrvâchâryair* dhâtu-vibhakti-varjam arthaval-liṅgam iti liṅga-saṃjñâm vidadhânais tad-varjanaṃ kṛitam iti chet । *kâṇḍe kuṇḍe* ity-âdi-nâmapadêshv abhavann-apachann-ity-âdy-âkhyâta-padêshv api svarô hrasvô napuṃsakê iti liṅgântya-nakârasyêti cha hrasva-lôpâdy-anishṭa-vâraṇârtham iti brûmaḥ । nâtra tathânishṭaṃ prasaktam asti yad-vâraṇâya yatêta ॥ nanv êvam arthavan-mâtrasya liṅgatvê vibhakty-antânâṃ padânâm apy arthavattayâ liṅga-saṃjñâyâṃ liṅgât sub [203] iti sub-utpattis syât । tasyâpy arthavattayâ tat-saṃjñâyâṃ punar api tad-utpattir ity anavasthâ syât । atô'trârthavad-avibhakti-liṅgam iti vibhakti-varjanaṃ kartavyam iti chêt । idam atra Bhavân prashṭavyô'sti । vibhakty-antasyâpi liṅga-saṃjñâṃ âpâdayatâ tvayâsya kênârthavattâ vivakshitâ । kim prakṛity-arthêna utârthântarêṇa vêti । prakṛity-arthêna chêt tênârthênârthavat-yâḥ prakṛitêr liṅga-saṃjñâyâṃ sub-utpattêr ishṭatvât । samudâyasya tu nârthavattâ। tasya tad-avâchyatvât ॥ nâpy arthântarêṇa । kim tad-arthântaram api vibhaktyanta-pada-svarûpâd anyat tat-svarûpam êva vâ । nâdyaḥ । svarûpâtiriktasyârthasyâpratîtêḥ । na cha prakṛiti-pratyayârtha-saṃsarga êva tad-artha iti vâchyam । tasya saṃsarga-mahimnâ bhâsamânatvê'pi tad-avâchyatvât । abhidhâ-vṛittyâ pratipatti-vishayô hi vâchya uchyatê । na yathâ kathañchid api । anyathâ padârtha-saṃsarga-lakshaṇa-vâkyârtha-bôdhakê pada-samudâya-rûpê vâkyê'pi abhidhâ-vṛittiḥ kalyêta । na chêshṭâpattiḥ । pada-śaktir hi vṛittir uchyatê । abhidhâ-lakshaṇâ-gauṇî-vṛittayaḥ pada-saṃśritâ iti vachanât । vâkyê vṛitti-kalpanâbhâvâd iti vachanâch-cha ॥ na chaivaṃ kṛit-taddhita-samâsa-liṅgânâm api samudâya-rûpatvât tad-arthasyâpi vâkyârthavad-avâchyatayârthavattâ na syâd iti vâchyaṃ । tatra pratyaya-samâsayôr êva tad-artha-vâchakatvât ॥ tad uktaṃ ।

yô yatra pratyayô jâtas samâsô yatra vâ bhavêt ।
sa êvaṃ vakti-yuñjânas tasya liṅgêna saṅkhyayâ ।

iti ॥ nâpy antyaḥ । svarûpa-lakshaṇênârthênârthavatvê liṅga-saṃjñâyâs sub-utpattêś chêshṭatvât । na hi tâdṛiśârthê'vivakshitê tathâ prayuktaś śabdô garhitaḥ । dṛiśyatê hi *prâchâm* prayôgaḥ । nṛî naḥ piri rag iti dvitîyântâd api shashṭhy-antaḥ । divausadês saṃjñâyâm iti saptamy-antâd api pañchamy-antaś chêti ॥ kiñcha anabhidhânâch-cha na subantât sub-utpattiḥ । na hi lakshaṇam astîti yathêshṭaṃ prayôktuṃ śakyatê । lakshyânusâritvâl-lakshaṇôpadêśasya prayôga-śaraṇâ vaiyâkaraṇâ iti। na hi lakshaṇaṃ astîti vachir-antau prayujyata iti *Patañjali*-vachanâch-cha । anyathâ karmaṇy aṇ iti lakshaṇa-balêna kumbhakâra itivat grâma-gâma ity api sâdhyêta । na châsti tatra pratishêdhaḥ । anabhidhânân-nêti chêt samam prakṛitê'pi॥ na chaivam subantasyâlakshyatvê'pi lakshaṇam ativyâptam iti vâchyam । parjanyaval-lakshaṇa-pravṛittêḥ । jalê varshati sthalê varshatîti ॥ tad-êtal-liṅgaṃ subutpatti-sâdhanam prâtipadikâpara-nâmadhêyaṃ chatur-vidhaṃ । kṛit-taddhita-samâsa-nâma bhêdât । kṛit taddhita samâsa-saṃjñâs tv agrê vakshyantê ॥ tatra kṛit-saṃjñaka-pratyayântam mûlôttara-prakṛiti-bhêda-dhâtumayaṃ kṛil-liṅgam uchyatê । yathâ *pâḍida*, *bêḍida*, *pâḍisida*, *bêḍisida* ity-âdi । taddhita-saṃjñika-pratyayântaṃ subanta-rûpa-prakṛitimayaṃ taddhita-liṅgaṃ । yathâ *maḍivaḷa*, *mâlegâṛa* ity-âdi ॥ êkârthî-bhâva-lakshaṇa-sâmarthyêna kathañchid aikapadyam âpannam subanta-samudâya-rûpa-prakṛitimayaṃ samâsânta-pratyayênânvitam ananvitam vâ samâsa-liṅgaṃ । yathâ *kuḍu-villa*, *niḍu-dôḷa*, *ara-maga*, *moga-dâvare* ity-âdi ॥ tad-êtat tri-vidhâl liṅgâd atiriktam tadbhava-tatsama-dêśya-prabhêdât traividhyam âtmasât-kurvâṇam prasiddha-śabda-jâtaṃ nâmaliṅgam iti । atra tadbhava-śabdêna lakshaṇam nipâtanam vâśritya sâkalyênaika-dêśêna vâ vikṛitim âpannâs Saṃskṛita-śabdâ uchyantê । yathâ । bhikshâ, *bikke* ; mîna, *mîn* ;

prabhâ, *habe* ; kadamba, *karamba* ity-âdi || tatsama-śabdêna tathâ vikṛitim anâpannâs Samskṛitê-Bhâshâyâm cha sama-samabhivyâhâra-vishayâś śabdâ uchyantê | yathâ | *ghaṭa, paṭa* ity-âdi | dêśya-śabdêna tu kêvalam aSamskṛitâ êva dêśa-bhâshâ-prasiddhâś śabdâḥ kathyantê | yathâ | *nela, pola, beṭṭa, gaṭṭa* ity-âdi || tad êtach chatur-vidham liṅgam Samskṛitê'pi sammatam | tatrâpy êvam châturvidhyâṅgîkârât | iyâms tu bhêdaḥ | kṛit-taddhita-samâsêshv aviśêsha êva | nâmni tv ayam viśêshaḥ | samjñâ-śabda-vyutpannâ avyutpannâś chêti paksha-dvayam | tatrâpy avyutpatti-pakshê na viśêshaḥ | vyutpatti-pakshê tu auṇâdika-pratyayântatayâ vyutpannâ api têshâm kṛidan antaḥpâtitvêna tad-atiriktâ êvêti | tad êvam Samskṛita-prâtipadikam atrâpi prayôgârham | tathaiva *mahâ-kavi* prayôga-darśanâd iti || tad dvêdhâpi chatur-vidham liṅgam udâhartu kâmaḥ prathamam prachura-vishayam nâmalingam udâharan Kârṇâṭikam udâharati *nela, pola* iti || tathâ Samskṛitam nâma darśayati ghaṭa, paṭa iti | êvam taddhitê samâsê kṛiti cha yathâ-kramam Kârṇâṭaka-Samskṛitayôḥ pratyêkam udâharaṇa-dvayam ity udâhṛiti-kramô jñâtavyaḥ || nanv arthavad iti viśêshaṇam ayuktam avyâvartakatvât | vyâvartakam hi viśêshaṇam | na chaitat tathâ | arthavad iti abhidhêya-vâchinô grahaṇêna sarvâbhidhâna-saṅgrahât | na hy anarthakaś śabdô'sti | śabda-mâtrasyârthavatva-niyamât | atô'nêna kim prayôjanam iti pṛichchhaty *arthavad iti kim* iti || vyâvṛitti-phalakatvâd idam saphalam iti manvânô vyâvartyam darśayati *vanam* ity-âdi || nanu van-dhan-âdi-bhâgâḥ katham anarthakâḥ | na hy arthavad êkadêśô'narthakaḥ | êkadêśânâm anarthakatvê samudâyasyâpi tathâtva-prasaṅgât | na hy aBrâhmaṇânâm samûhê Brâhmaṇô dṛishṭaḥ | tasmâd êkadêśô'py arthavân êva | dṛiśyatê hy udaka-śabdaikadêśa daka-śabdas tad-êkadeśaḥ ka-śabdô'py udaka-vâchakaḥ | kvachid arthântara-vâchakaś cha | yathâ Tri-vikramaḥ vikramaḥ krama iti | Sunâśîraḥ nâśîras sîra iti chêti chên na | yad-artha-vâchakô yach-chhabdas tad-vachana-śaktis tach-chhabda-vṛittir êva na tad-êkadêśa-vṛittiḥ | anyathâ gha ity uktê ṭa ity uktê vâ ghaṭa iti pratîyêta | dakâdayô vikrama-nâsîrâdayaś cha śabdâs svatantrâ êva | nôdaka-Trivikramâdi-śabdaikadêśâḥ | mânâbhâvât | samâna-śrutikatvât tad bhrântiḥ | satyâ bhâmâ Satyabhâmâ, bhîmaḥ sênaḥ Bhîmasênaḥ ity-âdau tu nâmny uttara-padasya chêty anuśâsana-balât pûrvasyôttarasya vâ padasya lôpa ity anyad êtad iti ||

Sûtram 9.—Ihâdayaḥ.

Vṛittiḥ.—Iha ity êvam âdayas' ś'abdâ liṅga-samjñâ bhavanti ||

Prayôgaḥ.—Iha, amutra, paratra, ubhayatra, asti, svasti, nâsti, vṛithâ, mudhâ, jhaḍiti | ihâdir âkṛiti-gaṇaḥ || nishêdhayishyati nâvyayêti[10] tasyâyam purastâd apavâdô yôgaḥ || bahuvachanam âkṛititva sûchanârtham ||

[It applies to *iha* and the words classed with it (see above).]

Vyâkhyâ.—Ihâmutra-paratrêty-âdîni sakhaṇḍâny asti-svasti-nâstîty-âdîni akhaṇḍâni châvyayâni | yady api Samskṛitê lupta-vibhaktikatayaiva prayôgârhâny athâpy atra Bhâshâyam s'rûyamâṇa-vibhaktikatayaiva kânichit prayôgam arhanti | dṛis'yatê cha *mahatâm* prayôgaḥ |

Iha-para-saukhyam emb eraḍum illada nâstika-dharmmadindam on- |
d iha mane khalva-bilva-vidhiyind inis eydipa Saugatâdi du- |
rvvihita ku-dharmmadindam ihamam paramam bagedante mâḷpa sa- |
n-mahita-Jinêndra-dharmmam abhivânchhita-dâyi yenippud oppadê ||
Vâstava-sukha-mayam-app â |
svastiyan ihakam paratregam mâḍuva lô- |
ka-stuta-Jinêndra-dharmma- |
kk âstikanavol aṛidu nâstikam mechchugumê ||

iti || êvam itarêshâm cha prayôgô drashṭavyaḥ | ihâdînâm śabdânâm arthavatvâd êva liṅga-samjñâ siddhêti punar ârambhaṇânarthakyam âśaṅkya sûtram saphalayati | *nishêdhayishyatîti* | nâvyaya

śatṛi-tyadâdî[10]ty anantarôttara-sûtrêṇâvyayâdînâṃ liṅga-samjñâ nishêtsyatê ꞁ tach cha nishêdhanam ihâdi-vyatiriktâvyaya-vishayaṃ iti prâg êvânênêhâdayôpôdyantê na punar liṅgatayâ vidhîyanta iti nânarthakô yôgaḥ ॥

Sûtraṃ 10.—Nâvyaya-śatṛi-tyad-âdi.

Vṛittiḥ.—Avyayâni śatrantâs tyad-âdayaś śabdâ liṅga-samjñâ na bhavanti ꞁ avyayânîha śatṛi-tyadâdi-sâhacharyât Saṃskṛitâny êva gṛihyantê ꞁ nâSamskṛitâni ꞁ têna ślub avyayasyê[247]ty âdâv aprasakti-dôshô 'nâvakâśaṃ labhatê ॥

Prayôgaḥ.—Uchchais, nîchais, svar, prâtar, raṇat, paṭhat, tyad, tad, yad, adas, êtad kiṃ, yushmad, asmad, bhavat, iti tyad-âdiḥ ॥

[Not to indeclinables, nor to *s'atṛi* and *tyad* words (see above).]

Vyâkhyâ.—Avyayaṃ cha śatâ cha tyad-âdiś chêti vigṛihya lâghavârtham êkavad-bhâvaḥ kṛitaḥ ꞁ sarvô dvandvô vibhâshayaikavad bhavatîti ꞁ nanu śatṛi-śabdas saṃprati-kâla-vâchî Samskṛitê dhâtu-niyataḥ pratyaya-viśêshaḥ ꞁ sa châtra Bhâshâyâṃ svata êvâprayôga-vishaya iti kiṃ tan-nishêdhênêty-âśaṅkya nâtrâyaṃ śatâ svâtmânam vakti ꞁ kintu yêna vidhis tad-antasyêti[28] niyamêna svântam śabda-jâtaṃ ity âha *s'atrantâ* iti ꞁ avyayâdînâm arthavatvât prâptâ liṅga-saṃjñânêna nishidhyatê ॥ nanu yady êvam avyayânâṃ aliṅgatâ syâd uttaratrâvyayâd vihitânâṃ supâm ślub avyayasyêti[247] ślub vidhânam asaṅgatam syât ꞁ liṅgâd êva hi sub-utpattir nâliṅgât ꞁ atô lôpyâbhâvê lôpasya prasaṅga êva nâstîtyaprasakti-dôsham âśaṅkya nâtra sâmânyênâvyaya-mâtrasya liṅga-samjñâ nishidhyatê ꞁ kintv ihâdi-gaṇa-vyatiriktânâm svar prâtar uchchair nîchair ity-âdînâṃ Samskṛitânâm eva nâSamskṛitânâm ity âha *avyayânîti* ॥ aSamskṛitâvyaya-vyatirêchana-bîjam âha *s'atṛi-tyad-âdîti* ॥ na hi Bhâshâyâṃ śatṛi-pratyayas tyad-âdi-gaṇô vâ paṭhitô'sti ꞁ atas tat-sâhacharyâd ukta-vyatirikta-Samskṛitâvyayâny êvêti ॥ atrâvyayâdînâm trayâṇâm api vyastânâm anupasarjana-bhûtânâm êva nishêdha-vishayatâ ꞁ na samastânâm upasarjana-bhûtânâṃ ꞁ priya-svar priya-prâtar ity-âdînâṃ śabdânâṃ liṅga-samjñâyâ ishṭatvât ꞁ *pûrvar priya-prâtarar*, *yâjñikar priya-svarar* ity-âdi prayôga-darśanât ꞁ tad uktam *Kês'i-Râjêna* ꞁ

Viditam enipp avyayamuṃ ꞁ
tyad-âdiyuṃ śattriṅantamuṃ Saṃskṛitadoḷ ꞁ
pada-vidhiyam nere-taḷed a- ꞁ
llade Kannaḍadalli liṅgam âgavu nijadim ॥

iti ꞁ paramôchchaiḥ parama-nîchair ity-âdînâm tu samastatvê'py anupasarjanatvênâvyayatvân nishêdha êva ꞁ vidhi-nishêdhayôḥ kathañchid êva siddhêḥ ꞁ vidhir nishêdhaś cha kathañchid ishṭâv iti vachanât ꞁ anêkântâd êvêshṭa-sâdhanât ꞁ asûtrayach-cha Bhagavân siddhir anêkântâd iti ॥

Sûtraṃ 11.—Dvy âdy â-daśnaḥ.

Vṛittiḥ.—Dvi-śabdât prabhṛiti daśan-śabda-paryantâḥ śabdâ liṅga-samjñâ na bhavanti ꞁ

Prayôgaḥ.—Dvi, tri, chatur, pañchan, shaṭ, saptan, ashṭan, navan, daśan ॥ dvy-âdîti kiṃ ॥ êkamaṃ, êkadiṃ ॥ â-daśna iti kiṃ ꞁ êkâdaśamaṃ, dvâdaśamaṃ ꞁ

[Nor to numerals from two to ten.]

Vyâkhyâ.—Dvi-śabda âdir yasya tad dvy âdi ꞁ saṅkhyâ śabda-rûpaṃ ꞁ â ity abhividhâv âṅ ꞁ *daśna-ity* âṅ-yôgê pañchamî ॥ na cha daśan-śabdasya bahv-artha-vâchitvâd bhyasâ bhâvyam iti vâchyaṃ ꞁ sva-rûpa-nirdêśa-paratvât ꞁ yathâ vâshṭna ity-âdi ꞁ atra dvi-daśann-iti svarûpôpâdânât saṅkhyâ-śabdâs Saṃskṛitâ êva grâhyâ nâSaṃskṛitâs tê'py asamastâ apratyayântâ êva ꞁ na samastâḥ pratyayântâ vâ ꞁ priya-tri priya-chatur ity-âdînâṃ dvika-trika-dvaya-traya-dvitaya-tritayêty-âdînâm cha liṅgatayêshṭatvâd iti ॥

Sûtram 12.—Kriyârthô dhâtuḥ.

Vrittiḥ.—Kriyâ vyâpâraḥ pûrvâparîbhûtaḥ sâdhyatâm âpannô sô 'rthô 'bhidhêyô yasya kriyârthaḥ । sa śabdô dhâtu samjñô bhavati ।

Prayôgaḥ.—*Aḍu, kuḍu, mâḍu, nôḍu, âḍisu, kuḍisu, alarchchu, toḍarchchu, pûraisu, lôlaisu,* ॥ dhâtu-pradêśâḥ dhâtôr hêtumatî[536]ty êvam âdayaḥ ।

[A verbal root is *dhâtu*.]

Vyâkhyâ.—Kriyâ-pravṛittirihâ chêsṭhâ vyâpâra ity anarthântaraṃ । yady api lôkê karôtir apûrva-prâdurbhâvê prachuraṃ prayujyatê । yathâ ghaṭaṃ karôti paṭaṃ karôtîti । tathâpi vyâpṛiti-mâtrê'pi dṛiśyatê । Dêvadattaḥ kiṃ karôtîti praśnê âstê tishṭhati pachati paṭhati sêtê gachchhatîty-âdi vyâpṛiti-viśêshêṇôttara-darśanât । na hy anya-vishayaka-praśnasyânya-vishayam uttaraṃ yuktaṃ । praśnôttarayôḥ sâmânya-viśêsha-bhâvêna samâna-vishayatva-niyamât । sâmânyêna jñâtê viśêshêṇâjñâtê hi praśnaḥ । na sâmânyatô'py ajñâtê viśêshatô'pi jñâtê vâ । atô'tra karôtiḥ vyâpṛiti-mâtra-vâchaka ity âha *kriyâ vyâpâra* iti ॥ sô'pi dravya-gata-kramikânêkâvântara-kriyâ-kalâpa-rûpa êva । na tu niraṃśaika-rûpa ity âha *pûrvâparî-bhûta* iti । Dêvadattaḥ pachatîty atra adhiśrayaṇôdaka-sêchana-taṇḍula-prakshêpaṇaidhôpakarshaṇa-darvî-parighaṭṭana-maṇḍâsrâvaṇâdy-anêkâvântara-kriyâ-kalâpa-rûpô hi pâkaupalabhyatê। na chôkta nirapêkshaika-rûpaḥ । yathâ sâsnâ-lâṅgûla-kakuda-khura-vishâṇâdy-avayava-samudâya-rûpôgaur iti।athaivam rûpa-vyâpâra-vâchinâṃ dhâtutvê bhâva-vihita-kṛit-pratyayântânâṃ *aḷivu*, *paḷivu*, *kâṇke*, *pûṇke* ity-âdı śabdânâm api tat syât । têshâm api vyâpâra mâtra vâchitvât । nâtra dhâtvartha-vyatirêkêṇânyô bhâsatê । bhâvasyâpi dhâtvartha-rûpatvât । dhâtvarthaḥ kêvalaś śuddhô bhâva ity abhidhîyatê iti vachanâd ity âśaṅkyâha *sâdhyatâm âpannaṃ* iti । anêna kṛidantêshu nâtiprasaṅgaḥ । tathâ hi । vyâpârasya hi dvau svabhâvau sâdhyatvaṃ siddhatvaṃ chêti । tatra sâdhyatvam sâdhanâyattatvaṃ । tad-avastha êva hi vyâpârô dhâtvarthaḥ । siddhatvaṃ tu nishpanna-rûpatvaṃ । tad-avasthô hi kṛidantê nôchyatê । ata êva kṛid-abhihitô bhâvô dravyavad bhavatîti *prâñchaḥ* । tad uktaṃ ।

vyâpṛitînâm avasthê dvê sâdhyatâ siddhatêti cha ।
sâdhyatâ sâdhanâkâṅkshâ siddhatâ nishṭhitâtmatâ ।
sâdhyâ sâ dhâtu-vâchyâ syât kṛid-antê nâparôchyatê ।
adhikau vachanâd bhâvê svârthikâv êva tiṅ kṛitau ।
tiṅ-bhâvaṃ tat tayaivâha dravyavad bhâvam âha kṛid

iti । tasmât kṛidantânâm adhâtutvam êva । kriyârthatvâbhâvât । ataś sâdhyatâm âpannasya pûrvâparîbhûtasya vyâpârasyâbhidhâyakô yas sa êva dhâtur ity âha *sa* ity âdi ॥ dhâtu-svarûpam udâharati । *aḍu*, *kuḍu*, *mâḍu*, *nôḍu* ity-âdi ॥

Nanu na-kêvalâ prakṛitiḥ prayôktavyâ na cha kêvalaś cha pratyaya iti samudâya êva prayujyatê । *mâḍidaṃ*, *bêḍidam* ity-âdi prayôgâd êva hi lôkê pratipattiḥ । tathâ cha katham idaṃ jñâyatê । *mâḍidaṃ*, *mâḍidar*, *bêḍidaṃ*, *bêḍidar* ity-âdi prayôgê *mâḍu bêḍu* ity-âdi pûrva-bhâgasyaiva dhâtutvaṃ । nêdam *idar* ity uttara-bhâgasyôbhayasya samudâyasya vêti ।śakyatê hi sâdhayitum uttara-bhâgasyâpi kriyârthatvaṃ। pûrva-bhâgasyâtad-arthatvam vâ । tathâ hi । vivâdâdhyâsita-uttara-bhâgaḥ kriyâvachanaḥ । tadêkadêśatvât pûrva-bhâgavat । pûrva-bhâgô vâ na tad-vachanaḥ । tata êva uttara-bhâgavad ity anumânata iti chêt । uchyatê । sad-asad-bhâva-sahakṛita-vyavahârêṇa tadvachanâtadvachanâ nirṇayât । tathâ hi । *mâḍidaṃ*, *bêḍidar* ity êvam prayuktât prakṛiti-pratyaya-samûha-rûpâch chhabdât kriyâ-kâla-kâraka-saṅkhyâ-samudâya-rûpô'rthas tâvat pratîyata ity avivâdam ।tatra cha pratyarthaṃ śabda-nivêśa iti nyâyêna yâvad artha-bhâgaṃ śabda-bhâgâs sambandhanîyâḥ । tatra cha sad-asad-bhâva-vyatirêkêṇa nânyô'sti kaschid upâyaḥ । tathâ hi । sad-bhâvô'nvayaḥ । asadbhâvô vyatirêkaḥ । tâbhyâm asyâyam abhidhêyô'syâyâm abhidhâyaka ity ûhâpôha-sachiva-vyavahârêṇa vishaya-vishayiṇôś śakya-śaktatâ grâhyâ । katham

cha tad-grahaṇam iti chêt । *bêḍidam*, *bêḍidar*, *bêḍiday*, *bêḍidir*, *bêḍidem*, *bêḍidevu* ity êvam prayôgêshu śabda-bhâgaḥ kaśchid *bêḍid*-rûpô'nuvartatê । vyâvartatê cha kaśchid aṁ âdi rûpaḥ । artha-bhâgô'pi kaśchid anuvartatê । yâchana rûpô'tîta-kâla-rûpaś chêti । vyâvartatê cha kaśchid prathamâdi-purusha-rûpas saṅkhyâ-rûpaś chêti । tatra kaśchid anuvṛittimân śabdaḥ kasyachid anuvṛittimata êvârthasya vâchakaḥ । vyâvṛittimâṃś-cha vyâvṛittimata iti ॥ sa cha *bêḍidaṃ*, *bêḍidar* ity-âdâv am-âdi-bhâga êva yâchanâdi vâchakô'stv iti vâchyaṃ । *bêḍid*-rûpam antarêṇa *nôḍidaṃ*, *pâḍidar* ity-âdâv api tat pratibhâsa-prasaṅgât । na chaivam *bêḍid*-bhâga êva yâchnâ-kâlayôr vyatyasta-pratyayaḥ kalpyatâm iti vâchyam । *bêḍuvaṃ*, *bêḍuvar* ity âdâv asaty api da-kârê'tîta-kâlasya *nôḍidaṃ*, *pâḍidar* ity âdâv asaty api bêḍau yâchnâyâś cha pratîti-prasaṅgât । tasmâd anuvṛittimân yâchnâ-rûpô-vyâpâraḥ anuvṛittimatô bêḍôr êvârthaḥ । parisishṭô vyâvṛittimân vyâvṛittimata iti jñâyatê । êvam kâla-traya purusha-traya kartṛi-karmaikatvânêkatvâdishu cha sad-asad-bhâva-sachiva-vyavahârêṇâsyâyam artha iti nirṇêtavyaḥ । vyavahârasyâpi śakti-grahaupayikatvât. ॥ tad uktaṃ ॥

śakti grahaṃ vyâkarṇôpamâna-kôśâpta-vâkya-vyavahâratas cha ।
vâkyasya śêshâd vivṛitêr vadanti sânnidhyatas siddha-padasya vṛiddhâ

iti । êvañcha yad uktam anumâna-dvayam tad api pratyuktam । bâdhâ-prayôjakatvâdi-dôsha-dushṭatvâd iti । atha *bêḍidar*, *nôḍidar* ity-âdau visishṭaś śabda-samudâyô visishṭam artha-samudayam âhêt tayôr êvâbhidhânâbhidhêya-bhâva-kalpanam uchitaṃ । lâghavât sukha-pratipattêś cha । kim ubhayatrâpy avayava-vibhâga-pûrvakânuvṛitti-vyâvṛitti-kalpanâ ku-sṛishṭyêti chên na । vâkyê'pi tathâ kalpanâ prasaṅgât । sakyatê hi vaktum tatrâpi padârtha-samudâya-rûpasya vâkyârthasya pada- samudâya-rûpasya vâkyasya cha vâchya-vâchaka-bhâvaḥ kalpyatâm iti । na chêshṭâpattiḥ । avidita-padârthasyâpi puṃsô vâkyârtha-pratîti-prasaṅgât । aśruta-pûrvasya vâkyasyârthânavabôdha-prasaṅgâch cha । abhidhâ lakshaṇâ gauṇî vyañjanâ chêty êvam vrittayô'pi pada-gatâ mâ bhûvann-iti cha । sarvô'pi sâmpradâyikô vyavahârô datta-jalâñjalis syâd iti na kiñchid êtat ॥ athânvaya-vyatirêkâbhyâm pada-śaktim avadhârya-samaya-grahaṇôttara-kâlam êva vâkyârtha-pratipattir itîti chêt । kiṃ nibandhanô 'yam prakṛita-pradvêshaḥ । atrâpi tathaiva sâmañjas syâd iti ॥

Nanv atra kriyârtha iti nirdêśaḥ kiṃ kriyâ arthô yasyêti niravadhâraṇa uta kriyaivârthô yasyêti sâvadhâraṇô vâ । nâdyaḥ । bhâva-vâchinâm kṛit-pratyayântânâm api dhâtutva-prasaṅgât । tê hi kṛiyâṃ siddhatayâ pratipâdayantô'pi kriyârthâ bhavanti । bhâvasya kriyâ rûpatvât ॥ nântyaḥ । *ôḍu*, *kâḍu*, *mâḍu*, *maḍi*, *muḍi*, *uḍu*, *maṇi*, *muni*, *kal* prabhṛitînâm dhâtutayâ-prasiddhânâm apy adhâtutva-prasaṅgât । na hi tê kriyâ-mâtra-vâchakâḥ । kintu kriyârthâs santô'py arthântara-vâchakâś cha । tathâ hi । *ôḍu* palâyanê kapâlê cha । *kâḍu* pîḍâyâm araṇyê cha । *mâḍu* karaṇê gṛihâvayavê cha । *maḍi* maraṇê dhauta-vastrê cha । *muḍi* pushpa-dhâraṇê kabaryâm cha । *uḍu* vastra-dhâraṇê gôdhâyâm cha । *maṇi* namanê ratnê cha । *muni* kôpê tapasvini cha । *kal* abhyâsê pâshâṇê chêti । kriyâ-vachanâ dravya-vachanâś chêti chên na । antya pakshasyaiva svîkârât । na chôkta dôshânushaṅgaḥ । dravya-vâchibhyas têbhyaḥ kriyâ-vâchinâm bhinnatvât । na hy êka êva kriyâm dravyam châha । mânâbhâvât । anubhava êva mânam iti chên na । tasyaivâbhâvât । samâna-śrutikatvâd êkatva-bhrântir êva nânubhavaḥ । anyathâ pratyartham śabda-nivêśa iti niyamô bhajyêta । nânârthaka-sabdânâm api yâvad artham âvṛittyaiva bôdhakatêti râddhântaḥ ॥ kiñchâyaṃ śabdaḥ kriyâm dravyam châbhidadhat kim êkayaiva śaktyâbhidattê śaktyantarêṇa vâ । êkayaiva chêt । kim kriyâbhidhâna śaktyâ dravyam abhidhattê dravyâbhidhâna śaktyâ kriyâm vâ । ubhayathâpy anyatara êva sishyêta। na dvayam iti ॥ śakty-antarêṇa chêt । siddhaś śakti-bhêdaḥ । dharma-bhêdê dharmibhêdasyâvasyakatvât ॥ atha yathâ pradîpas taila-śôshaṇa gṛiha-prakâśanâdi vichitra-kâryâṇi vichitra-śaktyâ yugapat kurvann-api svayam êkô'nubhûyatê । tathâ prakṛitê'pîti chên na । tasyâpi vichitra-śakty-âtmakasya vichitra-kârya-kâraṇô nânâtvâsyêvêshṭatvât । dharmê'dharmê'nya êvârtha iti vachanât । dharmi-rûpêṇaika êvêti chêt। ahô mugdha-vilasitaṃ bâlasya । sad-rûpêṇa sakalârthânâm êkatvam ichchha-

tâm kim dîpa mâtrê saṅkôchaḥ ı sat-sâmânyât tu sarvaikyam iti vachanât ı na hi saṅgrahê vipratipadyâmahê ı kintu vyavahâra êva vichâraḥ pravṛitta iti ‖ atô dravyâbhidhâyibhyaḥ kriyâbhidhâyinaḥ kathañchid bhinnâ êva ı ata êva têshâm gaṇê pâṭhaḥ ı anyathâ tathâ pâṭhô vyarthas syât ı ata êva cha bhûvâdayô dhâtava ity atra bhû ity êvam-âdayaḥ kriyâ-vâchinô gaṇa-pari-paṭhitâ dhâtava iti *Kâs'ikâyâm* iti ‖ astu vâ paurastyaḥ pakshaḥ ı sa cha kṛit-pratyayê'tiprasaṅgaḥ ı tasyôkta-lakshaṇa-kriyâ-vachanatvâbhâvât ı sâdhyâvastô vyâpârô hi kriyêty uktam ı siddhâvasthasya tu dravyavad bhâvatayâ tad-vâchinâm kriyârthatvâbhâvâd iti ‖

Sûtram 13.—Dur antya-vyañjanâdiḥ.

Vṛittiḥ.—S'abda-rûpêshv antya-vyañjanâdy avayavô du-saṃjñô bhavati ‖

Prayôgaḥ.—Du-pradeśâḥ dôḥ kal-anêkatva[188]ity êvam âdayaḥ ‖

[*Du* denotes the final consonant of a word.]

Vyâkhyâ.—Nâma-dhâtu-viśêsha-nirapêksha-śabda-mâtrâvasthâyi-vyañjana-madhyê yad antya-vyañjanaṃ tat-prabhṛitêr avayavasyaiva-saṃjñitvam ity âha *s'abda rûpêshv* iti ‖ yady api dv-antya-vyañjanâdîti napuṃsaka-nîrdêśô laghuḥ ı tathâpy uttaratra dôr iti sarvatra pul-liṅgênaiva nirdêkshyatê ı tad-anurôdhâd atrâpi puṃ nirdêśa iti ‖ na chaitad-anurôdhât tatrâpi nab nîrdêshṭavyam iti vâchyam ı sarvatra du na iti nab-nirdêśâd atraikatraiva puṃ nirdêśo laghur iti ‖

Sûtram 14.—Pañchamyâḥ pratyayaḥ paraḥ.

Vṛittiḥ.—Iha śâstrê pañchamî-nirdishṭâd yô vidhîyatê sa pratyaya-saṃjño bhavati ‖ sa cha tasmât parata êva bhavati ı ô-kâ-mêbhyaḥ puḥ[573] ‖

Prayôgaḥ.—*ôpu, kâpu, mêpu* ı aṭt svarât[328] ı *mellêrdeyam, perevaṇeyam* ‖ pañchamyâ it kim ‖ âgamâdêśayôr mâ bhût ‖ pratyaya-pradêśâḥ pratyaya[34] ity êvam âdayaḥ ‖

[*Pratyaya* denotes an affix after the fifth (ablative) case.]

Vyâkhyâ.—Atra pañchamyâ iti pada-svârasyât kañchid artham pratipâdayitu-kâmô na chêyam pratipâdana-rîtir lôkê sarvatra ı kintu śâstra êvêty âha *iha s'âstra* iti ı atra sûtrê *pañchamyâ* ity atra pañchamîti prakṛityâ pratyayaḥ pratyâyyatê ı sa cha prakṛity-avinâ-bhâvîti prakṛitir âkshipyatê ı asty atra yâ kâchit prakṛitir iti ı tayâ cha tad-avayavakas samudayaḥ ı tasya chêyam viśêshaṇatvênâśrîyatê ı tathâ cha yêna vidhir[28] iti nyâyêna tad-anta vijñânam bhavatîty êtat-sarvam manasi kṛitvâ paryavasi tam artham âha *pañchimî nirdishṭâd* iti ı iha śâstre vidhîyamânâs trayaḥ pratyayô vikâra-âgamaś chêti ‖ tatra kaḥ pratyaya ity anuyôgê pañchamî nirdishṭâd yô vidhîyatê sa pratyaya iti jñâtavya iti yâvat ı nanv atra pañchamî-nirdêśâd êva pratyayô nânyata iti niyamah ı uta pañchamî-nirdêśât prâtyaya êva nânya iti vâ ı nâdyah ı karmaṇy am [204] im siddhau[208]ged âpyê dêyâir[213]ity-âdi-sûtra-vihitânâm amâdînâm apratyayatva prasaṅgât ı nântyaḥ ı dîrghâd ṛito-rur adv-adêḥ[4] svarâd vaḥ pa-vargasyê[91]ty-âdau pratyaya-bhinnasya sthâninô'pi vachanâd iti chên na ı karmaṇî[443]ty-âdau sarvatra liṅgâd ity anuvṛityâ karmaṇi vartamânâl liṅgâd iti pañchamî-nirdêśâ vyabhichârât ı dîrghâd ity-âdau tu na hi dîrghât svarâd vâ kiñchid vidhîyatê ı kintu dîrghât svarâch-cha parasya ṛitaḥ pa-vargasyêti shashṭhyantasyaiva vidhîyata iti na kô'py atiprasaṅga iti ‖ atra sûtrê para ity ayam apêkshitô'rthaḥ ı kañchid avadhim apêkshya hi kaśchit parô-bhavati ı atra cha parô-bhavan pratyayô'py avadhim kañchid apêkshatê ı sa châvadhiḥ prakṛitir êva ı yatô'yam vidhîyatê sa tata êva parô-bhavati ı sannidhânâd anyasyâsambhavâd ity âha *sa cha tasmâd* iti ‖ nanv atra *parata êvêti* niyamanam ayuktam ı vyâvartyâprasaktêḥ ı itara nivṛityartham hi tad-grahaṇam ; na hy atra pûrvam madhyam vâ prasaktam asti ı yad vyâvartayad idam arthavat syât ı na cha yathâ svaira-chârî sânandam ânaṭan vatso mâtuḥ kadâchid agrê kadâchit pârsvê kadâchit pṛishṭhê cha pravartatê ı tathâ châyam iti chên na ı pañchamyâ iti tâvat pañchamî śrûyatê ı sâ cha

nâpâdâna lakshaṇâ । avadhi viślêshâbhâvât । kintu dig-yôga lakshaṇâ vâchyâ । sâ cha pûrvata ity apy arthavatî bhavati । ataḥ para êva na pûrva iti vyavach-chhêdâ-phalakatvâd arthavad iti ॥ pratyayam sânuśâsanam udâharati । *ô-kâ-mêbhyaḥ pur*[573]*iti* । ô snêhê, kâ rakshaṇê, mê tiryag-grâsê iti dhâtuḥ । têbhyaḥ pañchamî-nirdêśâd vidhîyamânaḥ puḥ-pratyaya iti pratyêyamâna iti ॥ udâharaṇântaram âha *atṭ. svarâd*[328] iti । śvarâd iti bahuvrîhêr ity asya viśêshaṇam atô yêna vidhir [28] iti nyâyêna tad-anta vidhir bhavati । pûrvatra tu svarûpa grahaṇân-nântya vidhir iti mantavyam ॥ pada-prayôjanam prichchhati *pañchamyâ iti kim* iti ॥ prayôjanam âha *âgamâdês'ayôr mâ bhûd* iti । parânupamardanêna vidhîyamâna âgamaḥ । tad upamardanêna tv âdêśa iti vibhâgaḥ । tâv ubhâv api shashṭhyantasyaiva vidhîyêta iti ॥

Sûtram 15.—Krid aj-âdiḥ.

Vrittiḥ.—Ach kartri-karmaṇôr[543] ity ârabhya yê pratyayâ vakshyantê tê krit-samjñâ bhavanti ॥

Prayôgaḥ.—*Mâlpam, nôlpam, kâṇke, pûṇke* ॥ aj-âdir iti kim ॥ *vâsisidam, bhâsisidam* । krit-pradeśâḥ kriti[52]ty êvam âdayaḥ ॥

[The *pratyayas* treated of after *ach kartri-karmaṇôh* (sûtra 543) are *krit.*]

Vyâkhyâ.—*Krid* iti samjñâ । *aj-âdir* iti । ach-âdir yasya sô'j-âdir iti samjñi nirdêśaḥ । pratyaya iti vartatê । aj-âdiḥ pratyaya iti ॥ yady api pûrvâvadhir uktaḥ charamâvadhis tu viśishya nôkta ity âśâstra-parisamâpti-vakshyamâṇâs sarvê'pi pratyayâḥ kritsamjñâ êvêty âha *ach kartr*[543]ity âdi। *mâlpam nôlpam* iti । *mâḍu* karaṇê, *nôḍu* darśanê iti cha dhâtuḥ । tâbhyâm ach kartri-karmaṇôr[543] iti kartary ach । ach îti[447] bhâvi-kâlê va-pratyayaḥ । pratyaya[84] iti ḍôr ḷakârâdêśaḥ । âdishṭâd ra-ḷa[514] iti. va-pratyayasya pâdêśaḥ । arthaval-liṅgam[8] iti liṅga-samjñâ । tatô mukta[227] iti prathamâ vibhaktir iti । tathâ *kâṇke, pûṇke* iti । *kâṇ* darśanê, *pûṇ* śapathê iti cha dhâtuḥ । tâbhyâm cha na-la-ra-ṇa ṛubhya [557]iti bhâvê ket pratyaya iti ॥

Sûtram 16.—M-am-im-ged-attaṇim-ad-oḷ sup.

Vrittiḥ.—M, am, im, get, attaṇim, ad, oḷ êtê pratyayâḥ sup-samjñâ bhavanti ॥ sup-pradêśâḥ liṅgât sub[203] ity êvam âdayaḥ ॥

[*M, am, im, ge, a'taṇim, ad, oḷ* (the case endings) are *sup.*]

Vyâkhyâ.—Mâdînâm saptânâm samjñinâm vyâsas samâsô vâ nirdêśaḥ ॥ nanu kim artham pârthakyêna grahaṇam । mâdis sub ity êva vaktavyam lâghavât । na chaivam tê kiyanta iti svarûpêyattânavabôdhâd atiprasaṅgaḥ. śaṅkyaḥ । gaṇa-pâṭhâd êva tad-avabôdhanât । mâdi-gaṇa-paṭhitâḥ pratyayâs sup-samjñâ bhavantîti । gaṇa-pâṭhas tu lêkhanîyaḥ । yathâ châdvâdi prabhritayô gaṇâḥ । na hi tatrâtiprasaṅga-dôshô'stîti chên na । lôka-prasiddha-prathamâdi vyavahârârtham ânupûrvî pradarśanîyêti svarûpa-nirdêśaḥ । yatô mâdînâm saptânâm yathâ kramam prathamâ-dvitîyêty-âdi vyavahârô'pêkshitaḥ । sa chânupûrvî-niyata iti । gaṇa-pâṭhê tv iyattâ-mâtra parichchhêdê'pi nânupûrvyâ ittham-bhâvas sidhyati । aitarathyê'py anishṭâbhâvât । na hy adhvâdi-prabhritishu śabdânâm ânupûrvî-prayuktam kinchit prayôjanam asti । yathâ *pûrvâchârya* paṭhita-tyadâdi-prabhritishv iti । pûrvâchâryavad ânupûrvy anaitarathyê'pi. yatnaḥ kriyatâm iti ॥ tathâ prayâsânubhavât svarûpa-nirdêśa-mâtra-karaṇasyâtyantam lâghavât । na cha têshâm ivâsmâkam bhûyas tat-kritam prayôjanam astîti ॥ getas takârô dô *dakâraś* cha getaḥ ka âdêr[274]yôgêd[225]ity-âdi viśeshaṇârthaḥ । sub iti samjñâ-nirdêśa iti । samjñâ-prayôjanam âha *suppradês'â* iti ॥

Sûtram 17.—Am-ar-ay-ir-en-evu tiṅ.

Vrittiḥ.—Am, ar, ay, ir, en, evu êtê pratyayâs tiṅ-samjñâ bhavanti ॥ *tiṅ*-pradêśâḥ am-akrit tiṅ êty[293] êvam âdayaḥ ॥

[*Am, ar, ay, ir, en, evu* (the personal endings of verbs) are *tiṅ.*]

Vyâkhyâ.—Am-âdînâm shaṇṇâm dvandvaikatvêna samjñi-nirdêśaḥ। atrâpi prathama-madhyamôttama-purusha-bhêdêna tridhâ vibhaktânâm pratyêkam êkânêkatva-bhêdêna shaṭtvam âpannânâm yathâ kramam am-âdînâm ânupûrvî pradarśana-param prithaṅ-nirdêśa-karaṇam ‖ yady apy atra śâstrê prathama-purushâdi-samjñâ na kritâ। tad-anuvâda-pûrvakam vidhânâbhâvât। anya yushmad asmad êkânêkatvânuvâdênaiva kârya-karaṇât। tathâpi lôka-siddha-prathama-purushâdi vyavahârô nâtikramyatê। ânupûrvî tv âvaśyakî। anyathâ anyâdi kramô'pi vaiyatyastyam âpadyêtêti *tiṅ* iti samjñâ ‖ yady apy atra sub iti tiṇ iti vâ na pratyâhârô'sti। samjñâ tu kâlpanikî prayôjanârthâ। sâ cha yathâ kathañchid api kalpayitum śakyâ। dôshâbhâvât। tathâpi prasiddha-vyavahârânurôdhêna sup tiṅ ity êva samjñâ kritâ। yathâ krit-samjñêti। nâtra prâchâm api pratyâhârâśrayaṇam iti। êshâm pûrvêshâm cha vibhakti vyapadêśas tu svabhâva-siddhaḥ। vibhajyantê kartri-karmâdayô'rthâ âbhir iti vibhaktaya iti vyutpattêḥ। na chaivam krit-pratyayânâm api tat-prasaṅgaḥ। têshâm api tad-vibhâjakatvâd iti vâchyam। na hi vayam idam vibhakti-lakshaṇam brûmaḥ। yênâtivyâptir dôshas syât। kintv-arthânugatâ vyutpattir darśitêti। na hi gachchhatîti gaur ity uktê śayânâyâm gavy avyâptir gachchati purushê'tivyâptir vâ vaktum śakyâ। vyutpatti-pradarśana-mâtra-paratvât। sâ tu vyutpâditârtha-sambhâvanâ-mâtrata êva kritârthêti ‖

Sûtram 18.—Sup-tiṅ-antam padam.

Vrittiḥ.—Sup tiṅ anyatara pratyayântam śabda-rûpam pada-samjñam bhavati ‖

Prayôgaḥ—*Jinam, jinanam, jinanim, jinaṅge, jinanattanim, jinana, jinanol*। *kaṇḍar, kaṇḍay, kaṇḍir, kaṇḍen, kaṇḍevu*। anta-grahaṇam anyatra samjñâ-vidhau tad-anta vidhir na bhavatîti jñâpanârtham। tênêha na bhavati। am-ar-ay-ir-en-evu tiṅ[17] ‖ pada-pradêśâḥ ka-ta-pas tritîya uttara-padâdêr [89] ity êvam âdayaḥ ‖

[A word with *sup* or *tiṅ* affixes is *pada*.]

Vyâkhyâ.—Vidhi-paribhâshâdy-anâtmakam idam samjñâ-samjñi-sampratyâyana-param samjñâsûtram lakshaṇa-vâkyâtmakam। samjñâ-samjñi-pratyâyanasyaiva lakshya-lakshaṇa-pratyâyana-rûpatvât। yathâ sâsnâdimatî gaur ity anêna sâsnâdimatô gaur iti samjñâ। sâsnâdimatvam gôr lakshaṇam chêti pratyâyyatê। tathâ sup-tiṅ-antam padam ity anênâpi। na kêvalam samjñâ-samjñi-bhâvaḥ। kintu lakshya-lakshaṇa-bhâvô'pi pratyâyitavyaḥ। sup-tiṅ-antatvam padasya lakshaṇam iti। tatra lakshyabhûtam padam dvêdhâ। nâma-padam âkhyâta-padam chêti। sup-pratyayântam krit-taddhita-samâsa-nâma-bhêda-chatur-vidha-prakritikam nâma-padam। tiṅ pratyayântam mûlôttara-prakriti-bhinna-dvi-vidha-dhâtu-prakritikam âkhyâta-padam। tad ubhaya-vidham api padatvâvachchhinnam padam atra lakshyam bhavati। tasya chêdam lakshaṇam sup-tiṅ-antam iti ‖ tad idam pratyêkâbhiprâyêṇa lakshaṇa-dvaya-param samuchchayâbhiprâyêṇaika-lakshaṇa-param vâ। nâdyaḥ। ubhayôr ubhayatrâvyâptêḥ। na hi subantam iti lakshaṇam âkhyâta-padam tiṅ-antam iti nâma-padam vâ vyâpnôtîti। nâpi dvitîyaḥ। lakshya-mâtrê'py asambhavât। na hi lôkê sup-tiṅ-pratyaya-dvayântam êkam padam asti। ataḥ katham idam lakshaṇam sushṭu bhavêd ity âśaṅkya yathâ lakshya mâtrânusyûtam ukta dôshân upaślishṭam bhavati tathânyataratva dharma-garbham lakshaṇârtham nishkrishy âha *sup-tiṅ-anyatarêty*-âdi ‖

Anyataratvam cha tad ubhayânyânyatvam ubhaya-sâdhâraṇam anusyûtam iti na kô'pi dôsha iti। subantam udâharati *Jinam* ity-âdi। Jina śabdâd yathâ yatham kârakê sambandhê cha prathamâdayô vibhaktayaḥ। *jina-m, jina-am, jina-im, jina-ge, jina-attanim, jina-a, jina-ol*, iti। atra chaturthîm vinâ dvitîyâdishu sarvatra nak svara[260] iti nag-âgamaḥ। chaturthyâm tu atô mag geddir [257] iti mag-âgamaḥ। naś cha bindur anyatrê[79]ti sarvatra makârasyânusvârâdêśaḥ। *jinam, jinanam, jinanim, jinaṅge, jinanattanim, jinana, jinanol* iti sidhyati ‖

Tathâ tiṅ-antam udâharati *kaṇḍam* ity-âdi । *kâṇ* darśanê iti dhâtuḥ । tatô dhâtôr êkânêkatvê *m-ar-ay-ir-en-evavô*'ṅya-yushmad-asmâsu kartarî[442] ti yathâ kramaṃ kartary am-âdayaḥ । *kâṇ-aṃ*, *kâṇ-ar*, *kâṇ-ay*, *kâṇ-ir*, *kâṇ-en*, *kâṇ-evu*, iti । dapa-da-vaṃ tiṅi sad-bhûta-bhâvinî[446] ti sarvatrâtîta-kâlê *da* pratyayaḥ । uṇ-koḷ-kâṇô dô ḍa[505] iti dasya ḍâdêśaḥ । kîḷ-êḷ-bîḷ-âḷ-kâṇa[478] iti hrasvaḥ । êvaṃ cha *kaṇḍaṃ*, *kaṇḍal*, *kaṇday*, *kaṇḍir*, *kaṇḍen*, *kaṇḍevu* iti sidhyati ॥

Nanv atrânta-grahaṇaṃ kim arthaṃ । tad-antarêṇâpi yêna vidhir[28] ity ata êva tad-anta-vijñânâd atô'tra sup-tiṅ-padaṃ ity êtâvad êva vaktavyaṃ nâdhikam ity âśaṅkyâh *ânta-grahaṇam* iti । ayam âśayaḥ । yady api yêṇa vidhir[28] i ty anêna tad-anta-vijñânaṃ bhavaty êva । tathâpi yathâ tad-anyatrâgama-pratyayâdi kârya-vidhau sarvatrôpayujyatê । na tathâ saṃjñâ-vidhâv api sarvatra । kintu pada-saṃjñâ-vidhi-mâtra êva nânyatra । yady anyatrâpi saṃjñâyâm ishyêta nâtrânta-grahaṇaṃ kriyêta । kritaṃ cha tad ata idaṃ jñâyatê । anyatra saṃjñâyâṃ tad-anta-vidhir na bhavatîti । tad-abhavana prayôjanam âha *têṇêti* । *iha am-ar-ay-ir-en-evu* tiṅ[17] ity atra । yady atrânta-vidhis syât । am-âdi pratyayântam êva tiṅ syân-na tv am-âdi pratyayaḥ । êvaṃ krid-ajâdiḥ[15], arthaval-liṅgam[8] ity-âdau sarvatra drashṭavyaṃ ॥

Sûtraṃ 19.—Vudum-âdy avyayaṃ.

Vrittiḥ.—Antam iti vartatê । vudum-âdi gaṇa-paṭhita-pratyayântaṃ śabda-rûpam avyaya-saṃjñaṃ bhavati ॥

Prayôgaḥ.—*Barppuduṃ*, *tarppuduṃ*, *barppinaṃ*, *tarppinaṃ*, *bandu*, *tandu* ॥ *vudum*, *e*, *vannaṃ*, *vannegaṃ*, *vinaṃ*, *vinegaṃ*, *ute*, *utte*, *utuṃ*, *uttuṃ*, *doḍe*, *voḍe*, *ade*, *adu*, *at*, *ât*, *al*, *it*, *du*, *evaraṃ*, *evaregaṃ*, *vôl*, *vol*, *bôl*, *met*, *tuṭu*, *te*, *tu* । iti vudum-âdiḥ । avyaya-pradêśâḥ ślub avyayasyê[247] ty êvam âdayaḥ ॥

[The terminations *vuduṃ* and those classed with it (for which see above) are *avyaya* (indeclinables).]

Vyâkhyâ.—Vudum âdir yasya tad vudum-âdi śabda-rûpaṃ । anêna saṃjñî nirdishṭaḥ । avyayam iti saṃjñâ । anvartha-saṃjñâ-vijñânârtham iyam mahatî kṛtâ । na vyêti na chalati sarva-liṅga-saṅkhyâ vibhaktishu svarûpân-na chyavata ity avyayam iti । tad uktaṃ ।

sadriśaṃ trishu liṅgêshu sarvâsu cha vibhaktishu ।
vachanêshu cha sarvêshu yan-na vyêti tad avyayaṃ ॥

iti । yadyapy atra vudum-âdayaḥ pratyayâḥ kêvalaṃ prayôgânarhâḥ । prakrity-avinâ-bhâvinaḥ prakrity-âkshêpakâḥ prakrity-uttarata êva prayôga-niyatâ ity êvaṃ paryâlôchanayâ yêna vidhis tad-antasyê[28] ty êvaṃ niyamêna vâ vudum-âdity anêna vudum-âdi pratyayântam ity arthô labhyata êva । tathâpy anantara pûrva-sûtrê anta-grahaṇam antarêṇâpy anta-vijñânê'py anta-grahaṇâdhikyât tad-anta-vidhir anyatra saṃjñâyâṃ nêty uktam atô'trântarâ yatnam anta vijñânaṃ nêty anta-padânuvrittiṃ chintayann âha *antam iti vartata* iti ॥

Gaṇaṃ likhati vudum ity-âdi । vudum, *naḍevuduṃ*, *nuḍivuduṃ* । e, *naḍeye*, *nuḍiye* । vannam *naḍevannaṃ*, *nuḍivannaṃ* । vannegam, *naḍevannegaṃ*, *nuḍivannegaṃ* । vinam, *naḍevinaṃ*, *nuḍivinaṃ* । vinegam, *naḍevinegaṃ*, *nuḍivinegaṃ* । vudum e vannaṃ vannegaṃ vinaṃ vinegam[588] iti । ute, *naḍeyute*, *nuḍiyute* । utte, *naḍeyutte*, *nuḍiyutte* । utuṃ, *naḍeyutuṃ*, *nuḍiyutuṃ* । uttuṃ, *naḍeyuttuṃ*, *nuḍiyuttuṃ* । uted-utted-utum-uttuṃ satyachô vê[544]ti । doḍe, *naḍedoḍe*, *nuḍidoḍe* । bhûtê doḍed vêti[589] । voḍe, *naḍevoḍe*, *nuḍivoḍe* । voḍet sadbhâvinî[590]ti । ade, *naḍeyade*, *nuḍiyade* । adet-pratishêdha[582] iti । adu, *âgadu* । at *âga* । ât, *âgâ* । adv-ad-âgôr anarhârtha [584] iti । atra ad iti sânubandha pâṭhât niranubandhasya sâl-bâ-nôn-mîbhyô-hu-pi-hâ[576]iti vihitasyâpratyayasya na grahaṇaṃ । sâla śabdasyânavyayatvât । al, *nôḍal*, *nuḍiyal*, *nôḍaloḍaṃ*, *nuḍiyaloḍaṃ*, *nôḍaloḍane*, *nuḍiyaloḍane* । al arhârtha[585] iti । atra vudum-âdînâṃ pratyayatvâd ach-châl-cha dvâv api pratyayâv êva grâhyau । na tu tasminn-ad-alav[526] iti vihitau tiṅ-âdêśau । *nôḍa bêḍaṃ*, *nôḍal bêḍaṃ*, *nuḍiya bêḍaṃ*, *nuḍiyal bêḍaṃ* ity-âdishu *nôḍa*, *nôḍal*, *nuḍiya*, *nuḍiyal* ity-âdînâṃ-

anavyayatvât I tiṅ-antânâm anavyayatva-prasiddhêḥ | *bêḍam*, *bêḍa* ity anayôs tv aṇam-âditvâd avyayatvam || it, *nôḍi*, *bêḍi* I iḍ-utô laghvâdi dvi-svarâd[581] iti | id iti sânubandhasyaiva pâṭhâd iruṇaḥ karmaṇî[546]ti niranubandha i-pratyayô na gṛihyatê | *kampuṇi banḍuṇî* ity-âdînâm anavyayatvât || du, *naḍedu*, *nuḍidu* | prâk-kâlê dus tulya kaitṛikâd [580] iti | ta êtê sarvê krit-pratyayâḥ | atra du ity avisêshaṇa-pâṭhât kâlê dur[438] iti taddhitô'pi gṛihyatê | *andu*, *indu* ity-âdînâm apy avyayatvât || itas taddhitâ êva paṭhyantê I *evaram*, *annevaram*, *innevaram*, *evaregam* | *annevaregam*, *innevaregam* | evaram evaregam kâlasyanaś chê[436] ti || vôl, *muniyavôl*, *giliyavôl* I vol, *muniyavol*, *giliyavol* | tasya tulyê vôl-volâv[428] iti || bôl, *Indrambôl*, *Chandrambôl* | vâtô bôl [429] iti || met, *ormme*, *irmme* | saṅkhyâyâ med vâra [423] iti I med ity avisêshê'pi taddhita madhyê pâṭhâd ayam taddhita êva gṛihyatê | bal-nal-kûrbhyô med[571] iti kṛin na gṛihyatê | balme ity-âdînâm anavyayatvât | du pratyayas tûbhaya madhyê pâṭhâd ubhayâtmakô gṛihîta iti nâtiprasaṅgaḥ || tuṭu, *antuṭu*, *intuṭu* | te, *ante*, *inte* | tu, *antu*, *intu* I prakârê tuṭu-te tavaḥ[437] iti | yady api sânubandha-grahaṇê niranubandhasyâgrahaṇam | niranubandha-grahaṇê tu sânubandhasyâpi grahaṇam anishiddham | vyâpya-vyâpaka-bhâva-siddhatvât | tathâ châtra te iti niranubandhasya pâṭhât sânubandhas ted anêka svarâd[559] iti krit pratyayô'pi saṅgṛihîtum śakyata iti | *negaḷte*, *pogaḷte* ity-âdînâm apy avyayatvam śakya śaṅkam | tathâpi taddhita-madhyê pâṭhâd ayam taddhita êvêti kṛin na gṛihyata êva | *negaḷte*, *pogaḷte* ity-âdikam anavyayam êvêti ||

Sûtram 20.—Aṇam-âdayaḥ.

Vṛittiḥ.—Aṇam âdi gaṇa-paṭhitâś śabdâ avyaya-saṃjñâ bhavanti I

Prayôgaḥ.—*Aṇam*, *âṇam*, *âvagam*, *nîḍum*, *karam*, *âḍam*, *kennam*, *pînam*, *ellam*, *allam illam*, *chechcharam*, *bechcharam*, *nirnneram*, *sôḍam*, *bâḍam*, *êgam*, *varam*, *valam*, *vallam*, *veṛam*, *baḷikam*, *baḷikkam*, *baḷiyam*, *bêḍam*, *gaḍam*, *gaḷam*, *belpaḷam*, *belpaḍam*, *usikam*, *oḍam*, *nikkuvam*, *têṇam*, *têṇatêṇam*, *âṇum*, *poḷtaḍam*, *savaḷtaḍam*, *hum*, *am*, *um*, *piṛidum*, *mun*, *in*, *piṛidu*, *nîḍu*, *nirnnera*, *bêḍa*, *oḍane*, *nâḷe*, *nâḷidu*, *matte*, *mattina*, *bêṛe*, *ên*, *êguven*, *êven*, *mên*, *dal*, *bhônkal*, *ante*, *antire*, *antevol*, *antirevol*, *antevôl*, *antirevôl*, *vrit*, *gaḍa*, *gaḷa*, *altu*, *alla*, *illa*, *illade*, *allade*, *âgaḍa*, *îgaḍa*, *poḷtaḍa*, *taḍabaḍa*, *akkaṭa*, *akaṭa*, *ahaha*, *baḷike*, *baḷikke*, *bhônkane*, *chakkane*, *bhôrane*, *paykane*, *baykane*, *pauvane*, *pauvage*, *neṭṭane*, *neṭṭage*, *toṭṭane*, *toṭṭage*, *âykane*, *âykage*, *tiṛṛane*, *tiṛṛage*, *giṛṛane*, *giṛṛage*, *summane*, *summage*, *bimmane*, *bimmage*, *mellane*, *mellage*, *kammane*, *kammage*, *taṇṇane*, *taṇṇage*, *nuṇṇane*, *nuṇṇage*, ity aṇam-âdir âkriti gaṇaḥ ||

[*Aṇam* and words classed with it are *avyaya* (indeclinables).]

Vyâkhyâ.—Aṇam âdir yêshâm tê aṇam-âdayaḥ śabda-viśêshâ gaṇa-paṭhitâs saṃjñinaḥ | avyayam iti vartatê | tach-cha liṅga-vachana-vipariṇâmêna sambadhyata ity âha *avyaya-saṃjñâ* iti ||

Gaṇam likhati aṇam ity-âdi | aṇam, âṇam api śiraskêshad arthâv êtau | *guṇam aṇam illa*, *kâryam âṇam illa* | guṇa lêśo'pi nâsti, kârya lêśô'pi nâstîty arthaḥ | âvagam ajasrârthaḥ | *A'di-dêvan îg âvagam emma bêlpa varamam* | nîḍum, karam, âḍam, kennam, pînam, adhikârthâ êtê | *nîḍum nôḍidam*, *karam bhâvisidam*, *âḍam ôdidam*, *kennam mannisidam*, *pînam jânisidam* I ellam, uktârthas sarvârthaś cha | *ellam meṛedam*, *ripugaḷan ellam tave geldam* | allam, illam, paryudâsa prasajya pratishêdhârthâv êtau | *nîtiy-allam*, *guṇam illam* | chechcharam, bechcharam, vyaktârthâv êtau | *chechcharam nuḍidam*, *bechcharam oppidam* | nirnneram, nirnimittârthaḥ | *nirnneram kondam* | sôḍambâḍam, uktârthô bahulârthaś cha *sôḍambâḍam muḷidam*, *sôḍambâḍam tanu nîld ôḍitu* | êgam, varam, valam, vallam, veṛam, sphuṭârthâ êtê | *êgam nuḍidam*, *varam nuḍidam*, *Jinanâtha nîne pêḷdante valam*, *vallam tôrkkum tatvam id-ellam Jina ninage*, *veṛamâr ballar tatvada teṛanam nîn allad uḷiye* | baḷikam, baḷikkam, baḷiyam, paśchâd-arthâ êtê I *baḷikam bandam*, *baḷikkam kanḍam*, *baḷiyam pôdam* | bêḍam nivâraṇârthaḥ | *bayyal bêḍam* | gaḍam

galaṃ, kilârthâv êtau | *bandaṃ gaḍaṃ Phalguṇaṃ, Aṅgajaṃ galam aṅgam tanag âṇam illa galaṃ* | bêlpaḷam, bêlpaḍam, bhaya-chakitârthau | *belpaḷaṃ bôdaṃ, belpaḍaṃ nuḍidaṃ* | usikam maunârthaḥ | *usikam irddaṃ* | mauny-arthê tv anavyayam êtat | *usikanoḷ êke mâtu* | oḍam, nikkuvam, niśchayârthau | *oḍaṃ nuḍidaṃ, nikkuvaṃ pêḷdaṃ* | tênam, tênatênam, adṛiḍhârthâv êtau | *tênaṃ nuḍidaṃ, tênatênam âḍuḍu kajjaṃ* | ânum, dig-dêśa-kâla-saṅkhyâ-prakâra-pakshântarârthaḥ | diśi: *mûḍal ânuṃ, baḍagal ânuṃ* | dêśê: *alliyânum, illiyânuṃ* | kâlê: *andânum, indânuṃ* | saṅkhyâyâm: *ondânum, eraḍânum* | prakârê: *antânum, intânuṃ* | pôḷtaḍam, savaḷtaḍam, prabhâtârthau | *pôḷtaḍam êḷdu, savaḷtaḍam êḷdu* | hum, praśnârthaḥ | *hum mattam ên âytu* | am, um, samuchchayârthâv êtau | *âtaṅgam âkegam, âtanum âkeyum* | piridum, bahulârthaḥ | *piridum bhâvisi nôḍi* | sarvê'py êtê mântâḥ | mun, purârthaḥ | *mun Bisvajôdbhavaṃ paḍedaṃ* | in, paśchâd-arthaḥ | *inn êk âtana chinte* | nântâv êtau | piriḍu, nîḍu, âdhikyârthau | *pirid uṇḍaṃ, nîḍu nilde geydaṃ* | nirnnera, nirnimittârthaḥ | *nirnnera pôdaṃ* | bêḍa nivâraṇârthaḥ | *poyyal bêḍa* | oḍane, sahârthaḥ | *tandey oḍane* | nâḷe, nâḍidu, dvâv êtau śvaḥ paraśvô'rthau | *nâḷeyo nâḍiḍo Kâlana dhâḷi* | matte, punar arthaḥ | *matt êke saitirppaṃ* | mattina, itarârthaḥ | *mattina suttina mâtan âḍuvai* | bêṛe, pṛithag-arthaḥ | *bêṛe pôḍa polanaṃ* | ên, kim-arthaḥ | *ên kâraṇaṃ bande* | êguven, êven, kiṃ karavâṇîty arthau | *êguven idakk idaṃ, sale nîguven inn êven endu khaḷa samsṛitiyaṃ* | mêṇ, vikalpârthaḥ | *Indraṃ mêṇ, Chandram mê.* | dal, niśchayârthaḥ | *âtane dal ivâm* | bhôṅkal, avyavadhânârthaḥ | *S'rî nârî pali-dîksheyaṃ koḷal-oḍam bhôṅkal manaḥ-paryaya-jñânaṃ puṭṭuḍudu* | ante, antire, antevol, antirevol, antevôl, antirevôl, upamânâr hâ êtê | *borppante band attibhaṃ, kariyantire bhadra-lakshaṇaṃ, gajadantevol adhika-dâni, Antakanantirevol ugraṃ, Ravi-sutanantevôl adhika-dâni, Raviyantirevôl adhika-pratâpi* | vṛit-karaṇam gadâdêr aṇam-âdy antar-gaṇatva sûchanârtham | prayôjanaṃ cha vaibhâshika-prakṛiti bhâva-lakshaṇaṃ | vakshyati gaḍâdir[49] iti | gaḍa. gaḷa, kilârthâv êtau | *Aṅgajaṃ gaḍa, Aṅgajaṃ, gaḷa* | altu, alla, illa, pratishêdhârthâḥ | *tân altu, nîn allâ, ân illa* | illade, allade, vinârthâv êtau | *akkaram illade takkar akkumê, Jinan allade Dêvar oḷarê* | âgaḍa, îgaḍa, poḷtaḍa, kramatas tadêdânîm prâtar-arthâḥ | *âgaḍa bandam, îgaḍa kaṇḍam, poḷtaḍa pôpaṃ* | taḍabaḍa, vâk-kuṇṭhanârthaḥ | *taḍabaḍa nuḍidaṃ* | akkaṭa, akaṭa, khêdârthau | *akkaṭa khaḷanaṃ Javan êk ikkanô tuttâgi, akaṭa khaḷaṃ chirâyu* | ahaha, uktârtha âścharyârthaś cha | *ahaha kâla-dôsham id alte, ahaha gagânaman nîḷdu nindaṃ munîndraṃ* | baḷike, baḷikke paśchâd-arthau | *jananî-stanyaman uṇbe nâṃ baḷike, nîṃ baḷikke yavvanaṃ molevudum ârumam bageyade* | bhôṅkane, chakkane, bhôrane, paykane, baykane, śîghrârthâ êtê | *bhôṅkane pôdaṃ, chakkane bandaṃ, bhôrane sârddaṃ, paykanê rathaṃ paridattu, baykane bandûd aikil* | pañchaitê nôpadhâḥ | ita upari gôpadhâś cha | pauvane, pauvage, bhay âkasmikârthau | *pauvan erdde pâṛitu* | neṭṭane, neṭṭage, toṭṭane, toṭṭage, âykane, âykage nirbharârthâḥ | *neṭṭane bandaṃ, toṭṭane kaṇḍam, âykan appidaṃ* | tiṛṛane, tiṛṛage, giṛṛane, giṛṛage, paribhramaṇârthâḥ | *tiṛṛane pariduḍu pârumbale, giṛṛane rangadoḷ bhramariyam mereysidaṃ* | summane, summage, bimmane, bimmage, tûshṇîm-arthâḥ | *summane pôdaṃ, bimmane bandaṃ* | mellane, mellage, akshiprârthau | *tanna s'arâsanakke châchidaṃ mellage karaśâkheyaṃ* | kammane, kammage, ghrâṇa-tarpaṇârthau | *kammane banduḍu manda-mârutaṃ* | taṇṇane, taṇṇage, śîta sparśârthau | *taṇṇane tiḍitt elar* | nuṇṇane, nuṇṇage, mṛidu-sparśârthau | *nuṇṇane noṇedam* | ity aṇam-âdir âkṛiti-gaṇaḥ ||

bahu-vachanam âkṛititva sûchanârtham | têna taḷisal, prabhâta vâchî | taḷa maḷaṃ, nirṇaya-vâchî | issi, jigupsâ vâchî | aṇiyaram, agundale, nûḷaḍu, urvvinam, ârvvinam, ity âdhikya-vâchinaḥ | îvaṛu îshad bhûta-kâla-vâchî | moneyîḍu, bhûta-kâla-vâchî | âgaḷiṅge, îgaḷiṅge, âgaḍiṅge, îgaḍinge, âgaḷina îgaḷina, âgaḍina, îgaḍina, âgaḷum, îgaḷum, âgaḍum, îgaḍum, îvaṛiṅge, îvaṛina, moneyîḍiṅge, moneyîḍina, ninnina, monnina, nâḷina, nâḍidina ity-âdayas subanta-pratirûpakâḥ kâla-viśêsha-vâchakâś cha | anyê'py, avyaya-viśêshâś cha yathâ lakshyam upasaṅgrâhyâḥ bhôṅkane, bhôrane ity âdayaḥ kriyânukaraṇa-śabdâḥ | atra vishaya-vyâpty-artham katichid udâhṛitâḥ | na hy anukaraṇa-śabdânâm iyattâsti | têna cha | *daṇṇane daṇidaṃ, taṇṇane taṇidaṃ, jhummam osarddu, siggane sigidu, biṛṛane bigi, daṛṛane têgi, suṛṛane suridu ghuḷumane muḷungi*, ity-âdayô nânâ-vidha-kriyânukaraṇa-śabdâ yathâ lakshyam anupasartavyâḥ ||

Sûtram 21.—Emâdayô nipâtâś cha.

Vṛittiḥ.—Emâdi gaṇa-paṭhitâś śabdâ avyaya-saṃjñâ nipâta-saṃjñâś cha bhavanti ||

Prayôgaḥ.—*Ema, nâle, eḍe, neṟe, mige, kaḍu, aḥ, âḥ, a, â, uḥ, ûḥ, u, û, e, ê, o, ô, hô, ahô, ôhô, hôhô, ayyo, ayyô, ele, elê, elame, elamê, are, arame, arevuḷi, alte, altê, chiḥ, chîḥ, ninne, monne, gaḍâ, gaḷâ, akkaṭâ*, iti emâdir âkṛiti-gaṇaḥ | nipâta-pradêśâḥ nipâtâ[44] ity êvam âdayaḥ ||

[*Ema* and words classed with it (for which see above) are both *avyaya* (indeclinables) and *nipâta* (particles).]

Vyâkhyâ.—Avyayam iti vartatê | tach-châtra chakârêṇa samuchchîyatê | anyathâ emâdînâṃ nipâta-saṃjñaiva syân na tv avyaya-saṃjñâ | tathâ cha êtêbhyaḥ parasya supaḥ slub na syât | atô'trôbhê api saṃjñê aṅgîkâryê ity âha *emâdayaḥ* ity-âdi | nipâta-saṃjñâ prayôjanaṃ prakṛitibhâvâd iti vakshyatê *nipâta* ity-âdi || *ema*, abhyupagamârthaḥ | *nâḍe*, bâhulyârthaḥ | *eḍe*, avakâśârthaḥ | *neṟe, mige, kaḍu*, âdhikyârthâḥ | *aḥ, âḥ*, khêda-vismaya-viḍambanêshu | *a, â*, kilârthau | atrâdyô'vadhâraṇârthaś cha | *uḥ, ûḥ*, vyathârthau | *u, û*, asahyârthau | *e, ê*, vis'aṅkâvadhâraṇânumatishu | *hô, ahô, ôhô, hôhô*, vêdanânivâraṇayôḥ | *ayyo, ayyô*, khêda-viḍambanayôḥ | *ele, elê, elame, elamê*, smaraṇa-vichârâ mantraṇêshu | *are*, bhâgârthaḥ | *arame, aravuḷi*, pralêśaviśêshârthau | *alte, altê*, praśna-prativâkya-pratishêdhârthau | *chiḥ, chîḥ*, kutsanârthau | *ninne*, pûrvêdyuḥ | *monne*, prapûrvêdyuḥ | *gaḍâ, gaḷâ*, kilârthau | *akkaṭâ*, khêdârthaḥ | yady apy emâdayô 'ṇam-âdayaś chânêkârthâḥ | avyayânâṃ anêkârthatva svâbhâvyât | tathâpi nidarśanârtham êkaikô'rthô darśitaḥ | artha viśêshas tu yathâ lakshyam avagantavyaḥ | udâharishyantê chaitê prakṛitibhâva nirûpaṇa prastâva iti nâtrôdâhṛitâḥ ||

Sûtram 22.—Shashṭhyâ sthânê 'ntyasya.

Vṛittiḥ.—Sthânê-yôgâyâ shashṭhî tan-nirdishṭasya yad vidhîyatê tad antyasya bhavatîti vêditavyaṃ |

Prayôgaḥ.—Sakhyur adâyau[128] | sakhaṃ, sakhâyaṃ || ûshmâdînâṃ[120] ûshme ûshmaṃ | sthâna iti kiṃ | yatrâvayavâvayavibhâva-saṃbandhê shashṭhî tatra mâ bhût ||

[Change predicated of the sixth (genitive) case affix refers to its termination.]

Vyâkhyâ.—Shashṭhyantârthash shashṭhî | shashṭhyâ ity anêna shashṭhîti pratyayaṃ vinâ bhâvi-prakṛitêr yêna vidhir[28] iti nyâyêna tad-antasyêti lâbhê tatô'py upachâra-vṛityâ tad-artha-lâbhô bhavatîti shashṭhyantârthasyêti labhyatê | tatraiva kârya-sambhavâd iti | nanu kim artham atra shashṭhyâ iti shashṭhyantatayâ garishṭhô nirdêśaḥ | shashṭhî sthânê'ntyasyêty êvôchyêta | iha śâstrê shashṭhî sthânê yô vidhîyatê sa tasyântyasya bhavatîti paryâptêḥ | na vaktavyaṃ vâ shashṭhîty api | sthânê'ntyasyêty êtâvatâpi châritârthyât | iha yasya kasyâpi sthânê yô vidhîyatê sa tasyântyasya bhavatîti | mâstu vâ sthâna ity api | antyasyêti tâvân êvâlaṃ | iha śâstrê yad vidhîyatê tad antyasya bhavatîti vêditavyam iti | na châgama pratyayayôr api tathâ prasaṅgas śakya-śaṅkaḥ | kidantyaḥ [25], pañchamyâḥ pratyayaḥ paraḥ[14], ity âpavâdikânuśâsana-balênâtiprasaṅgânavakâśâd iti chên na | prathama-pakshê shashṭhyâ ity anuchyamânê shashṭhî sthâna iti vyastaṃ samastaṃ vêti sandêhas syât | astv anyatarat kô dôsha iti chên na | ubhayathâpy asâdhutvât tathâ hi | na tâvad vyâsaś śrêyân | atra tu sthânê vihitâ yâ kâpi shashṭhî sâ sarvâpy antyasya bhavatîti arthas syât | na hy atra kasya-chit sthânê kâchit shashṭhî vidhîyatê | kâ vâtrântasya bhavêd iti | nâpi samâsas sâdhuḥ | shashṭhî sthânê vidhânâbhâvât | nâtra kinchit shashṭhî sthânê vidhîyatê | na cha shashṭhyâs sthâna iti samâsê viśêshô'sti | vigraha-samâsayôr aikârthya-niyamât | na hi râjñaḥ purusha ity atô râja-purusha ity atra viśêshô'stîti vâchyaṃ |

nâtra sthâna ity êtat shashṭhyâ ity anêna sambadhyatê । yêna shashṭhyâ shashṭhî vigraha-pradarśana-parâ syâṭ । kintv antyasyêty anênaiva shashṭhyantârthasya vidhîyamânô vidhir antyasya varṇasya sthânê bhavatîti । nâpi vigraha samâsayôr aikârthya niyamô'pi । râjñaḥ purushô, râjñôḥ purushô, râjñâṃ purushô vêti vigrahê saṅkhyâ viśêsha pratibhâsât । râja-purusha ity atra tv abhinnaikatva-vyatirêkêṇa viśêshâ pratibhâsâd iti । atash shashṭhyâ iti bhinnatayaiva nirdêshṭavyaṃ । uttarârthaś cha tathâ nirdêśaḥ । sit sarvasya[23], tiṅ advâdêr[24] ity uttaratrâpi shashṭhyâ iti bhavitavyam iti ॥ nâpi sthânê-'ntyasyêti dvitîyaḥ pakshô yuktaḥ । kasya sthânê kiṃ vântyasya bhavatîti sâkâṅkshayâ vâkyârthâ parisamâptêḥ । na cha sâmânyêna sthâna-mâtra-vihitô vidhir antyasya syâd iti vâchyaṃ । sthânaṃ prasaṅgaḥ prâptir ity êkârthaḥ । tathâ cha sthâna-mâtra-vihitas sarvô'pi antyasyêty uktê madhyê pûrvaṃ vâ ṇa kô'pi vidhir vidhêyas syât । vidhîyatê cha tathâ tatra tatra । gêtaḥ ka âdêḥ[274], amaḥ prâg-amaḥ[291] ity-âdinâ chaturthî prathamâvayavasya ka kâraḥ dvitîyâtaḥ pûrvam umaḥ prayôga niyamaś cha । *nelake, polake* iti । *âtanuman âkeyumam* iti cha । na châtrâdêḥ prâg iti cha viśêsha-vachanâd êvaṃ siddhiḥ । yatra tu sandigdhô vidhis tatrântyasyaivêti chên na । śa-shôr vâ saḥ[138], yô jaḥ[141], lô ḷaḥ[139], ity-âdibhiḥ *sasi*, *sañje*, *laḷita* ity-âdâv aniyamênâdau madhyê'vasânê sarvatra vâ yathêshṭaṃ vidhâna-darśanât । nâtra dêśa-viśêsha-niyâmakaṃ vachanam asti । prayôgasyaiva niyâmakatvâd iti ॥ nâpi mâstu vâ sthâna iti charamaḥ pakshaḥ । tatra kêvalam antyasyêty êtâvad êva uta shashṭhyâ ity apêkshatê vâ । prathama-pakshê vidhêya viśêshâvachanât sâmânyêna yaḥ kô'pi vidhîyamânas sarvô'py antyasyêti syât tatra chôkta êvâtiprasaṅgaḥ । dvitîya pakshê'pi sâmânyêna shashṭhyarthaḥ pratîyatê । na sa kô vêti viśishya-nirṇayaḥ । anêkadhâ khalu shashṭhî prayujyatê । dvitîyasya prathamô vargâṇâm[142] ity avyaya-sambandhê, ninô viśêshaṇasyê[248]ti viśêshaṇa-sambandhê tasya tulyê[428]ty artha nirdêśê bôdhâśanâvanatînâṃ vê[206] ti prayôga-niyamê chêti । sthâna-grahaṇê tu sthâna-lakshaṇaivâtra shashṭhî nânyêty arthântara-vyâvṛittir bhavatîti । tathâ cha sthânyâdêśa bhâva-sambandhê yâ shashṭhî tadantyasya vidhîyamânaṃ kâryam antyasya bhavatîty arthaḥ sidhyatîty êvaṃ sarvam âkalayya sûtrasya tâtparyârtham âha *sthânê yôgê*tyâdi । sthânê sthâny-âdêśa lakshaṇê prasaṅgê yôgaḥ sambandhô yayôchyatê sâ sthânî yôgêty uchyatê ॥ shashṭhy-antârtham udâharati sakhyur[128] ity-âdi । atra shashṭhy-antârthas sakhi śabdaḥ । tasya vidhîyamânô'ch-châyaś cha tad-antyasya ikârasya sthânê bhavatîti । udâharaṇântaram âha ûshmâdînâm[120] iti । ardhaikârâdêśê ûshman śabdasyântyasya nakârasya sthânê sati lub anâma hânâv[36] iti pûrvâkârasya lôpê ûshmê iti sidhyati ॥

Sûtram 23.—S'it sarvasya.

Vrittiḥ.—S'id-âdêśash shashṭhy-antyasya sarvasya sthânê bhavati ॥

Prayôgaḥ.—Oḷaś śalliḥ[277] *gṛihadalli*, *vanadalli* ॥ oḷmaś châtô digarthâch chhal cha[280] *mûḍal*, *paḍuval* ॥ śid iti kiṃ । edâtas striyâṃ[118] *mâle*, *bâle* ॥

[*S'it* denotes a substitute for the whole of the sixth (genitive) case affix.]

Vyâkhyâ.—S'akâra id yasya sa śit । shashṭhy-antasya vidhîyamâna âdêśô bhâvarûpô'bhâvarûpô vâ yadi sânubandhas syât sa na pûrvavad antyasya bhavati । kintu shashṭhy-antasya sarvasyâpi bhavatîty antyâdês'âpavâdô 'yam ity âha *s'id-âdêśa* iti । udâharati oḷaś śallir[277]iti *gṛihadalli*ti । gṛiha iti liṅgâd adhikaraṇa-vivakshâyâṃ oḷ । dag im-âdau napî[261]ti dag-âgamaḥ । oḷas' s'allir[277] iti sânubandhô 'llir-âdês'ô vidhîyamânô na shashṭhyantasya oḷo ḷakârasya sthânê । kintu sarvasya sthânê iti bhâvarûpaḥ । êvaṃ s'lub avyayasyê[247]ty âdy abhâv arûpô 'pi vijñêya iti ॥

Sûtram 24.—Tiṅ-advâdêḥ.

Vṛittiḥ.—Tiṅaḥ advâdêś cha yad vidhîyatê tat shashṭhy-antasya sarvasya bhavati ||

Prayôgaḥ.—Napy uduḥ[454], *mâḍidudu, kûḍidudu* | araḥ[457], *mâḍiduvu, kûḍiduvu* | âd-îd-ûd-adv-idudôḥ[370] *â mâḷke, î mâḷke, û mâḷke* | âvudôr âr[174] *âram, ârim* || *adu, idu, udu, âvudu, ella, peṛatu,* ity adv-âdiḥ || aśid-arthô yôgaḥ ||

[*Tiṅ* and *adu,* &c., (s. e above) are substitutes for the whole of the sixth (genitive) case affix.]

Vyâkhyâ.—Dvandvaikatvê'pi lâghavârtham puṃ nirdês'aḥ | lakshaṇa-sûtrê lakshaṇa-vyabhichârasyâdôshatvât | asti cha tathâ Prâchâṃ prayôgaḥ | êka dvi bahaus'chul du stânântara ity-âdi | tiṅâ sahitô'dvâdir iti madhyama-pada-lôpî-samâsô vâ | tiṅaḥ advâdês' cha shashṭhy-antasya yad vidhîyatê tad aśânubandhô'pi sarvasya bhavati | tiṅaḥ sânuśâsanam udâharati napy udur[454] iti *mâḍu* karaṇa iti dhâtuḥ | tatô dhâtôr êkânêkatva[442] ity-âdinâ kartary anaikatvê aṃ | dapa-davam[446] ity-âdinâ tîta kâlê daḥ | id uta[476] ity ukârasya ikârâdês'aḥ | napy udur[454] ity anêna vidhîyamâna udur-âdês'aḥ sânubandharahitô'py amaḥ sarvasya bhavatîti *mâḍiduvu* iti bhavati | ara[457] ity api tiṅa êvôdâharaṇaṃ | tathaivâ nêkatvê ara-urâdêśaḥ | *mâḍiduvu* iti || advâdêr udâharati âd-îd[370] ity âdi | mâḍu karaṇa iti dhâtôr bhâvê kêti ḍôḥ ḷakârê cha *mâḷke* iti sidhyati | pas'chât adu mâḷke iti vigṛihya âd-îd[370] ity-âdinâ aduśabdasya vidhîyamâna-âkâraḥ sarvâdês'ô bhavati | êvam idu s'abdasya îd âdês'aḥ | udu s'abdasya ûd-âdês'aḥ | âvudu śabdasya âr-âdêśaḥ || advâdi gaṇaṃ likhati | *adu,* tad ity arthaḥ | *idu,* idam ity arthaḥ | *udu,* êtad ity arthaḥ | *âvudu,* kim ity arthaḥ | *ella,* sarvam ity arthaḥ | *peṛatu,* anyad ity arthaḥ | tiṅô'dvâdês'ôttaratra-vidhêyê sarvatra sit karaṇê gauravam ity ârambhaṇa-prayôjanaṃ âha *as'id-arthô yôga* iti ||

Sûtram 25.—Kid antyaḥ.

Vṛittiḥ.—Kid yasya vidhîyatê sa shashṭhy-antasyântâvayavô bhavati ||

Prayôgaḥ.—Yak svarê svarasya[35] *muni îtaṃ, muniyîtaṃ, yatiyindaṃ* | râvôr vak[37] *vadhuviṃ, pitṛiviṃ* ||

[*Kit* is an augment after the sixth (genitive) case affix.]

Vyâkhyâ.—Kakâra id yasya sa kit | shashṭhyantasya vidhîyamânaḥ kânubandhô vidhir nântyasya na vâ sarvasya sthânê | api tu shashṭhy-antasya svayam antyâvayavô bhavati | ata êvâyaṃ parânupamardanêna bhavann-âgama uchyatê | *muni îtam* iti sthitê yak svarê svarasyê[35]ti muni śabdasya vidhîyamânô yak âgamô bhavati | îtam iti | ât-êt-ôtaṃ puṃsy adv idûdôr[162] iti puṃstvê îtâdêśaḥ ||

Sûtram 26.—Tasminn-iti nirdishṭê pûrvasya.

Vṛittiḥ.—Saptamî-nirdêśêna shashṭhy-antasya vidhîyamânaṃ kâryaṃ pûrvasyaiva bhavati ||

Prayôgaḥ.—Yak svarê svarasya[35]. *muniyîtaṃ, satiyavaḷ, patiyîtaṃ* | âta ôshṭhyê[38] *â vûr, â vole* | nirdishṭa-grahaṇam ânantaryârthaṃ | tênêha na bhavati | *araḷidu, saraḷidu* ||

[A rule stated in a sixth (genitive) case following a seventh (locative) case, applies to the prior (word or letter).]

Vyâkhyâ.—Tasminn-iti katham ayam nirdêśaḥ । yatas tach-chhabdaḥ-pûrvam parâmṛiśati । pûrvam châtrânantaram kid-antaritam cha tiṅ-advâdir vâ bhavati । nâtra kitas tiṅô'dvâdêr vâ parâmarśa upayujyata iti chên na । saptamy-antârthâbhinâyakô 'yam tach-chhabda-prayôgaḥ । sarvanâma-sabdânâm buddhisthavâchakatva-niyamêna pûrva-parâmarśa-niyamâbhâvât । ata êvâhuḥ । prakrânta-prasiddhânubhûtârthas tach-chhabdô yach-chhabdôpâdânam nâpêkshata iti । saptamy-antârthô'py atra buddhau bhâtaḥ । sô'bhinîyatê tasminn-itîti । ata êva chêti karaṇam abhinaya-dyôtakam prâyuṅtêty abhiprêtyâha *saptamîty-âdi* । saptamyâ saptamy-anta-padêna nirdêśaḥ kathanam tênêti viśêshaṇê tṛitîyâ । shashṭhyâ iti tu vartatê । saptamy-antârthêna viśêshaṇêna shashṭhy-antasya vidhîyamânam kâryam pûrvasyaiva bhavati nôttarasyêti । vakshyati yak svarê svarasyê[35]ti । tatra vidhîyamânasya yakaḥ svarasyêti shashṭhy-antârthaḥ sthânî । tasya chêdam viśêshaṇam svarê iti । tatra svarê iti saptamî śrûyatê । sâ tâvad adhikaraṇê vâchyâ । nimittântarasyâbhâvât । adhikaraṇam tu chaturdhâ bhavati । aupaślêshikam vaishayikam vyâpakam samîpa-gatam chêti । tad uktam ।

> aupaślêshika-vaishayika-vyâpakâ satti bhêdataḥ ।
> chaturdhâdhâra âkhyâtaḥ kaṭâkâśa-tilâ nadîti ।

tatra tâvad iyam saptamî nôpaślêshê । upaślêshô hy auttarâdharyam । yathâ kaṭê âstê Brâhmaṇa iti । nâtra svaram adharîkṛitya-yag-âstê । yathâ kaṭam Brâhmaṇaḥ । nâpi vishaya bhâvê । na hi mahati nirvikâriṇi vârthê kriyâ gôcharatâ mâtraḥ । yathâ gaganê pakshîti । nâtra svarô yakô gôchara-mâtraḥ । yathâ gaganam pakshiṇaḥ । nâpi vyâptau । sâ hi yâvad âśrayam abhivyâpyâvasthânam । yathâ tilê tailam iti । nâtra svaram abhivyâpya yag âstê । yathâ tilam tailam । atô'tra pâriśêshyât sâmîpya êva vâchyâ । tach-cha dêśa-kṛitâ kâla-kṛitâ vâ pratyâsattir êva । tad atra pûrvasyêvôttarasyâpy aviśishṭam ity aniyamêna prâptau pûrvasyaiva nôttarasyêti niyamyatê । astuv aupaślêshikam êvâdhikaraṇam । upaślêshas sambandha-mâtram êva । nauttarâdharyam । astu vâ tat । varṇêshv auttarâdharyam cha paurvâparyam êvêti । udâharati *munîty-*âdi । asaty asmin yôgê *muni îtam* iti sthitê svarê samîpa-gatê upaślishṭê vâ svarasya vidhîyamânô yag ikârasyôta îkârasya vêti sandihyêta viparyayas syâd vâ uttarasyôbhayôr apîti vêti । ubhayôr api sâmîpyam upaślêshô vâ na viśishyata *iti* । atô'tra pûrvasyaiva nôttarasyêti niyamârthô yôgaḥ । ata êvôttaratra sarvatra svarê ity-âdi saptamî nirdêśê parê iti vivaraṇam iti । nanv atra nirdishṭa grahaṇam kim artham । tad-antarâpi châritârthyâd ity âśaṅkyâha *nirdishṭa-grahaṇam* iti । svarê parê svarasya vidhîyamânô yak pûrvasya bhavatîty uttarasyaiva vyavachhêdaḥ । na pûrvasyaiva vyavahitasya । tathâ cha *aral idu* ity atra pûrvasya rêphâd uttarasya vâ । akârasyâpi yat prasajyatê । nirdishṭa grahaṇê tv anantarasyaiva bhavati na tv antaritasyêti nâtiprasaṅga iti ॥

Sûtram 27.—Tasmâd uttarasya.

Vṛittiḥ.—Pañchamî-nirdêśêna shashṭhy-antasya yat kâryam vidhîyatê tad uttarasyaiva bhavati ॥

Prayôgaḥ.—Dîrghâd ṛitôrur advâdêḥ[40] *â rushi, î rutu* । rôr dvir vyañjanasyâhâdêḥ[65] *ivar bbandar, avar ppôdar* ॥ uttarasyêti kim । *vratam, trâsam* । atrâpi nirdishṭa grahaṇânuvṛittêr iha na bhavati । *ivar kkshatriyar, avar ssvachchhandar* ॥

[A rule stated in a sixth (genitive) case following a fifth (ablative) case applies to the subsequent (word or letter).]

Vyâkhyâ.—Pûrvavad atrâpi pañchamy-antârthâbhinâyakas tasmâd iti nirdêśaḥ । ititi nirdishṭa iti cha vartatê । tasmâd iti nirdishṭê uttarasyêti । pañchamy-antârthêna viśêshaṇêna shashṭhy-antârthasya vidhîyamânam kâryam uttarasyaiva bhavati । na pûrvasyêty âha *pañchamîty-*âdi । vakshyati rôr

dvir-vyañjanasyâhâdêr[65] iti | tataś cha dvir-bhâva-lakshaṇam kâryam shashṭhy-antârthasya vyañjanasya vidhîyatê | tatra ra iti pañchamy-antârthô viśêshaṇam | tatra ra iti na pañchamî | na tâvad apâdânê vihitâ | tal-lak shaṇâbhâvât | kintu dik śabdâd anyârthâ râd bahir itarair iti dig-yôga-lakshaṇâ vâchyâ | sâ chôttarasyaiva pûrvasyâpi samânêty aviśêshêṇa prâptâ niyamyatê uttarasyaiva na pûrvasyêti | *ivar bbin lir* ity atra rêphâd uttarasya bakârasya dvir-bhâvaḥ | asaty asmin yôgê *vratam trâsam* ity atra rêphât pûrvayôr vakâra-takârayôr api syâd ity anishṭam darśayati *uttarasyêti kim* iti | uttarôttarasyâpy uttaratvât tasyâpi dvir bhâvas syâd ity âśaṅkya nirdishṭa grahaṇâd êva na bhavatîty âha *nirdishṭêty-âdi* | iha vakshyamâṇôdâharaṇê *ivar kkshatriyar*, *avar ssvachchhandar* ity atra rêphât parayôḥ kakâra-sakârayôr êva dvir-bhâvas syât | shakâra vakârayôs tu vyavahitatvân na bhavatîti ||

Sûtram 28.—Yêna vidhis tad antasya.

Vṛittiḥ.—Yêna viśêshaṇêna vidhir vidhîyatê tat tad-antasya saṃjñâ bhavati ||

Prayôgaḥ.—Jâti śabdâd itiḥ[190] *Brâhmaṇiti*, *S'ûdriti* | kṛitô ṛur utaḥ[266] *mâḷpudaṛim*, *nôḷpudaṛim* | yênêti viśêshaṇasya mâ bhût ||

[A general rule is designated by its termination].

Vyâkhyâ.—Iha śâstrê kasya-chit kin-chid vidhîyatê | tatra sthâni-nimittam vâ kvachit kêvalam êva nirdiśyatê | yathâ yak svarê śvarasyê[35]ty-âdi | kvachid viśêshaṇântara-viśishṭam | yathâ dîrghâd ṛitô rur[40] ity-âdi | tathâ chá yatra sthâni-nimittam vâ viśishṭam nirdiśyatê | tatra yêna viśêshaṇêna yasya viśêshyasya kâryam vidhîyatê | tatra tad viśêshaṇam tad-antasya grâhakam bhavatîty âha *yênêty-âdi* | vidhîyata iti vidhiḥ kâryam | vakshyati jâti śabdâd itir[190] iti | ata iti vartatê | tach-cha viśêshaṇatayânvîyamânam tad antasya grâhakam iti akârântâj jâti-śabdâd iti labhyatê | *Brâhmaṇiti* iti | akârântâd Brâhmaṇa-śabdât striyâm vishayê iti-pratyayaḥ | lub anâma hânâv[36] iti lôpaḥ | tathâ kṛitô'ṛur uta[266]iti uta iti viśêshaṇêna kṛid viśishyatê | ukârântâd iti | *mâḷpudaṛim*, *mâḍu* karaṇa iti dhâtôr bhâvê vuduḥ | tasmâch-cha liṅgât karaṇê imi tasya chôdantasya kṛid-antasyâṛur âdêśaḥ | êvam *nôḷpudaṛim* iti | *nôḍu* darśana iti dhâtôr êvam êva prakriyâ

Sûtram 29.—Pratyayô 'saptamyâm.

Vṛittiḥ.—Saptamî nirdêśa-vyatirikta-vishayê pratyayas tad-antasya saṃjñâ bhavati ||

Prayôgaḥ.—Ap kât[294] *niḍuganni*, *niḍuverali*, *baḍaki*, *muduki* | aneyasya[185] *ondaneyal*, *eraḍaneyaḷ* | asaptamyâm iti kim | gaḷ anêkatvê supi[232] | subanta iti mâ bhût | viśêshaṇârthô 'yam ârambhaḥ ||

[For any affix but one indicated in a seventh (locative) case, its termination is the sign.]

Vyâkhyâ.—Anantara yôgê viśêshaṇam sarvam tad-antasya grâhakam ity uktam | tathâ cha kvachit pratyayô'pi viśêshaṇatayôpâdîyatê | yathâ ap-kât[194], nitôr ba[171] ity-âdi | sô'py aviśêshêṇa sarvatra tad-antasya grâhaka iti prâpnôti || tach-cha kvachid anishṭam | yatra pratyayas saptamyânirdishṭaḥ | atô yatrânishṭam tad vihâya itaratraiva tad-anta grâhakam bhavatîty âha *saptamîty-âdi* | yatra pratyayas saptamy-anta-padêna nirdishṭô bhavati tatô'nyatraivâyam anta-grâhakaḥ | yathâ ap-kâd [194]iti | a-pratyayântâd iti | yathâ vâ nitôr ba[171] iti nitu pratyayântâd iti | yatra tu saptamyâ nirdiśyatê gaḷ anêkatvê supî[232]ty-âdi | na tatrânta-grâhakas subanta iti | kintu svarûpam êva gṛihyatê | sup saṃjñakê pratyayê parê iti niyâmakô nishêdhakô vâyam yôgô na vidhâyakaḥ | tathâ hi | ajñâta jñâpakô hi vidhiḥ | na hi pratyayasyânta grâhakatvam anêna vidhîyatê | yêna vidhir[28] ity ânênaiva siddhatvât | kintu pûrva-

sûtrêṇa sarvatra prâptau satyâm pratyaya-rûpaṃ viśêshaṇaṃ saptamî nirdêśa-vyatirikta-vishaya êvêty ânêna niyamyatê । siddhê saty ârambhô niyamâyêti । athava sâmânyêna sarvatra prâptô'nta-grahaṇa-vidhir asaptamyâṃ nishidhyata êvêti ॥

Sûtram 30.—Yasmins tad-âdêr varṇa-grahaṇê.

Vṛittiḥ.—Yô varṇas saptamyâ nirdiśyamânô viśêshaṇaṃ । sa tad-âdês saṃjñâ bhavati ॥

Prayôgaḥ.—S'akki[498] *akkuṃ, akke* । ṇigdi[475] *paṇṇidaṃ, paṇṇidudu* ॥ yasminn iti kiṃ । shashṭhî nirdêśê mâ bhût ॥ varṇagrahaṇa iti kiṃ । pannondau[364] *pannondu* । *ondu* śabdâdau mâ bhût ॥

[Whatever letter is affirmed in a seventh (locative) case includes the letters which follow.]

Vyâkhyâ.—Yasminn-iti saptamy-anta-nirdêśa-mâtrâbhinâyakô'yaṃ nirdêśaḥ । varṇa-śabdô'kshara vâchî । gṛihyata iti vâ grahaṇa mâtraṃ vâ grahaṇaṃ । yatra yasminn-iti nirdêśêna varṇô gṛihyatê । yatra vâ varṇa-grahaṇa-vishayê yasminn-iti saptamî nirdiśyatê । tatra tathâ nirdishṭô varṇas tâdṛig-varṇa-nirdêśô vâ viśêshaṇatayânvîyamânas tad-âdês saṃjñâ bhavati । na tan-mâtrasya । yatra tu tathâ nirdishṭô'pi varṇô viśêshyatayôpâdîyatê na tatra tad-antyasyêti । api tu sva svarûpasyaivêti sûtrasya phalitârtham êvâha *yô varṇa* ity-âdi ॥ na châtra sûtrê viśêshaṇa-padâgrahaṇât kathaṃ viśêshaṇatayêty arthô ghaṭata iti vâchyaṃ । yêna vidhir[28] ity ata êva tad-artha-lâbhâd iti vakshyati । śakkî[498]ti । tatra kiti saptamyâ nirdishṭaḥ kakâras tad-âdêr grâhakô bhavati । kakârâdau pratyaya iti । *akkuṃ, akke* iti । *âgu* prâdurbhâva ity asmâd dhâtôḥ kartary anêkatvê am । êkatrâm-arôr gum[463] iti gumi । aparatra chaśîr[465] ity-âdinâ gêti । vâgu pôgv isub-ra-la-ḷa-na-ṇô gaḥ ka[472] iti gakârasya kâdêśê । śakkî[498]ty âgôś śaki cha siddhaṃ rûpaṃ । tatha ṇigdî[475]ty atrâpi dîti dakârâdâv ity arthaḥ । *paṇṇidam* iti *paṇ* niyôgê phala-sampâkê chêti dhâtôḥ pûrvavad ami । dapa davam[446] ity-âdinâtîta kâlê da pratyayê । ṇigdî[475]ti paṇ dhâtôr ṇig-âgamê cha siddhaṃ rûpaṃ । *paṇṇidudu* ity atrâpy êvam êva prakriyâ । kintu napy-udur[454] ity ama udur-âdêśô viśêshaḥ । pada-kṛityaṃ chintayati yasminn-iti । shashṭhî nirdêśa iti । yôja[141] ity-âdau ya iti shashṭhî nirdêśê yakârasyêty êvârthô na tu yakârâdêr iti । shashṭhîty asaptamy-upalakshaṇaṃ । têna ombattu pattôs tâd-im[178] ity atra têti tritîyâ nirdêśê'pi takârêṇêty êvârthô na tu takârâdinêti । tathâ rôr dvir-vyañjanasyâhâdêr[35] ity atra ra iti pañchamî nirdêśê'pi rêphâd ity êvârthô na rêphâdêr iti । ô nipâta[45] ity-âdau a iti prathamâ nirdêś'ê'py avarṇa ity êvârthô na tv avarṇâdir iti । ṛî[42]ty-atra tu saptamî nirdishṭô'pi ṛikârô na viśêshaṇatayôpâdishṭaḥ । kintu viśêshyatayaivêti na tad-âdêr grâhaka iti vijñêyaṃ ॥

Sûtram 31.—Sthânivad âdêśaḥ.

Vṛittiḥ.—Sthânaṃ prasaṅgaḥ । yasya sthânê yô vidhîyatê sa sthânî । itara âdêśaḥ । sthânivad bhavaty âdêśaḥ । sthânyâśrayê kâryê kartavyê sthâni-kâryaṃ bhajata ity arthaḥ ॥

Prayôgaḥ.—Oḷaś śalliḥ[277] *maneyalli* । śal cha[280] *mûdal* । sup-tiṅ-antaṃ padam[18] iti pada-saṃjñâ siddhâ bhavati । achaḥ[455] *mâḷpudariṃ, nôḷpudariṃ* । kṛitô'ṛur utaḥ[266] iti kṛit kâryaṃ siddhaṃ bhavati ॥

[What applies to the body of a word applies to its affix.]

Vyâkhyâ.—Atha kim arthô'yam ârambhaḥ । sthâni-kâryam âdêśê'pi yathâ syâd ity êvam arthaḥ । tatra kaḥ punaḥ sthânî kô vâ punar âdêśa ity anuyuyukshôs sthâny-âdêśayôs svarûpaṃ nirûpayann-âdau tâvat sthâna-padârtham âha *sthânaṃ prasaṅga* iti । prasañjanaṃ prasaṅgaḥ prâptis sthânam uchyatê । sthânam asyâstîti sthânî prasaṅgîti vaktum âha *yasyê*ty-âdi । yasya varṇasya samudâyasya vâ । śabda-śâstrê 'nyasyâsambhavât । yô varṇas samudâyô vâ śruti gôcharô bhâvâtmâ lubâdi rûpô virahâtmâ vâ

vidhîyatê saḥ। yasyêti shashṭhy-anta-nirdêśa-vishayatayâ uddishṭas sthânî। itaraḥ ya iti prathamânta-nirdêśa-vishayatayâ vidhîyamâṇô bhâva-rûpô viraha-rûpô vâ vidhêyaḥ âdêśa uchyatê। âdiśyatê âhatya kriyatê parôpamardanêna vidhîyata ity âdêśa iti ॥ nanu śabda-pravâhô 'pi lôkê anâdi vyavahârânupâti sva sva vishayê prayôgam arhan siddha êva nâpûrvatayâ kaśchid vidhâtuṃ śakyaḥ। tathâ cha katham anyasya karaṇa lakshaṇas sthâny-âdêśa bhâvô bhâvî। gôs-sthânê aśvasyêvêti chên-nâtra kaschit kasyachich-chhabdâtmanas tad-âtmâdhunâtanas chiran tasya nihatya-sthânê svayam abhishichyatê। yênânyasya sthânê'nyasya karaṇam êtad uchyêta। kintu śâstrê hi lâghava-kâmâś śâstra-kṛitas sâmânya viśêshâtmakam êva lakshaṇaṃ prachakshatê। tatra sâmânyôpadêśât sarvatra prasaktâ buddhir êva viśêshôpadêśataḥ kvachit sati vishayê nivartatê। yathâ ghaṭa, paṭa, yati, pati, bhânu, dhênv-âdînâṃ svarântânâṃ śabdânâṃ yathâ śrutam êva prâtipadika-vishaya-sâdhutvê'pi ṛikârântânâṃ viśêshaṃ nyarûrupad ṛitô'ra[122] iti। ṛid-antânân tu na yathâ śravaṇam êva kintv ara śrutyâ bhâvyaṃ pitaraṃ mâtaraṃ itîti। anêna svarânta-mâtrê sâmânyataḥ pravṛittâ yathâ śruti buddhiḥ ṛid-antê nivartatê। tathâ ṛidâ rantur[123] iti viśêshôpadêśêna ṛid-anta sâmânyê pravṛittâ-py ara buddhis tṛi-pratyayânta-rûpê ṛid-anta viśêshê nivartatê। nâtrâra śrutir api tv âra śrutir iti। tathâ dhâtur ach-ch u[125] iti viśêshôpadês'êna tṛi-pratyayânta-sâmânyê'pi niśśaṅkaṃ pravṛittâpy âra-buddhir dhâtṛi-s'abda-rûpê tṛi-pratyayânta-viśêshê nivartatê। nâtra kêvalam âra-buddhir api tu dhâtam ity adanta-buddhiś chêti। êvaṃ sarvatra sâmânya-vis'êshôpadêśa-balâdhânâ buddhir êva yathâ yatham pravartatê nivartatê chêti buddhi-pravṛitti-nivṛityâtmaka-prasaṅga-rûpa êva sthâny-âdêśa bhâvaḥ। ata êvâkhyat prathamam êva sthânaṃ prasaṅga iti ॥ athavâ sthâna-s'abdô vaiyâkaraṇa-sampradâyê rûḍhitaḥ shashṭhy-antasyaiva prasaṅgam âha nânya prasaṅgaṃ। sthâni śabdô'pi shashṭhî nirdishṭam êva prasaṅginaṃ nânyaṃ। âdêśa-śabdô'pi tasyaiva vidhîyamânaṃ nânyad iti। atôtra sthânaṃ prasaṅga iti prasaṅga-viśêsha êva vivakshitô yêna sthâny-âdêśa-bhâva-vyavasthâ na sâdhâraṇêti nâtiprasaṅgaḥ ॥ êvaṃ sthâny-âdêśa-svarûpaṃ nirûpya sûtrârtham âha *sthânivad bhavaty âdês'a* iti ॥

Nanv idam asaṅgatam âdêśasya sthânivad vachanaṃ। anyathaivânubhavât। na hy âdêśê kṛitê'pi sthânî pûrvavad êvêti yuktaṃ। anyathâ âdêśa-karaṇa-vaiyarthyâd ity âśaṅkya nâtra vatis svarûpâti-dêśô। svarûpatas sâdṛisyâbhâvât। sâdṛiśyasya bhêda-garbhitatvât। kintu sthâninam âśritya yat kâryaṃ bhavati tad âdêśam âśrityâpi bhavatîti kâryâtidêśa êvêty âha *sthâny-âs'raya* ity-âdi। oḷaś śallir[277] iti saptamyâś śallir-âdeśaḥ। têna *maneyalli*, *vanadalli* iti sidhyati। śal chêti, oḷ maś châtô dig-arthâch-chhal chê[280]ti sûtrasyântya-pratîkaḥ। têna cha *mûḍal*, *teṅkal* ity âdi sidhyati। *maneyalli*, *vanadalli*, *mûḍal*, *teṅkal* ity-âdînâṃ sup-tiṅ-antaṃ padam[18] iti pada-saṃjñâ। tatra m-am-im-ged-attaṇim-ad-oḷ-sub[16] iti mâdînâṃ saptânâm êva pratyayânâṃ sup-saṃjñâ। na hi mâdishu śalliś śalvâ paṭhitaḥ। atô'tra kathaṃ pada-saṃjñêty atra sthânivad âdêśa iti oḷô vihitaṃ suptvaṃ tad âdêśasya śallêś s'alô'pi bhavaty êva। âdês'asya sthânivatvâd iti suptvê siddhê subantatvât pada-saṃjñâ bhavatîti। acha[455]iti dhâtôḥ parasyâch-pratyayasyôdur-âdêśô vihitaḥ। *mâlpudu*, *nôlpudu* iti sidhyati। tatô liṅgât karaṇâdi vivakshâyâm im karaṇa[300] iti imi, kṛitô'rur-uta[266] iti kṛit-pratyayântânâm ukârântânâm arurâdêśô vidhîyatê। *mâlpudarim*, *nôlpudarim* ity-âdi। atra cha kṛid-ajâdir[15] iti sûtrêṇâjâdînâm êva kṛit-saṃjñâ। udus tu nâjâdiḥ। tathâ-py achaḥ kṛitvât tad-âdêśa udur api sthânivat kṛid-êvêti kṛit-kâryam arurâdêśas siddha iti ॥ yady apy atra sûtrê nâdêśa-grahaṇaṃ kartavyaṃ। sthânivad ity-êtâvat-aiva paryâptêḥ। sa sambandhikayôr apara-grahaṇâd itara-grahaṇam anukta-siddhaṃ bhavati। yathâ pitṛivad bhâtîty atra putra iti। guruvad âcharatîty atra śishya iti। tathâ sthânivad bhavatîty atrâdêsa êva nânya iti। ata êvâhur âchâryâḥ। sthâni vâ nal âs'raya iti। tathâpi bâlânurôdhârtham âdêśa-grahaṇaṃ kṛitaṃ। yathâ sthânivad âdêśô'nal vidhâv ity-âditi ॥

Sûtram 32.—Aprayôgît.

Vṛittiḥ.—Ihôpadishṭô varṇô yaḥ prayôgê na dṛiśyatê sa it saṃjñô bhavati। ata êva châsya prayôgâbhâvaḥ siddhaḥ। upadêśas tu kâryârthaḥ ॥

Prayôgaḥ.—Râvôr vak[37] । oḷaś śalliḥ[277] । kaśâv itau । it pradêśâḥ śit sarvasyê[23]ty êvam âdayaḥ ॥

[A letter understood (but not used) is *it.*]

Vyâkhyâ.—Atrâprayôgîti saṃjñî । id iti saṃjñâ । nanv atrâprayôgiṇas saṃjñitvam uchyatê । aprayôgitvaṃ cha prayôgâbhâva êva । tathâ hi aprayôgitvaṃ tâvat prayôgi-bhinnatvaṃ । prayôgitvaṃ cha prayôgi-vṛittir asâdhâraṇô dharmaḥ । prayôgiṇô bhâvaḥ prayôgitvam iti । sa cha prayôga êvânyasyânupasthânât । yathâ daṇḍitvaṃ lôkê daṇḍavan nishṭhô dharmô daṇḍa êvêti । prayôgaś cha śabdasyôchchâraṇaṃ । prayôjanaṃ prayôgaḥ । prayôgô'syâstîti prayôgî । na prayôgî aprayôgîti vyutpattêḥ । tathâ cha prayôga-rahitaś śabda iti phalitô'rthaḥ । prayôgas tûbhayatraiva lôkê śâstrê chêti । atrâprayôgîty anêna lôkê śâstrê chêty ubhayatrâpi prayôgâbhâvô vivakshitaḥ । utânyataratra । yady ubhayatra syât tadâ saṃjñy abhâva êva syât । na hi lôkê śâstrê châprayuktaḥ kaśchich chhabdô'sti । kasya vêyaṃ saṃjñâ vidhîyêtêti । athânyataratra chêt tatrâpi kiṃ śâstrê lôkê vâ । yadi tâvach chhâstrê tadâpy ukta dôshô 'nushajyatê । na hi śâstrê prayôgiṇas saṃjñitvaṃ ghaṭatê । saṃjñinam anûdyaiva śâstrê saṃjñâ karaṇât । atas' śâstrê prayôgî lôkê châprayôgî yas sa êvâtra saṃjñî nirdêshṭavyaḥ । śâstraṃ cha pratyâsatyai tad-êvêty êvaṃ manvâna âha *ihêty-âdi* ॥

Iha asmin śâstrê । nanv idam asaṅgatam upadishṭasya prayôgâdarśanaṃ । upadêśasyaiva prayôgarûpatvât । yady upadishṭaḥ prayôgê-dṛishṭa êva । yadi cha na prayôgê dṛishṭaḥ nôpadishṭa êva । upadishṭa-prayôgê na dṛishṭaś chêti vyâhatam êtad iti chêt । nâtra prayôga-śabdênôchchâraṇa mâtraṃ vivakshitaṃ । yêna vyâhatis syât । kintu prayujyatê svâbhidhêya-pratipatyarthaṃ lôkê prachuram uchchâryata iti prayôga iti kâvya-nâṭakâdi laukika-śabda prayôga êva vivakshitaḥ । tatra tu na dṛiśyata êva । lôkê svâbhidhêyâbhâvât । s'âstre tu prayôjanârtham upadis'yata iti bhinna-vishayatvân na vyâhatiḥ । samâna-vishayê khalu vyâhatir uchyatê । dvaiyâtmyam êkârpaṇayâviruddham iti । ata êvâha *ata êva châsya prayôgâbhâvas siddhaḥ* । upadêśas tu kâryârtha iti । it svarûpam udâharati râvôr[37] ity-âdi । *pitṛiviṃ, glauviṃ, vadhuviṃ* ity-âdau lôkê vakâra êva śrûyatê । na kakâraḥ । *gṛihadalli, maneyalli* iti-âdâv allir êva śrûyatê na śakâraḥ । atas tâv-itâv ity âha *kas'âv itâv* iti । yady api râvôr vag[37] ity atra akârô'py aprayôgî bhavati । tathâpi yathâ śâstrê kakâraḥ kid-antya[25] iti dêśa-vidhyarthaḥ । śakâraś śit sarvasya[23]iti sarvâdêśârthaḥ । na tathâ akâraḥ kâryârthaḥ । kintûchchâraṇârtha êvêti tam udasya kas'âv iti dvitva nirdêśaḥ । ârambhaṇa-prayôjanam âha *it pradês'â* iti ॥

Sûtram 33.—Spardhê paraṃ.

Vṛittiḥ.—Tulya-balayôr vidhânayôr êkatra sannipâtas spardhaḥ । tatra paraṃ kâryaṃ balîyô bhavati ॥

Prayôgaḥ.—Âta ôshṭhyê[38] । *â vûr, â vudakaṃ* । âdê[43] । *â arasaṃ, â añche, â autkaṇṭhyaṃ* । ity atra vak-prakṛiti-bhâvayôḥ prâptau paratvât prakṛitibhâvaḥ । vô na bhavati ॥

[Where two rules apply, the later to be followed.]

Vyâkhyâ.—Spardhanaṃ spardhas saṅgharshaḥ । sa cha naikâśrayaḥ । dvitîyâbhâvê spardhâbhâvât । kaḥ kasmai spardhêta । êkârtha-spṛihayâ pravṛittayôr ubhayôḥ khalu spardha ity atrâpi dvâbhyâṃ bhâvyam iti dvitva-nirdêśênâha *vidhânayôr* iti । vidhîyatê iti vidhânê tayôḥ kâryayôr ity arthaḥ । dvayôr api na prabala-durbalayôs spardhaḥ । durbalasya prabalêna bâdhât । atas sama-balayôr êva spardha ity âha *tulya-balayôr* iti । atra tulya-balatvam anyatra charitârthatvaṃ । paraspara-sâvashṭam-

bhênâ svatantratayâ vishayântarê sâvakâśatvam iti yâvat | anyatra niravakâśayôs tv êkatra prâptâv api na spardhaḥ | kintu vachana-prâmâṇyâd vikalpaḥ | samuchchayô vâ syât tad uktaṃ |

anyatrânavakâśau dvâv êkatra stô yadâ vidhî |
virôdhê'tra vikalpas syâd avirôdhê samuchchaya iti ||

tulya-balayôr api vishaya-bhêdê sati na spardhaḥ | avirôdhât | sva-sva-nimitta-vaśât sva-sva-kârya-karaṇê spardhâbhâvât | tad uktaṃ ||

svaṃ svaṃ nimittam âdâya yathâ-śakti sva-gôcharê |
sva-kâryaṃ kurvatôr atra spardhâ naivâvirôdhata iti ||

atas samâna-vishaya êva spardha ity âha *êkatrêti* | êkatra vishayê tatrâpi nimitta-kramam âdâya bhinna-kâla-pravṛittayôr api na spardhaḥ | kintu sama-kâla-êvêty âha *sannipâta* iti | sannipâtô yugapat pravṛittiḥ | saha nipatanaṃ sannipâta iti | êvaṃ cha ubhaya-nimitta-vaśâd ubhê sama-balê kâryê yady êkatraikadâ prâpnutaḥ tatra kiṃ vâ karaṇîyam iti vihastatâyâm âha *param* iti | paratvam âpêkshikaṃ | lôkê kaśchit kañchid apêkshyaiva paraḥ pûrvô vâ bhavatîty avadhir apêkshyatê | sa châtra sautra-krama-vyatirêkêṇa nânya upatishṭhatîti sûtra-kramam apêkshya yat paraṃ kâryaṃ tad êva kartavyaṃ | paratvântarâsambhavâd iti tâdṛiśam udâharati *âta ôshṭhya*[38] ity-âdi | *â ûr*, *â udakam* iti sthitê âta ôshṭhyê[38] ity anêna yag-apavâdô vag vidhîyatê | *â vûr*, *â vudakam* iti | nâtra prakṛiti-bhâvâdi-prâptir astîty atô vak sâvakâśaḥ | *â arasaṃ*, *â añche* iti sthitê âdê[43] ity anêna yag-apavâdaḥ prakṛitibhâvô vidhîyatê | *â arasaṃ*, *â añche* iti | nâtra vag-âgamasya vidhy-antarasya vâ prâptir asti | ataḥ prakṛitibhâvas sâvakâśaḥ | *â autkaṇṭhyaṃ*, *â augu* ity atra tu anyatra sâvakâśatayâ tulya-balayôs tayôr vak-prakṛitibhâvayôr yugapat prâptir dṛiśyatê | atra saha-karaṇaṃ na ghaṭatê | virôdhât | krama-karaṇam api durghaṭaṃ | samarthayôr ubhayôr ahaṃ-pûrvikayâ sannaddhatvât | atô'tra pâṭhâ-pêkshaḥ parô vidhiḥ prakṛitibhâva êva kartavyô na prâchînô vag-âgama iti || syâd êtad êvaṃ spardhê sati paraṃ kâryaṃ kartavyam iti | udâharaṇaṃ tu nôpapadyatê *â autkaṇṭhyam* iti | tathâhi | tulya-balayôr apy ubhayôr nimitta-vaśâd êva prâptir vâchyâ | asati nimittê prâpty-abhâvât | anyathâ sarvaṃ sarvatra prâpyêtêty atiprasaṅgas syât | nâtrôbhayaṃ nimittam asti | vag-âgama-nimitta-syaushṭhyasya satvê'pi prakṛitibhâva-nimittasyâvarṇasyâbhâvâd iti chêt | satyaṃ | avarṇasyâpi satvâd iti prapañchayishyatê chaitad uttaratrêty uparamyatê || nanu tulya-balânâṃ vidhînâṃ tâvad êvaṃ yatnaḥ kṛitaḥ | atô'tra vyavasthâ siddhâ | atulya-balânâṃ nityânityântaraṅga-bahiraṅga-lakshaṇa-prati-padôktânâṃ tu katham atra vyavasthâ | prayatnâbhâvât | atô'trâpi kartavyô yatna iti chên-nâtra vyavasthârthaṃ yatitavyaṃ | vyavasthâyânyâya-siddhatvât tathâhi | nityânityayôr nityô vidhir balavân | kṛitâkṛitâ-prasaṅgî hi nityô nirapêkshaḥ | kṛitê prasaṅgê akṛitê châprasaṅgêty anityas sâpêkshaḥ | sâpêksha-nirapêkshayôr nirapêkshô vidhir balavân iti | tathâ antaraṅga-bahiraṅgayôr antaraṅgô vidhir balavân | avayavâśritô hy antaraṅgaḥ pratyâsannaḥ | samudâyâśritô bahiraṅgô vyâptaḥ | vyâpta-pratyâsannayôḥ pratyâsannô balavân iti || tathâ lakshaṇa-pratipadôktayôḥ pratipadôktô vidhir balavân | autsargikaḥ sâmânya-vishayô hi lakshaṇôktas sâvakâśaḥ | âpavâdikô viśêsha-vishaya iti pratipadôktô niravakâśaḥ | sâvakâśa-niravakâśayôs tu niravakâśô balavân iti | nityântaraṅga-pratipada-vidhayaḥ prabalâs santô durbalân itarân bâdhantê | nityâdishu chôttarôttaraṃ prâbalyaṃ | tad uktaṃ |

paras syât pûrva-parayôr nityaṃ syât para-nityayôḥ |
nityâ tathântaraṅgaṃ syât tatô'py anavakâśakam iti ||

Sûtram 34.—Sandhau.

Vṛittiḥ.—Adhikârô'yaṃ | paras sannikarshaḥ sandhiḥ yad ita ûrdhvaṃ anukrami-shyâmas tat sandhi-vivakshâyâṃ bhavatîti vêditavyaṃ ||

Prayôgaḥ.—Vakshyati I yak svarê svarasya[35] I *muniyîtaṃ*, *yatiyîtaṃ* II sandhâv iti kiṃ I *muni îtaṃ*, *yati îtaṃ* I *ara-magan-irppa ôlagada ôlagakârttiyar ellar oppidar* II

padê tu saṃhitâ nityânityâ dhâtûpasargayôḥ I
nityâ samâsê vâkyê tu sâ vivakshâm apêkshatê II

['In sandhi' to be understood before each of the rules to the end of this *pâda* (or chapter).]

Vyâkhyâ.—Vidhi-paribhâshâdy-anâtmakô'yaṃ ita uttaratrâdhikriyata ity adhikâra êvêty âha *adhikârô'yam* iti I âpâda-parisamâptêr iti śêshaḥ I sandhi-śabdô hy anêkârthaḥ I guṇa-pratîka-parvâdishv api prayôga-darśanâd atô vivakshitârtham âha *para* ity-âdi I sannikarshas sambandhaḥ paurvâ paryâtmâ I sa chätra sarvatrâvis'ishṭa iti tam êva viśinashṭi para iti I utkṛishṭa ity arthaḥ I utkarshaś châtra pûrvôttara-varṇâṇâm avirâmêṇôchchâraṇa-lakshaṇaḥ I sandhis sandhânaṃ I saṃhitêti yâvat I tasminn iti vishaya-saptamî II yôgô'yaṃ na svârthaḥ I svayam arthavatvâbhâvât I sa khalu svârthaḥ yas svatantra êva vidhêr nishêdhasya vâ kârakaḥ I na châyaṃ tathâ I ataḥ parârtha êva I yataḥ paratraiva svâtmânaṃ samarpyôpakurvann-upakâraka iti II paraś chaitad-upakâryaḥ kiṃ bhûtô bhavan bhâvî vâ I na tâvad bhûtaḥ I siddhâ hîty ata â spardha sûtram êtad apêkshâbhâvât I nâpi bhavan I svayaṃ antarêṇânyasyâbhâvât I ataḥ paris'êshâd bhâvyê vêty avadhâry âha *yad* ity-âdi I yad yag-âdi-kâryam itô'smât sûtrâd ûrdhvam upary âpâda-parisamâpty anukramishyâmô yak-svarê svarasya[35] ity-âdi-sûtrair vakshyâmaḥ I sûtra-kṛita êkatvê'pi dvau châsmadô viśêshaṇa ity anêna bahutvanirdêśaḥ I tat sarvaṃ sandhi vivakshâyaṃ I vivakshitâyâm êva saṃhitâyâṃ nâvivakshitâyâm ity arthaḥ II nanv ita ûrdhvam anêkais sûtrair âpâda-parisamâpti-vakshyamâṇânâṃ kâryâṇâṃ anêkatvât kathaṃ yat-tad ity êka-vachana-nirdêśa iti chên na I yat-tadôr ubhayôr apy avyayayôr upâdânât I astu vêdaṃ dvayam anavyayaṃ I sâmânya-vivakshayâ tathâ nirdêśa-ghaṭanât I sâmânya-viśêsha rûpô hi sarvô bhâvaḥ I sâmânya-viśêshâtmâ tad-arthô vishaya iti vachanât I ata êva Bhagavân saṅkhyânuyôgê sakala-bhâvânâm apy aika-vidhya, dvai-vidhya, trai-vidhya, châtur-vidhya, pâñcha-vidhyâdikam ânaika-vidhyam adhyagîshṭa I nânâ nayârpaṇayâ virôdhâbhâvât I naya-daridrâṇâm êva hi tad durghaṭam iti II sânuśâsanam udâharaṇaṃ pradarśayati *vakshyatîty*-âdi I saṃhitâyâm avivakshitâyâṃ yag na bhavatîti pratyudâharati *muni îtam* ity-âdi II saṃhitâyâ nityânityatva-vyavasthâṃ pûrva-sammatyâ darśayati *pada* ity-âdi I pada-grahaṇaṃ prakṛiti-pratyaya-mâtrôpalakshaṇaṃ II

Sûtraṃ 35.—Yak svarê svarasya.

Vṛittiḥ.—Svarê parê svarasya yag bhavati I kakârô 'ntya-vidhyarthaḥ II

Prayôgaḥ.—*Jyâ oḷ, jyâyoḷ* I êvaṃ *âyiravu, satiyivaḷ, patiyîtaṃ, strîyîke, s'riyiravu Sîteyindaṃ, mâteyindam, têyendaṃ, bêyendaṃ, raiyodavittu, suraiyoppidaṃ* II svara iti kiṃ I *pati nôḍidaṃ, sati kûrttaḷ* II svarasyêti kiṃ II *araḷidu, saraḷidu* II

[A vowel takes *y* before a following vowel.]

Vyâkhyâ.—Tasminn-iti nirdishṭê pûrvasya[26] ity anêna svarê iti saptamy-antârthaḥ parô bhavati I svarasyêti shashṭhy-antârthas tu pûrvô bhavatîty âha *svarê parê svarasyêti* II yag iti kakâraḥ kid-antya[25] iti dês'a vidhyarthaḥ ity âha *kakâra* iti II apavâda-vinirmuktô'sya vishaya iti vakshyamâṇa-viśêsha-vishaya-varjam utsarga-vishayam êvôdâharati *jyâ-oḷ* ity-âdi I jyâ urvî maurvî vâ I oḷ iti saptamî I asiddha-pradarśanam idaṃ I jyâyoḷ iti siddha-pradarśanaṃ II *mâte* iti mâtṛi-śabdasyôshmâditvât pâkshikô'rdhaikârâdêśaḥ I *têyendaṃ, bêyendam* iti I tê mardanê, bê dâhê iti dhâtu-svarûpasyâtirâdi-vishayaka-madhyama-purushaika-vachanasya-vânukaraṇaṃ II

Sûtram 36.—Lub anâma-hânau.

Vrittih.—Lôpanam lup | svarê parê svarasya lub bhavati | na chêl lôpê nâma-hânih ||

Prayôgah.—*Enna arasam*, ennarasam | êvam *tannâl*, *gunadiravu*, *sukhadodeyam*, *maneyallirddam*, *kûdundam*, *kandevidam*, *kûdidal*, *kramadâytu*, *lêsingodeyam* || anâma-hânâv iti kim | *satiyival*, *patiyîtam* | nâma-hâny-ahânî cha śishta-prayôgâd avagantavyê ||

[A vowel, before a following vowel, is dropped, if the meaning be not destroyed.]

Vyâkhyâ.—*Lub*-iti lupa-dhâtôr bhâvê kvipi siddham rûpam ity âha lôpanam lub iti | adarśanam iti yâvat | nâma prasiddhir artha-sphuranam | nâmnô hânir nâma-hânih | pratîti-vaikalyam | *anâma-hânir* iti pratîti-sâkalyam êvôchyatê | yatô'tra nañ-uttara-padârtha-prati-dvandvi-vachanah | na tad anyamâtra-vachanas tad-abhâva-mâtra-vachanô vâ | yathâ asurâ avidyêty-âdau || tasyâm iti vishaya-saptamî | anâma-hâni-vishayê lôpa êvêti | nañ-artham ullikhya-tâtparyam âha *na chêd* ity-âdi | *enna-arasam* iti asamhitâyâm yâdrig-arthah pratîyatê samhitâyâm pûrva-svarasya lôpê *ennarasam* ity-atrâpi na tat pratîtir hîyata iti | kramadê iti krama-śabdâtkaranê imi eś chatô napî[273] tîma eśâdêśê dag imâdau napîtı[261] daki sati siddham rûpam | pratyudâharati *satiyival*, *patiyîtam* iti | atra lupam vidhâya satival patîtam ity uktê nâma-hîyata iti na lub bhavati | kintu yagêvêti | nanu tad êva na vidmô vayam lôpê sati yatrêdam nâma-hîyatê yatravêdam na hîyata ity anuyuñjânân pratyâha nâma-hânîty-âdi prayôga-śaranâ vaiyâkaranâ iti | nanv anâma-hâni-vishayê svarê parê svarasya lub êva bhavati | nâma-hâni-vishayê tv autsargikô yag-âpavâdikô vagâdir vakshyamâna iti paryavasitam | tathâ cha lub anâma-hânâv[36] ity ayam êva yôgah prathamatô vaktavyah | sâmânya-vishayatvât | yak svarê svarasyê[35]ty ayam tu paśchâd êva vaktavyah | viśêsha-vishayatvât | uktam cha *Darpana-kârêna* ||

Svaram idirol ire vibhakti |
svarakam prakriti-svarakkam akkum lôpam |
vara-Samskrita-Karnâtaka-|
m eradarolam nâma-rûdhiy-aliyada paksham ||

iti | tathâ ||

Âtvadin i-varnnadim ma- |
ttv ôtvadin aitvadin e-varnnadim mund akkum |
yatvam ||

itîti chên na | yakô'pi sâmânya-vishayatvât | svarê parê svarasya yag bhavati anâma-hâni-vishayê lub bhavatîti | sûchitam chaivam *Darpana-kritâ* nâma-rûdhiy-aliyada paksham iti || kiñ cha sandhi-kârya-vishayê prathamam êva lôpa-pradarśanam amangalam iti cha tan na vaktavyam prathamatah | yag-âgamas tu bhâva-rûpatvât tatrâpi mitravad âgama iti prasiddhêś cha prathamatô vaktavya iti ||

Sûtram 37.—Râvôr vak.

Vrittih.—Ri-varna-lri-varna-au-kâra-u-varnânâm vag bhavati svarê parê ||

Prayôgah.—*Hôtri im*, *hôtrivim* | êvam *mâtrivim*, *grîvim*, *grîvina*, *lrivendam*, *lrîvendam*, *nauvidu*, *glauvidu*, *vadhuvival*, *guruvîtam*, *bhrûvidu*, *pûvollittu* || râvôr iti kim | *satiya*, *patiya* | lub anâma-hânâv[36]ity anuvrittês tatra lub êva bhavati | *kandev-idam*, *mâdidal* ||

[*Ri*, *rî*, *lri*, *lrî*, *au*, *u* and *û* take *v* before a following vowel.]

Vyâkhyâ.—Riś cha lriś cha auś cha uś chêti vigrihya dvandvaikatvê lâghavârthaṃ puṃ nirdêśaḥ ı maryâdâbhividhau cha yaḥ ity-âdau tathâ prayôga-dârśanât ı ṛi-varṇasya lṛi-varṇê parê dîrgha iti sûtrêṇ-autsargikô dîrghâdêśaḥ ı yêshâmanta-dîrghaḥ savarṇa-vishayaka êva ı tan-matêpi ṛi-lṛi-varṇayôs sâvarṇy-âṅgîkârâd dîrghô bhavaty êva ı tata aukârê yaṇâdêśât tata u-varṇê âvâdêśê u-varṇa-yôgê râvu śabda-nishpattir iti ı lṛi-varṇaḥ praś'lishṭôstîty abhiprâyêṇâha *ṛi-varṇa-lṛi-varṇa-aukâra-u-varṇânâm* iti ı kramêṇôdâharati *hôtṛi-im* ity-âdi ı gṛî iti gṛî nigaraṇa iti dhâtu-svarûpaṃ ı lṛi lṛî ity anukaraṇaṃ ı anâma-hâni-vishayê tu lôpa êva prabala ity âha *lub* ity-âdi ı *tatra tv* iti anâma-hâni-vishayê tv ity arthaḥ ॥

Sûtraṃ 38.—Âta ôshṭhyê.

Vṛittiḥ.—Ôshṭhyê svarê parê âkârasya vag bhavati ॥

Prayôgaḥ.—*Â udakaṃ*, *âvudakaṃ* ı êvaṃ ı *âvûr*, *âvole*, *âvôle* ॥ kaṇṭhaushṭhyô'py ôshṭhya-grahaṇêna gṛihyatê ॥ ôshṭhya iti kiṃ ı *âyiravu*, *âyellaṃ* ॥ âta iti kiṃ ı *îyûr*, *îyokkal* ॥

[A labial vowel (*u*, *û*, *o*, *ô*, or *au*) takes *v* before *â* following.]

Vyâkhyâ.—Ôshṭhê bhavaḥ ôshṭhyaḥ ı tasminn ôshṭhyê iti svara ity asya viśêshaṇaṃ ı ashṭau hi varṇânâm utpatti-sthânâni bhavanti ॥

Ashṭau sthânâni varṇânâm uraḥ kaṇṭhaś śiras tathâ ı
jihvâ-mûlaṃ cha dantâś cha nâsikôshṭhau cha tâlu cha ॥

iti vachanât ı na cha śâbdika-matê varṇânâṃ nityatvât katham atrôtpatti-vachanam śôbhata iti vâchyaṃ ı dravya-paryâyâtmanâṃ têshâṃ śabda-pudgala-dravyâtmanâ nityatvêpi akârâdi-varṇa-paryâyâtmanâ utpattimatvâvirôdhât ı âtmâ hy antaraṅga-bahiraṅga-sâmagrî-sannidhânê bhâshâ vargagaṇanâyâṃ varṇa-pariṇamana-yôgyân ananta-pradêśân pudgala-skandhân upâdâya *tatra tatra* sthânê tat-tad-asâdhâraṇa-prayatnâdi-sâmagrî-balêna tat-tad varṇa-paryâyâtmanâ *sṛijatîti* kathañ-chid utpattimatvât ı tatrâvarṇa-ka-varga-hakâra-visarjanîya-jihvâmûlîyâḥ kaṇṭhyâḥ ı hakâra-visarjanîyâv urasyau ı ka-vargô jihvâmûlîyaś cha jihvyau ı sarva-mukha-sthânô varṇa ity êkê ı i-varṇa êd-aich-cha-varga-yakâra-śakârâs tâlavyâḥ ı êd-aitau kaṇṭhya-tâlavyâv ity êkê ı u-varṇa ôd-aut-pa-vargôpadhmânîyâ ôshṭhyâḥ ı ôd-autau kaṇṭhôshṭhyâv ity êkê ı ṛi-varṇa-ṭa-varga rêpha-shakârâ mûrdhanyâḥ ı rêphôdanta mûla-prabhava ity êkê ı lṛi-varṇa-ta-varga-lakâra sakârâ dantyâḥ ı vakârô dantôshṭhyaḥ ı sṛikva-sthâna ity êkê ı nâsikyô'nusvâraḥ ı kaṇṭhya-nâsikya ity êkê ı êvaṃ bhinna-śikshâ-kâra-matâśrayaṇênâsyêdaṃ sthânam iti siddhê yê svarâḥ ôshṭhyâḥ u-varṇa ôkâra-aukârâḥ ı bhâshâ-vishayatvât ardhaukâraś cha ı têshu parata âkârasya vag-âgamô bhavatîty âha *ôshṭhya* ity-âdi ı udâharati *â udakam* iti ı *adu udakam* iti vigrihya kṛit-saṅkhyâdvâdi-guṇôkti-saṃskṛitêna chê[294]ty adhikṛitya vis'êshaṇam êkârthênê[309]ti samasya sûktaṃ pûrvam[297]ity adu śabdaṃ pûrvaṃ nipâtya âd-id-ûd adv-idûdôr[370]ity âdâdêśê kṛitê âta ôshṭhya[38]iti vag-âgamaḥ ı *â vole*, *â vôle* ity atra o, ô ity anayôḥ kaṇṭhyaushṭhyatvât katham aushṭhyatvam ity âśaṅky âha kaṇṭhyêty-âdi ı kaṇṭhyaushṭhyatvê'py aushṭhyatvâvarjanâd iti ı mata-bhêdâdvaushṭhyatvaṃ ı pratyudâharaṇê *îyûr*, *îyokkal* ity atra kêchid anantarôttara-sûtra-gata-bahula-grahaṇaṃ siṃhâvalôkana-rîtyâtrâpîchchanti ı îvûr, îvokkal *iti* ı prayôgaś cha ॥

Mâvuṃ malligeyuṃ kara- ı
m âvarisida-katadin esivud-îkshisuvara ka- ı
ṅg î-vudyânaṃ sarasa-vi ı
ṭî-viṭa-s'ayyâ-nivâsaṃ nenayisutuṃ ॥

iti ॥

Sûtram 39.—Odô bahuḷam.

Vṛittiḥ.—O-varṇasya bahuḷam vag bhavati svarê parê ||

Prayôgaḥ.—*O endam, ov-endam* | êvam *nôv-endam, gôv-indam* | bahuḷa-grahaṇâd iha na bhavati | *nôyisidam, tôyal* | dakârô nirdêśârthaḥ ||

[*O* and *ô* generally take *v* before a following vowel.]

Vyâkhyâ.—Bhâshâ-vishayê hrasvâv apy êd-ôtâv aṅgîkriyêtê | atô'tra hrasva-dîrgha-sâdhâraṇa êva vargâśraya ity âha *o-varṇasyêti* | varṇa-grahaṇê savarṇa-grahaṇaṃ kâra-grahaṇê kêvala-grahaṇam iti *Kâtantra*-mata prasiddhêḥ | *bahuḷam* yathâ lakshyaṃ | *o endam, ov-endam* varṇânukaraṇaṃ | *nôv-endam* dhâtv-anukaraṇaṃ, varṇânukaraṇaṃ vâ | anukaraṇê prakṛitibhâvasya vaibhâshikatvât | *gôv-indam*, gô śabdât karaṇê imi ima[272]iti daṃkâgamaḥ | bahuḷa-grahaṇa-prayôjanam âha *bahulêty*-âdi | *nôyisidam*, nô-dhâtôr hêtumati isub-anta rûpaṃ | *tôyal*, tô-dhâtôr arhârthê al pratyayaḥ | âśîr-âdi-pratishêdha-vishayakas tiṅ-âdêśô vâ | Saṃskṛitê êchâṃ nitya-dîrghatayâ o-ity êka mâtrasyâbhâvât tatô ṅas-anta-nirdêśô dushkara iti dakârôpâdânam ity âha *dakâra* iti | takârôpâdânê tu taparas tâvân[5] iti bhrâmyêtêti ||

Sûtram 40.—Dîrghâd ṛitô rur advâdêḥ.

Vṛittiḥ.—Dîrghântâd advâdêr gaṇântât parasya ṛikârasya ru-śabdâ âdêśô bhavati ||

Prayôgaḥ.—*Â ṛitu, â-rutu* | êvam *â-rushi, â-ruṇa, î-rushi, î-rutu, û-rutu, ellâ-rutugaḷ, ellâ-rushiyar* | dîrghâd iti kiṃ | *adu ṛitu, idu ṛiṇam, ella ṛitugaḷ* | advâdêr iti kiṃ | *Dêvâ ṛishiyaraṃ nôḍu, pitṛigaḷâ ṛiṇam* | ṛita iti kiṃ | *â ṛikâram, î ṛikâram* ||

[After *â, î, û* in the sense of *adu* words (demonstrative pronouns), *ṛi* changes to *ru*.]

Vyâkhyâ.—Yêna vidhis tad antasyê[28]ty anêna dîrghâd iti viśêshaṇaṃ tad-anta-grâhakaṃ ity âha *dîrghântâd* iti | tasmâd uttarasyê[27]ty anêna ṛita iti shashṭhyantam uttaram êva sthânîty âha *parasyêti* | tapara-karaṇa-prayôjanaṃ ṛikârasyêti | kâra-grahaṇê kêvala-grahaṇam iti | ukâra-sahitô rêpha-piṇḍa-êvâdêshṭavya ity âha *ru śabda* iti | adv-idûdûnâm âd-îd[370] ity-âdinâ âd-îd-ûd-âdêśaḥ | ella-śabdasya âg-ellasya vê[371]ty âg-âgamaḥ | pratyudâharaṇê tu ṛî[42]ti vakshyamâṇa-sûtrêṇa sarvatra prakṛitibhâvaḥ ||

Sûtram 41.—Plutaḥ prakṛityâ.

Vṛittiḥ.—Pluta-saṃjñikâ-varṇâḥ svarê parê prakṛityâ tishṭhanti | pûrvôkta-sandhi-lakshaṇa-kârya-bhâjô na bhavantîty arthaḥ ||

Prayôgaḥ.—*Akkâ3 illi bâ, aṇṇâ3 itta bâ* | pluta iti kiṃ | *chittaisendu, sûnuv itta bâ* ||

[A *pluta* (prolonged) vowel retains its form before a following vowel.]

Vyâkhyâ.—Êvaṃ sâmânyatas svara-sandhim uktvâ sarvatrôkta-lakshaṇa-sandhi-prâptau kvachit prakṛitibhâvaṃ nirûpayati | yady api sâmânya-vivakshayâ pluta iti lâghavârtham êkatva nirdêśaḥ

kritaḥ । tathâpi lôkê yâvantyaḥ pluta-vyaktayas tâs sarvâ apy atra grâhyâ iti bahutvêna vivriṇôti *pluta saṃjñikâ* iti ॥ nanu varṇâs tâvat pratiniyata-sthâna-karaṇâdi-sâmagryâ yad-âtmanôtpannâs tad-âtmanâ sva-kâlê prakrityaiva tishṭhanti । na vikritim âpnuvanti । artha-paryâyasyâtrânupayôgât । ataḥ prakritibhâvôpadêśô nirarthaka ity âśaṅkya nâtrârtha-vyañjana-paryâya-rûpaḥ pariṇâmântara-lakshaṇô vikritibhâvô nivâryatê । kintu yad uktaṃ svarê parê svarasya yag-âdi kâryaṃ tad êva nivâryata ity âha *pûrvêty*-âdi । akkâ[3] iti । dûrâd âhvânê bahulam[400] iti tri-mâtrâdêśaḥ । illity avyayaṃ । bâ iti bar âgamanê ity atô dhâtôr êkânêkatva[442] ity-âdinâ kartari yushmad êkatvê ayi ayôllupâv[468] ity ayaḥ sarva-lôpaḥ । tar-barôr lub luptêyî[519]ti dhâtôr antya-lôpê dîrgha[520] iti dîrghê cha siddhaṃ rûpaṃ ॥

Sûtram 42.—Ṛi.

Vrittiḥ.—Ṛi-varṇê ḷri-varṇê cha parê svaraḥ prakrityâ tishṭhati ॥

Prayôgaḥ.—*Ayanaḍa ṛitu, â ṛikâraṃ, muni ṛiddhi prâptaṃ, strî ṛitumati, kratu-ṛitvijargge, bhrû ṛijuvaltu, pitṛi ṛiṇi, ṛishige ṛiddhi, rai ṛiddhaṃ, gô ṛishige, glau ṛiksha-pati, enna ḷṛikâraṃ, âtana ḷṛikâraṃ* । aplutârthô'yaṃ ârambhaḥ ॥

[*Ṛi, ṛî, ḷṛi, ḷṛî,* following on a vowel, retain their form.]

Vyâkhyâ.—Ṛiś cha ḷriś cha â, tasmin ri, iti dvandvaikatvâbhiprâyô nirdêśa ity âha *ṛi-varṇê ḷri-varṇê chêti* । yady api rîti para-nimittam uktaṃ । prakritibhâvas tu kasyêti na jñâyatê । viśishyânuk-tatvât iti śaṅkâ । tathâpi sâmarthyât svarasyaivêti nirṇayas tathâ hi । prakritibhâvô hi vidhîyamânas sandhi-kârya-prâptau satyâm êva nâsatyâṃ । sandhi-kâryaṃ châtra yag-âdi-lakshaṇaṃ svara-vishaya-kaṃ êva nânya-vishayakaṃ । na hi ṛi-varṇê ḷri-varṇê cha parê svarâd anyasya yag-âdi-kâryaṃ prâptaṃ asti । atas svarasyaiva prakritibhâvô bhavati । vachana-prâmâṇyâd ity âha *svaraḥ prakrityâ tishṭha-tîti* । ata êvâkâra-prabhṛity aukâra-paryantaṃ kramêṇôdâharati *ayanaḍa ṛitu* ity-âdi । ḷri-varṇânta-śabdô prasiddha ity êtâvatâ na darśitô viśêshô'stîti ḷri-varṇê parê darśayati *enna ḷrikâram* ity-âdi । êvaṃ â ḷrikâraṃ, î ḷrikâraṃ, û ḷrikâraṃ ity-âdy-aukâra-paryantâny udâharaṇâny ûhyâni ॥ anantara-sûtrê plutasya prakritibhâvô darśitaḥ । ayaṃ tv aplutârtha ity âha *aplutêty*-âdi ॥

Sûtram 43.—Âdê.

Vrittiḥ.—Âkâraḥ a-varṇê parê prakrityâ tishṭhati ॥

Prayôgaḥ.—*Â arasaṃ, â añche, Mriḍanâ arddhêndu, satiyâ âyallakaṃ* । aid-autôr viś-lishṭâ varṇatvât tatraiva bhavati । *â aiśvaryaṃ, â ailabilaṃ, â aunnatyaṃ, â augu* ॥

[*Â* retains its form before *a, â, ai,* or *au* following.]

Vyâkhyâ.—Saptamî-nirdishṭô'py aviśêshaṇatvâd a-varṇas tad-anta-grâhakô na bhavatîti svarûpam êva nirdiśati *a-varṇê* iti । *â arasaṃ* iti । *âtaṃ arasaṃ, avaṃ arasaṃ* iti vâ vigrihya âd-îd[370] ity-âdinâ âd-âdêśaḥ । sthânivad-bhâvâśrayaṇêna ât-âvayôr apy adu-rûpatvât । *Mriḍanâ, satiyâ*, ubhayatrâpy ada[255] iti pâkshikô dîrghâdêśaḥ । *âyallakaṃ*, raṇa raṇakaṃ avasthâ-viśêshaḥ sîmantô vâ ॥ nanu châtra vidhâv aid-autôś chêti vaktavyaṃ । na hy âkârô'varṇa-mâtrê parataḥ prakrityâ tishṭhati । kintv aikârê aukârê'pi cha । *â aiśvaryaṃ, â ailabilaṃ, â aide, â airaṇe, â aikil, â autkaṇṭhyaṃ, â aunnatyaṃ,*

â augu, â auḷi, â auḍu ity-âdau sarvatra prakṛitibhâvôpalambhât । nâtra prakṛitibhâva-bôdhakam anuśâsanaṃ sâmarthyaṃ upâyântaraṃ vâstîti chên na । ata êva yôgât siddhêr na pûrvatayâ vachanîyaṃ । tathâ hi । êkârâdînâṃ chaturṇṇâm apy ardha-mâtrâkâravattayâṅgîkârât । na chaitad asâṃpradâyikaṃ । sakala-śâbdika-sampradâya-siddhatvât tathâ hi । aj-bhakti-madhya-gata-rêphaṃ ṛi-varṇaṃ pratijânîtê । aj-bhakti-madhya-gata lakâraṃ ṛi-varṇaṃ । aj-bhakti-purôgatâkârâ nêcha iti Nyâsakâraḥ । tathâ êkârâdîni sandhy-aksharâṇîty atra sandhi-visishṭâny aksharâṇi sandhy-aksharâṇîty anvartha-saṃjñâ । tatrâkârasyêkârêṇa yôgê saty êkâraḥ । têna chaikâraḥ । ukârêṇaukâraḥ । têna chaukâra iti chatvârô'pi gûḍha-sandhikâḥ । ata êva cha têshâṃ kaṇṭhyaushṭhyatvaṃ kaṇṭha-tâlavyatvaṃ chêti dvisthânakatvaṃ iti Nibandhanakâraḥ । gûḍha sandhitvê prayôgaś cha ॥

Vara-sandhy-aksharadant ire ।
guru-dîrgghaṃ gûḍha-sandhiy ene tôḷ nâlkuṃ ।
karaṃ esed irkkuṃ Padmô-।
daraṅge śaṅkhâsi-chakra-śârṅṅa-samêtaṃ ॥

iti । S'ikshâkâras tu êchas sandhy-aksharâṇi । têshâṃ cha dvayâṃśâḥ । paurastyâ akârâḥ pâśchâtyâ id-ud-êd-ôtaḥ । tatraidôtau pras'lishṭau varṇâv ity aśrutiḥ । aid-autau tu vis'lishṭâ-varṇâv ity ardha-mâtrâkâra-śrutir ity uvâcha । êvaṃ sampradâyânurôdhât sandhy-aksharêshu parêshv a-varṇa-paratvaṃ anuvarṇitaṃ nirṇîya pras'lishṭâ-varṇâv êd-ôtau vihâya viślishṭâ-varṇayôr aid-autôḥ paratô'pi prakṛitibhâva êvêty âha *aid-autôr* iti । êd-ôtôr a-varṇaḥ pras'lishṭatvât karyakshamô na bhavatîti ॥

Sûtraṃ 44.—Nipâtâḥ.

Vṛittiḥ.—Nipâtâḥ svarê parê prakṛityâ tishṭhanti ॥

Prayôgaḥ—*Arame aralda tâvare, are eḍe hasti-śikshaṇa-vichakshaṇar, ele id alte Tuhina-kshôṇîdhraṃ, ayyo id êk int âdudu, rayyam âvudo adaṟiṃ, aho iralim peṟavaṟa mâhâtmyaṃ, ayyô Indraṅge kêḍ âytu, hôhô emaguṃ int âyte, âh entento kabbaṃ oḷḷit âytu, ênênô ôdina pari lêsu lêsu, edaṟidanô avana nosal-akkaraṃ todedudu, muttidanô indu kôṇṭe dhûḷî-paṭṭaṃ, ninag akkema Abja-garbbhan âyuṃ s'rîyuṃ, siṅgaṃ akkema añjem, ânâ irmmaḍiyâ eraḷ-kudureyâ irvvargg eraḷ-kaiduvâ pâlâ amardâ innêṃ, âneyô adriyô, nija-manaḥ-priyan appidanô agaldanô, âtanê Indraṃ, âtanê îtaṃ, îtanê îvaṃ* ॥ nipâtâ iti kiṃ । *akkaṭakkaṭ ant âdudê, ahah end attaḷ Sîte* ॥

[Particles retain their form before a vowel following.]

Vyâkhyâ.—Yady apy atra sûtrê vidhîyamânê prakṛitibhâvalakshaṇê kâryê kim api nimittaṃ na sâkshâd upâttaṃ na vânuvṛittaṃ asti । tathâpy arthâd avagamyatê । tathâ hi । nipâtânâṃ hi prakṛitibhâvô vidhîyatê । prakṛitibhâvaś cha sandhi-kârya-nishêdha-rûpaḥ । sandhi-kâryam abhajatâm êva prakṛity-avasthâyitvât । nishêdhaś cha prâpti-pûrvakaḥ । aprâptasya nishêdhâyôgât । prâptiś cha nimitta-purvikâ । asati nimittê prâpty-abhâvât । nimittêna cha svarêṇaiva bhavitavyaṃ nânyêna । nipâtânâṃ svarântatayâ svarêshu parêshv êva sandhi-kârya-prâptêḥ । na cha vyañjanântatayâpi kêchana śabdâḥ karambhâdishu nipâtyanta iti kathaṃ nipâtânâṃ svarântatâ-niyama iti vâchyaṃ । tathâpi têshâṃ nipâta-saṃjñâbhâvât । emâdi-gaṇa-paṭhitânâṃ êvâtra nipâta-padênôpâdânât । na cha vâchyam atrâpi visarjanîyântâḥ kêchit santîti kathaṃ svarântataikânta iti । visarjanîyasyâpi kathañchit svaratvât । astu vâ tasyâsvaratvaṃ । tathâpi têshu kâryâprasaktêḥ । prâptô hi pratishidhyatê । prâptiś cha svara-

vishayaivêty arthât siddhaṃ nimittam âha *svarê parê* iti | udâharati arame ity-âdi | vyâkhyâtâs' chaitê nipâta-saṃjnâ-prastâva ity atra yathâ yôgyam arthô'nusandhêyaḥ | *iralim* iti ir-dhâtôḥ kartari yushmad anêkatvê ir-pratyayê im467 iti tasya im-âdêśê prâk-prayôgê châ vikṛitâd529 iti imaḥ prâg ali cha sati siddhaṃ rûpaṃ | mâtishṭhatêty arthaḥ | *toḍeḍudu* iti karmaṇi prayôgô'yaṃ | kṛitivê531ti paḍu-dhâtôr anuprayôgasya pâkshikatvât | lalâṭa-lipir luptêty arthaḥ ||

Sûtraṃ **45.**—Ô nipâtê.

Vṛittiḥ.—A-varṇô nipâta-svarê parê prakṛityâ tishṭhati ||

Prayôgaḥ.—*Âtana e, avaḷa e, âtana e tôṛa-toḍegaḷ, Kantuva âḥ kabbu-billan itaṃ muṛidaṃ, satiyâ âḥ kaṇṇa beḷagu beḷagiḍud iḷeyaṃ, ennâ uḥ pâpa-phalaṃ* || a iti kiṃ | *vanitegey-uḥ intu poduvê tanu-managaḷ, glauv-âḥ karaṃ oppidaṃ nabhô-mandiradoḷ* || nipâta iti kiṃ | *budhar, surar* | anipâtârthô yôgaḥ ||

[*A* and *â* retain their form before a vowel following when it is a particle.]

Vyâkhyâ.—Atra nipâta-padaṃ nipâta-svara-paraṃ | na hy avarṇasya vyañjanê parê kiñchit prâptaṃ asti | yad bâdhakaḥ prakṛitibhâva upadiśyatêty âha *nipâta-svarê* iti | *âtana e*, yag na bhavati | *kantuva âḥ*, lub na bhavati | *ennâ uḥ*, vag na bhavati || *anipâtârtha* iti | nipâtânâṃ pûrvêṇa siddhatvâd iti bhâvaḥ | atra bahulâdhikârât kvachit tan-ninn-en śabdânâm avadhâraṇa-vâchi nipâtê parê kvachid yag-âgamô 'ṅgîkṛiyatê | *tannaya, tannaye, ninnaya, ninnaye, ennaya, ennaye* iti | tathâ cha prayôgaḥ |

Nayanadoḷam erdeyoḷaṃ ni- |
nnaya rûp-irddapudu ninna mât-irddapud e- |
nnaya kiviyoḷag Ina-suta kê- |
ḷ viyôgam ent âdud ayya enagaṃ ninagaṃ ||

ity-âdi ||

Sûtraṃ **46.**—Posatv âdiḥ.

Vṛittiḥ.—A iti vartatê | posatv-âdir akârântas svarê parê prakṛityâ tishṭhati ||

Prayôgaḥ.—*Posa aḍake, posa âne, eḷa añche, poṛa aḍi, oḷa âḷ, paḷa alagu* || posatv-âdir iti kiṃ | *oḷḷ-âkaḷ, ell-aṅganeyar* || a iti kiṃ | *posat-aḍake, paḷad-alagu* || *posatu, poṛagu, oḷagu, paḷadu, eḷadu* iti posatv-âdiḥ ||

[*Posatu* and such words (namely, *posa, poṛa, oḷa, paḷa, eḷa*) ending in *a* retain their form before a vowel following.]

Vyâkhyâ.—Posatvâdir arasvâdy-antar-gaṇaḥ | *akârânta* iti | yady apy anantara-sûtrâd anuvarta-mânêna a-ity anêna viśishyamâṇaḥ posatv-âdir yêna vidhir28 ity a-varṇânta ity êva bhavati na tv akârânta iti | ṭapara-karaṇâbhâvât | tathâpi posatv-âdau dîrghâdy-abhâvâd akârânta ity uchyatê | na cha posatv-âdînâm pañchânâm apy ukârântatvât katham akârântatvam vêti vâchyaṃ | arasv-âdînâṃ dôr lub uttara-pada322 ity anêna samâsê du-lôpê saty adantatva siddhêḥ | ata êva têshâṃ arasv-âdau pâṭhaḥ | anyathâ kṛid-guṇôktêḥ pûrva svarêṇaikârtha333 ity upântya svarasyâpi lôpas syâd *iti* ||

Sûtram 47.—Vêr ade.

Vṛittiḥ.—Ade ity avibhaktikô'yaṃ saptamî-nirdêśaḥ । ade śabdê parê ir ity ayaṃ dhâtur akârântô vâ prakṛityâ tishṭhati ॥

Prayôgaḥ.—*Ira ade, irade* । ade iti kiṃ । *nîn ir illi*, (nîn ikkir illi) । a iti kiṃ । *irade* । ir-grahaṇaṃ spashṭârthaṃ ॥

[The root *ir*, before *ade* following, either ends in *a* or retains its form.]

Vyâkhyâ.—Adet pratishêdha[582] ity anênôttara-kâla-kriyayâ saha samâna-kartṛikêbhyaḥ pûrva-kâlakriyâ-vâchibhyô dhâtubhyaḥ pratishêdha-vishayê adet-pratyayô 'grê vakshyatê । tasmin pratyayê parata ity asminn-arthê ade iti prakṛiti-mâtraṃ nirdishṭam ity âha *avibhaktikô'yaṃ saptamî nirdêśa* iti ॥ *akârânta* iti । vâk chêra[583] ity anêna ir-dhâtôr vibhâshayâ ag-âgamô vidhîyatê । tad-avasthâyâm ir-dhâtur akârântô bhavan vâ prakṛiti-bhâvaṃ bhajati । *ira ade, irade* iti । yady apy ade pratyayô dhâtubhya êva vihitô nânyata iti dhâtûpasthitiḥ । akârântatvaṃ cha ag-âgama-vyatirêkêṇa nâsti । ag-âgamaś chêr-dhâtôr êva nânyasyêty atra nêr-grahaṇaṃ kartavyaṃ । akârântô dhâtur adet-pratyayê parê vâ prakṛityâ tishṭhatîty uktê arthâd ir-dhâtur êva bhavati । tathâpi vyaktyartham ir-grahaṇaṃ kṛitam ity âha *spashṭârtham* iti ॥

Sûtram 48.—Kared alî.

Vṛittiḥ.—A iti nivṛittaṃ । kare ity ayaṃ dhâtur al-pratyayê parê vâ prakṛityâ tishṭhati । takârô nirdêśârthaḥ ॥

Prayôgaḥ.—*Kare al, kareyal, kare aliṃ, kareyaliṃ, kare aloḍaṃ, kareyaloḍaṃ* । kare iti kiṃ । *tageyal, bageyal* । al iti kiṃ । *kareyade* ॥

[*Kare* either combines with *al* following or retains its form.]

Vyâkhyâ.—Al-grahaṇaṃ tiṅ-kṛit-sâdhâraṇaṃ । pratyaya-padaṃ tu kṛiti prayôga-prâchurya-dyôtana-paraṃ । na tiṅ-âdêśa-vyâvartana-paraṃ । niyâmakâbhâvât । ata êvôdâharaṇam ubhayathâpi darśayati *kare al* ity-âdi । tatrâdya-dvayaṃ tiṅaḥ apara-dvayaṃ kṛita iti vivêkaḥ ॥

Sûtram 49.—Gaḍâdiḥ.

Vṛittiḥ.—Gaḍâdir aṇam-âdy-antar-gaṇaḥ । gaḍâdi-gaṇa-paṭhitâḥ śabdâḥ svarê parê vâ prakṛityâ tishṭhanti ॥

Prayôgaḥ.—*Nîn allade âvan adhikan iḷeyoḷ Jinapâ, nîn allad-âvan adhikan iḷeyoḷ Jinapâ* । *tâṃ gaḍa aṅgajaṃ gaḍa as'ôka-s'araṃ gaḍa añcheyuṃ gaḍâ, tâṃ gaḍ-aṅgajaṃ gaḍ-as'ôkas'araṃ gaḍ-añcheyuṃ gaḍa* । *chakkane illi pâṟiduvu, chakkan-illi pâṟiduvu* ॥ gaḍâdir iti kiṃ । *bêṟiṭṭudu, piridâdudu* ॥ *gaḍa, gaḷa, altu, alla, illa, illade, allade, âgaḍa, îgaḍa, poḷtaḍa, taḍabaḍa, akkaṭa, akaṭa, ahaha, baḷikke, baḷike, bhôṅkane, chakkane, bhôrane, paykane, baykane, pauvane, pauvage, neṭṭane, neṭṭage, toṭṭane, toṭṭage, âykane, âykage, giṟṟane,*

tiṛṛane, tiṛṛage, tiṭṭane, tiṭṭage, summane, summage, bimmane, bimmage, mellane, mellage, kammane, kammage, taṇṇane, taṇṇage, nuṇṇane, nuṇṇage, ḍokkane, ḍokkage, pakkane, pakkage iti gaḍâdir âkṛiti-gaṇaḥ ||

[*Gaḍa* and words classed with it (for which see above) either combine with a vowel following or retain their form.]

Vyâkhyâ.—Spashṭam êtat ||

Sûtram 50.—S'lôkârdham.

Vṛittiḥ.—S'lôkaś chhandô-baddham kanda-vṛittâdi | tasyârdham sama-bhâgaḥ | svarântam ślôkârdham svarê parê vâ prakṛityâ tishṭhati ||

Prâyôgaḥ.—

Dêvâ kêḷ binnavipem |
śrî-Vîra-Jinêndra-samavasaraṇam band î ||
âvâsada pittila-vana- |
d-ôvariyoḷ nelasit akhiḷa-sura-gaṇa-sahitam ||

pakshê | samavasaraṇam band î, yâvâsada |

Kabbina bill alarvvakkiya |
tibbam balid Atanu pû-saraṅgaḷa nisal â ||
ubbege kobbida peṇṇam |
tabbidoḍ aḍaṛ ubbu-nilkum int idu sukhamê ||

pakshê | nisal â, yubbege | ślôka-grahaṇâd gadyâdau mâ bhûd iti ||

A vowel at the end of a half s'lôka optionally retains its form before a vowel following.]

Vyâkhyâ.—S'lôka-śabdô lôkê 'nushṭub-vishayê prasiddha iti tad-êkânta-bhrântim vârayann-abhiprêtârtham âha *s'lôka* ity-âdi | chhandô-baddham varṇa-gaṇa-mâtrêyattâyatta-śabda-samaya-sandarbha-rûpam kanda-vṛittâdi | kandam nâma chatur-mâtrika-tri-pañcha-gaṇa-pramitaujânôja-pâda-dvaya-manôja-gaja-manôjâṅghri-madhyânta-gaja-na-samam-anchita prâsa-rachanam |

Asamâṅghrige mûṛu-gaṇam |
masânt ajana madhyadim samakk aydu-gaṇam ||
besa-neḍeg aja-gaṇa-niyamadi |
n esevudu kandam chatuḥ-kala dvy-ashṭa-gaṇam ||

vâṅmayam uchyatê | vṛittam nâmôktâdi-shaḍ-viṃśati-prabhêda-chhandas svachchhanda-sandarbha-garbham, samârdha-sama-vishama-tri-bhêdam apy uttarôttaram anêka-prabhêdam prâñchita-prâsa-rachanam vâṅ-mayam uchyatê | âdi-śabdêna tu mâla-lalitaiḷâ gîty akkara mada navati-tri-chatush-shaṭ-padâryâdy-anêka-bhêda-bhinna-mâtrâ-vṛitta-jâtam vâṅ-mayam uchyatê | ardha-śabdô naikadêśa-vâchî | kintu samâṃśa-vâchîty âha *samabhâga* iti || sandhi-kârya-prâptiḥ svara-vishayêty âha *svarêty*-âdi || udâharati *Dêvâ kêḷ* ity-âdi || ślôka-pada-prayôjanam âha *gadyâdâv* iti | gadyam vâkya-kadambakam na chhandô-baddham | yady api tâḷa-vṛitta-chaturdaḷa-daṇḍakâdayaś chhandô-baddhâ api gadya-viśêshâs santi | tathâpi na tad-arthê prakṛitibhâva iti || âdi-śabdêna raghaṭâdi parigrahaḥ ||

Sûtram 51.—Anukaraṇam.

Vrittiḥ.—Svarântam anukaraṇam svarê parê vâ prakrityâ tishṭhati ||

Prayôgaḥ.—*Yakshô yâdris'as tâdris'ô bali emb uktige* durvidagdhare valam nôntar pperar nnôntarê | pakshê, tâdriśô bali yemb uktige || *samaṇô amôha-vayaṇô enisida mârggam* | pakshê, samaṇô amôha-vayaṇô yenisida mârggam || *ettu meṭṭittu chappaṭey-âytu embinam* | pakshê, ettu meṭṭittu chappaṭey-âytembinam || yôga-vibhâga uttarârthaḥ ||

[The final vowel of a saying or quotation may optionally retain its form before a vowel following.]

Vyâkhyâ.—Anukriyata ity anukaraṇam | Saṃskṛitam Prâkṛitam anyad vâ svôktam parôktam vâ yat purôktam anûdyatê tad anukaraṇam | tach-chânantarôttara-yôgê vikrityâ akârântasya viśêsha-kathanâd atra prakriti-vikriti-sâdhâraṇyêna svarânta-mâtram upasaṅgrihîtam ity âha *svarântam* iti | yady api yakshô yâdriśas tâdriśô balir iti visarjanîyântam idam | tathâpi lub anavyayânukaraṇa-sya visargasyê[81]ty anêna visarjanîya-lôpê svarântatvam prâptam iti | samaṇô amôha-vayaṇô iti svabhâvata êva svarântatvam | yady api ślôkârdhânukaraṇam ity êka-yôga-karaṇam laghu bhavati | tathâpi ad vikṛtyê[52]ty uttaratrânukaraṇa-padânuvṛityâ bhâvyam iti prithak-karaṇam ity âha *yôga-vibhâga uttarârtha* iti ||

Sûtram 52.—Ad vikrityâ.

Vrittiḥ.—Vikrityâ akârântam anukaraṇam svarê parê nityam prakrityâ tishṭhati ||

Prayôgaḥ.— Dambhair vinâ yaḥ kriyatê sa dharma en-|
d Ambhôja-garbbham nuḍidam sumârggamam ||

mûlasya nâśô balavad-virôdha en-|
d î lôkadoḷ pêḷvar id ên-anartthamô ||

ad iti kim | varṇânâm Brâhmaṇô guru embuktige, varṇânâm Brâhmaṇô guruv-emb-uktige
vikrityêti kim | mâm raksha raksha enute vi-|
dâm ramaṇaṅg eṛagi nutisidam pala-teṛadim ||

mâm raksha raksh enutte vi-|
dâm ramaṇaṅg eṛagi nutisidam pala-teṛadim ||

yôgavibhâgô-nityârthaḥ ||

[The final *a* of a quotation, when caused by change, always retains its form before a vowel following.]

Vyâkhyâ.—Vikritir vikâra âdêśaḥ tayâ | vikṛitya adantatâm prâptasyâpy anukaraṇatvâviśêshât pûrvêṇaiva prakriti-bhâvê siddhê yôgântara karaṇam anarthakam sat kiñchid ishṭam sûchayati | nâtra pûrvavad vaibhâshikaḥ prakṛitibhâvaḥ | kintu nitya êva | anarthakâni vachanâni kiñchid ishṭam sûchayantîti śâbdika-samayâd ity abhiprêtyâha *nityam* iti ||

Sûtram 53.—Hrasvân-na-ṇa-la-ya-ḷa-ta-ṭô 'navyayasya liṅgântyasya dvis svarâṇâm âdêḥ.

Vrittiḥ.—Svarâṇâm âdêḥ svarâdd-hrasvâd uttarêshâm anavyayasthânâm liṅgântyânâm na-ṇa-la-ya-ḷa-ta-ṭa-kârâṇâm dvir-bhâvô bhavati svarê parê ||

Prayôgaḥ.—*Ben aṃ, bennaṃ* । êvaṃ *ennaṃ, ponnuḷḷaṃ, kisuvonnaṃ, chembonnuḷḷaṃ, pennoḷḷitu, mannidu, kaṇṇoḷ, alargaṇṇoḷ, nidugaṇṇâli, kallellaṃ, pulloḷ, billidu, kabbuvillaṃ, kuḍuvillanoḷ, meyyoḷ, kayyoḷ, poyye, nâlgayyaṃ, niḍuneyyaṃ, beḷḷaḍakil, muḷḷoṭṭitu, kaḷḷuṇi, teḷḷoḷ, kiṭṭaḍi, kiṭṭile, kiṭṭaḍakil, naṭṭaḍavi, naṭṭiruḷ* । hrasvâd iti kiṃ । *bâṇaṃ, gôṇaṃ, kôlaṃ, bâyaṃ, bâḷaṃ, âṭaṃ, ôṭaṃ* । âdêr iti kiṃ । *s'araṇar, pavaṇilla* । svarâṇâm iti kiṃ । vyañjanâdâv api yathâ syât । liṅgântyasyêti kiṃ । *vanaṃ, paṇaṃ, jalaṃ, gaḷaṃ, nayaṃ, sutaṃ, paṭaṃ* । na-ṇa-la-ya-ḷa-ṭa-ṭa iti kiṃ । *aḍaṃ, suḍaṃ, ogaṃ, migaṃ* । anavyayasyêti kiṃ । *valivaṃ, paḷivaṃ, hô hô palvaḷ ivaṃ jagad-vyatikara-krîḍâ vinôdaṃ Jinaṃ* ॥

[The final *n, ṇ, l, y, ḷ, t,* or *ṭ*, of the crude form of monosyllablic words which are not indeclinables, when preceded by a short vowel, are doubled before a vowel following.]

Vyâkhyâ.—Nanv atra nakârâdînâṃ dvir-bhâvô hi vidhêyaḥ । sa cha yatra kvâpi têshâm atiprasaktô mâ bhûd iti viśishyatê *hrasvâd* iti । êvaṃ cha tasmâd uttarasyê[27]ty anêna hrasvât parêshâm êva têshâṃ nânyêshâm iti bhavati । êvam api yat kiñchidd-hrasvât parêshâm api sa syâd ity atiprasaṅgô mâ bhûd iti hrasvô viśishyatê *âdêr* iti । âdibhûtô yô hrasvas tasmâd êva na tv anâdêr iti । êvaṃ cha hrasvâdikâ yê śabdâḥ en, uṇ ity-âdayaḥ ta êva gṛihyêran । na vyañjanâdikâ ben, kaṇ ity-âdayaḥ । tad-artham âdir api viśishyatê *svarâṇâm* iti । svarâṇâm âdibhûtô yô hrasvas tasmâd êvêti । êvaṃ cha akârâdînâm êva śabdânâṃ grahaṇaṃ syât । na hy akâra-vyatirêkêṇa svarâṇâm âdir anyôstîti । hrasva-grahaṇam anarthakaṃ cha syât । na hi svarâṇâm âdir dîrghaḥ plutô vâsti । akârasyaiva tad-âditvâd iti chên-nâtra svarâṇâm âdir iti mâtṛikâ pâṭhâpêkshyam âditvaṃ vivakshitaṃ । yêna akârâdînâm êva grahaṇaṃ hrasva-grahaṇânarthakyaṃ cha syât । kintu śabda-svarûpêshu satâṃ svarâṇâm âdir yô hrasvas tata ity êvaṃ vivakshitatvât । vivakshâyattâ hi śabdânâm arthavattâ । ata êvâtra shashṭhî cha nirdhâraṇê । yathâ gavâṃ kṛishṇêti । ata êva cha svarâṇâm âdir iti vyastatayâ nirdêśaḥ । nirdhâraṇê shashṭhyâs samâsâbhâvât । na hi gavâṃ kṛishṇêty atra gô-kṛishṇêti prayôgaḥ । shashṭhy-ayatnâd ity anuśâsanêna viśêsha-yatnaṃ antarâ sambandha-mâtra-vihitâyâ êva shashṭhyâs samâsa-vidhiḥ । na tu yatna-shashṭhyâḥ । svarâṇâm iti yaṃ cha yatna-shashṭhî । nirdhâraṇê chêti viśêsha-yatna-prâptatvât । anyathâ lâghavât svarâdêr iti samastatayaiva nirdiśyêtêty êvaṃ sarvam âkalayyâha *svarâṇâm* ity-âdi ॥ Nanu vana-paṇâdi-śabda-gata-nakârâdînâṃ dvir-bhâvô mâ prakâṅkshîd iti liṅgântyasyêti viśêshaṇaṃ upâttaṃ । tathâ cha dvir-bhâva-bhâjô nakârâdayô liṅgântyâ ukta-lakshaṇa-hrasvât parâś chêti viśêshaṇa-dvaya-paryâlôchanâyâṃ tathâ vidhâś śabdâ êka-svarâ êva paryavasyanti । na hy anêka-svaratvê liṅgântya-nakârâdînâṃ âdi-svara-paratvaṃ ghaṭatê । tathâ cha katham idaṃ svarâṇâm iti bahu-vachanaṃ । nirdhâraṇê'pi anêkâsu gô-vyaktishu satîshv êva gavâm iti bahutva-nirdêśô ghaṭata iti chên-nâtra svarâṇâm ity anêna lakshyabhûta-śabdânâṃ bahu-svaratvam abhiprêtaṃ । asambhâvitatvât । kintv-anêka-svarâyê śabdâḥ śaraṇ, pavaṇ, paral, koral, muguḷ, puguḷ, ity-âdayaḥ । tatra svarâṇâm antyâdd-hrasvât parêshâṃ nakârâdînâṃ dvir-bhâvô nâ bhavatîty atraiva tâtparyât । na chaivaṃ paḍivon, biḍugaṇ, kuḍuvil, niḍumey ity-âdînâm anêka-svarâṇâṃ śabdânâṃ nakârâdêr dvir-bhâvô na syât । âdi-hrasva-svara-paratvâbhâvâd iti vâchyaṃ । sarvêshâm apy êshâm anêka-svaratvaṃ samâsâpêksham êva na vyâsâpêkshaṃ । uttara-padâpêkshayâ tu samê'py amî śabdâ êka-svarâ êva । êkatvê tu tasyaivâditvam antyatvaṃ cha । âdy-antavad êkasminn-iti vyapadêśivad bhâvât । na cha samastaṃ padaṃ sarvadaikaṃ bhavati । kathaṃ chid aika-padyaṃ samâsa iti vachanâd ity abhiprêtya vyastaṃ samastaṃ chôdâhṛitya darśayati *bennaṃ* ity-âdi । bennaṃ, ennaṃ, ben, en ity êtâbhyâṃ karmaṇy aṃ । ponn-uḷḷaṃ, pada-dvayam idaṃ । uḷḷa-śabdô'yaṃ tadvati rûḍhaḥ । kisuvonnaṃ, chembonnaṃ, kechchane-pon âvaṅge iti vigṛihya kṛid-guṇôktêḥ pûrva-svarêṇaikârtha[333]ity upântya-svarâdêr lôpê, kech pach bechchaś châma[341] iti makârâdêśê, êkatra etêsur-bemaś chôryâdishu chê[343]ti ema isvâdêśê, aparatra kemaḥ kaś chô vê[342]ti kakârasya chakârâdêśê ubhayatrâpi vyañjanâd vânâdê-

śâd[92] iti pakârasya vakârâdêśê, ab bahuvrîhêr[327] iti samâsântê'pi cha sati siddham idaṃ dvayaṃ I *nîdu gaṇṇâli*, nidìdu-kaṇ iti vigrihya, krid-guṇôktêr[333] ity-âdinâ upântya-svarâdêr lôpê kiraś cha kur vyañjana[340] iti kur-âgamaḥ I *kudu villanol*, koṅku-bil âvaṅge iti vigrihya konkôḥ kuḍur[372] iti kuḍv-âdêśaḥ I *nidu meyyaṃ*, niḍaḥ kurâgamaḥ I *kittadi*, *kittile*, *kittada kil*, sarvatra kiras ta[337] iti takârâdêśaḥ I *naṭṭaḍavi*, *naṭṭiruḷ*, naḍôr dôsh ṭa[338] iti ṭakârâdêśaḥ ||

Sûtram 54.—Ney-uy-suy-bayaḥ.

Vrittiḥ.—Ney ity êtad-âdînâṃ dhâtûnâṃ yakârasya dvir-bhâvô bhavati svarê parê ||

Prayôgaḥ.—*Ney al*, *neyyal* I êvaṃ *uyyal*, *suyyal*, *bayyal* I pratishêdhâpavâdô'yaṃ II

[The *y* of the verbal roots *ney*, *uy*, *suy*, *bay* is doubled before a vowel following.]

Vyâkhyâ.—*Ney* tantu-santânê, *uy* nayanê, *suy* uchchhvâsê, *bay* âkrôśê I yady apy êshâṃ dhâtûnâṃ pûrvêṇaiva siddhiḥ I tathâpy uttaratra kriti[62]ty anêna kriti parê dhâtûnâṃ nakârâdêr dvir-bhâvô nishêtsyatê I yô vâli[64]ti ali parê yakâra-mâtrasya vikalpayishyatê cha I tad-apavâdakatvâd ayaṃ bâdhaka-bâdhana-ity âha *pratishêdhêty*-âdi I pratishêdha padaṃ vikalpasyâpy upalakshaṇaṃ ||

Sûtram 55.—Kaṃ kumi.

Vrittiḥ.—Svarâṇâm âdêḥ svarâdd-hrasvâd uttarêshâṃ na-ṇa-ḷa-kârâṇâṃ dvir-bhâvô bhavati kami, kumi cha parê ||

Prayôgaḥ.—Kam na-ṇaḥ[346], *ponnaṃgaḷ*, *chinnammaṇe*, *kaṇṇaṃdoḷali*, *kaṇṇambâḷe* I ḷaḥ kuṃ[347], *beḷḷuṃ baṭṭe*, *teḷḷuṃ basuṛu* || hrasvâd iti kiṃ I *mînaṃ buḷu*, *gêṇaṃ jurige*, *sîḷuṃ gallaṃ*, *bîḷuṃ dâṇaṃ* || âdêr iti kiṃ I *pavaṇaṃ baṭṭe*, *muguḷambugaḷ* || svarâṇâm iti kiṃ I anyathâ ihaiva syât I *innaṃ mâvu*, *olluṃ Gannaḍaṃ* I aliṅgântyârthô 'yam ârambhaḥ II

[The final *n*, *ṇ* or *ḷ* of monosyllablic words, when preceded by a short vowel, are doubled before *aṃ* and *uṃ*.]

Vyâkhyâ.—Samâsa-vishayê uttara-padê parê kaṃ na-ṇaḥ[346], ḷaḥ kuṃ[347] ity êtâbhyâṃ nakârântânâṃ ṇakârântânaṃ cha kamâgamaḥ, ḷakârântânâṃ tu kum-âgamô vidhîyatê I tayôḥ kaṃ-kumôḥ parayôr nakârâdêr dvir-bhâvô'nêna vidhîyatê I tatra la-ya-ta-ṭakârâṇâṃ asambhavât sambhâvitân êvâha *na-ṇa-ḷakârâṇâṃ* iti I *beḷḷuṃ baṭṭe*, *teḷḷuṃ basuṛu* iti I *biḷidu baṭṭe*, *tiḷitu basuṛu* ity atra upântya svarâdêr lôpê ed ês tatrâninâdêr[334] iti ikârasya ekârâdêśaḥ || *anyathêti*, svarâṇâm ity anuktâv ity arthaḥ I *ihaivêti*, vakshyamâṇê svarâdâv êva na vyañjanâdâv udâhṛita-sthaḷa ity êvakârârthaḥ I parânupamardanêna vihitau kaṃ kumâv êva liṅgântyâv iti nakârâdêr atatvê'pi dvitva vidhânârtham ârambha ity âha *aliṅgêty*-âdi ||

Sûtram 56.—Vâray-geyaḥ.

Vrittiḥ.—Âray, gey ity anayôr dhâtvôr yakârasya dvir-bhâvô vâ bhavati svarê parê ||

Prayôgaḥ.—*Ârayyaḷ*, *ârayal*, *ârayye*, *âraye*, *ârayyiṃ*, *ârayiṃ*, *geyyal*, *geyal*, *geyyuttuṃ*, *geyuttuṃ* II

[The *y* of the verbal roots *âray* and *gey* is optionally doubled before a vowel following.]

Vyâkhyâ.—Vêti prâptâprâptôbhaya-vishayakô'yam vibhâshâ-vachanaḥ । tathâ hi । âray, gey ity anayôr dhâtvôr yakâra-dvir-bhâvas tiṅi pûrvêṇa nityatayâ prâptô'nêna vikalpyatê । kṛiti tu kṛitî[62]ti vakshyamâṇa-sûtrêṇa nishêdhâd aprâptô vikalpô vidhîyata iti । na cha kṛitî[62]ty atra saṅkôchê mânâbhâvâd dhâtu-mâtrasya kṛiṅ-mâtrê nishêdha êva । tiṅy-êvânayôr vikalpa iti prâptê vibhâshaivêyam na tv aprâptê chêti vâchyam । kṛity apy anayôr yatva-dvitvasya prayôga-darśanât ।

Ârayye sarvva-bhûtâ- ।
dhâram maḷeyum nṛipâlarum maḷe-gâlam ।
bâradoḍam jîvisal ahu- ।
dârum nṛipar illad andad êm jîviparê ॥

iti । tathâ ।

Kôgile-vaṛi mâ-maradoḷ ।
kâgeya koṭṭaḷiyoḷ eddu pôgalum iralum ।
kûgalum eme-dered-ikkalu- ।
m ê-geyyalum ârttud illa banadoḷ peḷarim ॥

iti cha । ata êvârayyârayal ity udâhṛityâpy ayam al-tiṅ-kṛit-sâdhâraṇa ity aparitôshât tiṅi, kṛiti châsâdhâraṇam udâharati *ârayye, âraye, ârayyim, ârayim* iti । êvam geyô'pi drashṭavyaḥ । êtâdṛik prayôgasyaiva mânatvât । kṛitîty atra saṅkôchaś śrayaṇîyaḥ ॥

Sûtram 57.—Itaḥ pô 'chi.

Vṛittiḥ.—Ikârât parasya pakârasya dvir-bhâvô vâ bhavaty ach-pratyayê parê ॥

Prayôgaḥ.—*Tarippam, taripam, barippam, baripam, mâḍippam, mâḍipam* । ita iti kim । *âpam, pôpam* । pa iti kim । *mugivam, sugivam* । ach iti kim । *mâḍipudu, kûḍipudu* । vudur ayam bhâvê ॥

[*P* preceded by *i*, is optionally doubled before an *ach* affix.]

Vyâkhyâ.—Svârthê hêtumati vâ isubantêbhyô dhâtubhyaḥ kartary achi, achî[447]ti-bhâvi-kâlê va-pratyayê । sôr bahu-svarasyê[503]ti dôr lôpê, lupta-dôr[515] iti vakârasya pakârâdêśê cha sati, tadavasthô'sya vishayô jñêya iti tâdṛiśam êvôdâharati *tarippam, taripam* ity-âdi । *âpam, pôpam* iti, âgu, pôgu ity anayôḥ kartary achi, bhâvini va-pratyayê, tâgôś chavivê[502]ti vaikalpikê du-lôpê, lupta-dôr[515] iti pâdêśô jñêyaḥ । *mâḍipudu, kûḍipudu* iti, acha[455] ity udv-âdêśê, sthânivad-bhâvâd achtvê katham idam pratyudâharaṇam syâd ity âśaṅkyâha *vudur ayam bhâva* iti । nâtrâch paratvam iti bhâvaḥ ॥

Sûtram 58.—Kô dapaś cha tiṅi.

Vṛittiḥ.—Ikârât parasya pakârasya kakârasya dapa pratyayasya cha dvir-bhâvô vâ bhavati tiṅ-pratyayê parê ॥

Prayôgaḥ.—*Mâḍikkum, mâḍikum, mâḍikke, mâḍike, mâḍippem, mâḍipem, mâḍidappem, mâḍidapem, tarippay, taripay, tandappay, tandapay* ॥

[*K* and *p* preceded by *i*, and the *p* in the termination *dapa*, are optionally doubled before a *tiṅ* affix.]

Vyâkhyâ.—Itaḥ pa iti vartatê ꠰ tiṅi ikârât parasya pakârasya kakârasya dapa-pratyayasya chânêna dvir-bhâvô vidhîyatê ꠰ atra yady api pakâra-kakârayôr iva dapa-pratyayasyâpi svarûpasyaiva dvitvaṃ prasajyatê ꠰ tathâpi chakârasya tv arthâśrayaṇa mahimnâ pa ity âvṛityâ dapaḥ pa iti pakâra-mâtrasyaiva dvir-bhâvô na dapas sarva-śarîrasyêti jñêyaṃ ꠰ tiṅîti vishaya-saptamî ꠰ tiṅ vishaya iti ꠰ na tiṅi parê iti ꠰ na hi tiṅi parê pakâra-dapa-pratyayâv iva kakârô bhinnô 'sti ꠰ *mâḍikuṃ, tarikum* ity-âdau aṁ-arôr gum[463]iti gum-âdêśê, vâgu pôgv-isub ra-la-ḷa-na-ṇô gaḥ ka[472] iti gasya kâdêśê, kî[504]ti dôr lôpê, itaḥ paraḥ kakârô labhyatê ꠰ sa cha tatra tiṅ-avayava êva na tiṅi parê svayam anya iti ꠰ *karikaṃ, biḷikaṃ* ity-âdâv ikârât parô 'pi kakârô na tiṅ-vishaya iti na dvir-bhavati ॥

Sûtram 59.—Tôr napaḥ.

Vṛittiḥ.—Tu-śabdântasya napuṃsaka-liṅgasya sambandhinas ta-kârasya dvir-bhâvô vâ bhavati svarê parê ॥

Prayôgaḥ.—*Oḷḷittu, oḷḷitu, mellittu, mellitu, mâḍittu, mâḍitu, kûḍittu, kûḍitu* ꠰ tôr iti kiṃ ꠰ *kaṛidu, biḷidu* ꠰ napa iti kiṃ ꠰ *oḷḷidaṃ, mellidaḷ* ॥

[*T* in *tu* at the end of words in the neuter gender, is optionally doubled before a vowel following.]

Vyâkhyâ.—Yady apy atra sûtrê sthânî nôpâttaḥ ꠰ tathâpi na-ṇa-la-ya-ḷa-ta-ṭa iti vartatê ꠰ tatra nakârâdêr asambhavât takâra êva sthânîty âha *takârasyêti* ꠰ na cha na-ṇa-la-ya-ḷa-ta-ṭa ity asya prâg êva nivṛittatvât katham atrânuvṛittir iti vâchyaṃ ꠰ maṇḍûka-plutyâśrayaṇênâtrânuvṛittêr vichitrâ hy adhikâra-gatir iti ॥ na chaivam enitu, anitu ity atra takârasyêva nakârasyâpi sambhavâd dvir-bhâvas syâd iti vâchyaṃ ꠰ ita[57] ity anuvṛityâśrayaṇêna tatrêtaḥ paratvâbhâvât ꠰ na cha vâchyam initv-ity atra tasyâpi bhâvâd dvitvaṃ prasajyêtêti ꠰ vyâkhyânatô visêsha-pratipattir na hi sandêhâd alakshaṇam iti paribhâshâśrayaṇêna tu śabdântô napuṃsaka liṅgô yaś śabdas tasya dôr nakârâdêr iti vyâkhyânât ꠰ ata êva cha *sthiti goṇḍitu, miti mâḍitu, vitaraṇisitu* ity-âdau prathama-takârô na dvir-bhavati ॥ nanv êshâ vyâkhyâna-paribhâshâ hi vyâkhyêyârtha viśêshê liṅgavati vaktavyâ ꠰ anyathâ yat kiñchid uktâpy êshâ samâśrîyêtêty atiprasajyêtêti ꠰ na chaivaṃ vyâkhyânê liṅgam asti ꠰ ataḥ katham êshâ samâśrî-yata iti chêt ꠰ anantarôttara-sûtrasyaiva tal-liṅgatvât tatha hi ꠰ na samâsa[60] iti samâsê dvir-bhâvô nishidhyatê ꠰ atra cha nishêddhur idam âkûtaṃ jñâyatê ꠰ tu-śabdântânâṃ śabdânâṃ ta-kârô yadi samâsa-vishayê'pi dvir-uchyêta ꠰ tathâ arasvâdînâṃ dôr lub uttara pada[332] iti du-lôpâd êkasya takârasya lôpê'py aparas takârô'vaśishyatê ꠰ na cha tal-lôpê yatnântaram asti ꠰ bhavitavyaṃ cha tasyâpi lôpêna ꠰ tathaiva prayôga-darśanât ꠰ na cha kṛitguṇôktêḥ pûrva-svarêṇaikârthê[333]ti upântya svarâdêr lôpê tasyâpi lôpô bhavatîti vâchyaṃ ꠰ dvitva-karaṇê tasyaivâsambhavât ꠰ na hi *oḷḷitu, mellitu* ity-âdau takârasya dvir-bhâvê dôḥ pûrvaṃ svaras sambhavati ꠰ takârasyaiva sambhavât ꠰ atas samânâdhi-karaṇôttara-padê parê dôḥ pûrvaṃ svarêṇaiva bhâvyam iti dôs takârô na dvir-bhavêd ity êvâyam ârambha iti ꠰ dvitva-vidhir dur-vishaya êvêti ॥

Sûtram 60.—Na samâsê.

Vṛittiḥ.—Tu śabdântasya napuṃsaka-liṅgasya sambandhinaṣ ta-kârasya dvir-bhâvô na bhavati samâsa-vishayê ॥

Prayôgaḥ.—*Melladi, oḷḷâḷ, telgadapu* ॥

[But not when part of a compound word.]

Vyâkhyâ.—Spashṭam êtad udghâṭikam aidam paryaṃ cha prasaṅgât ॥

Sûtraṃ **61**.—Aḷ-kaḷ-uḷaḥ.

Vṛittiḥ.—Aḷ, kaḷ, uḷ êtêshâṃ dhâtûnâṃ ḷa-kârasya dvir-bhâvô na bhavati svarê parê ||

Prayôgaḥ.—*Aḷ aṃ, aḷaṃ* | êvaṃ *aḷar, kaḷaṃ, kaḷar, uḷaṃ, uḷar* | êtêshâm iti kiṃ | *koḷḷaṃ, koḷḷar, oḷḷaṃ, oḷḷar* ||

[*L* in the verbal roots *al, kal, ul* is not doubled before a vowel following.]

Vyâkhyâ.—Tiṅ-vishayakô'yaṃ êshâṃ nishêdhaḥ | kṛiti tu dhâtu-mâtrasya nishêdhô vakshyata iti | uḷ-dhâtôr yâvad-artha-vishayaka êva nishêdhô na tv artha-viśêsha-vishayaka iti | hala vilêkhanê sattâyâṃ chôdâharati *uḷam* ity-âdi ||

Sûtraṃ **62**.—Kṛiti.

Vṛittiḥ.—Svarâdau kṛiti parê na-ṇa-la-ya-ḷa-ta-ṭa-kârâṇâṃ dvir-bhâvô na bhavati ||

Prayôgaḥ.—*Tin isu, tinisu* | êvaṃ *tinuttuṃ, uṇisu, uṇuttuṃ, melisu, meluttuṃ, kole, poye, geye, baḷavi, beḷasu, kalkuṭigaṃ, marakuṭigaṃ* || kṛitîti kiṃ | *tinnaṃ, uṇṇaṃ* ||

[Before a *kṛit* affix beginning with a vowel, *n, ṇ, l, y, ḷ, t, ṭ* are not doubled.]

Vyâkhyâ.—Vyañjanâdau kṛiti dvir-bhâva-prâptêr êvâbhâvân nishêdhô'nupapanna; ity âha *svarâdâv* iti || *tinisu*, isup tina[578] iti bhâvê isu-pratyayaḥ | *tinuttuṃ, uṇuttuṃ, meluttuṃ*, uted-utted[544] ity-âdinâ sampraty uttuṃ | *kole*, kol-nag ôr ed[577] iti et | *poye, geye*, vudum-e vannam[588] ity-âdinâ bhâva-lakshaṇê e-pratyayaḥ | *baḷavi, beḷasu*, baḷe beḷetôr avy-asû[563] ity avir asuś cha | *kalkuṭigaṃ, marakuṭigaṃ* | kuṭṭôr igô du lup chê[548]ti igaḥ ||

Sûtraṃ **63**.—Isupi.

Vṛittiḥ.—Isu-pratyayê parê na-ṇa-la-ya-ḷa-ta-ṭa-kârâṇâṃ dvir-bhâvô na bhavati ||

Prayôgaḥ.—*Tinisidaṃ, uṇisidaṃ, kolisidaṃ, bayisidaṃ, uḷisidaṃ, nutisidaṃ, naṭisidaṃ, hanisidaṃ, kinisidam* ity-âdi ||

[Before an *isu* affix, *n, ṇ, l, y, ḷ, t, ṭ* are not doubled.]

Vyâkhyâ.—Isupaḥ kṛity abhâvât pṛithag-yôgaḥ | *tinisidam* ity-âdau dhâtôr hêtumatî[536]ti isup | *nutisidaṃ*, bhôgâdibhya[535] iti isup | *naṭisidaṃ*, isup tat-karôtî[533]ty-âdinâ isup | *hanisidaṃ, kinisidaṃ*, bhuñjâdêr[539] iti isup ||

Sûtraṃ **64**.—Yô vâli.

Vṛittiḥ.—Al pratyayê parê ya, kârasya dvir-bhâvô vâ na bhavati ||

Prayôgaḥ.—*Poy alodaṃ, poyalodaṃ, poyyalodaṃ* | êvaṃ *bayalodaṃ, bayyalodaṃ, geyalodaṃ, geyyalodaṃ* || ya iti kiṃ | *tinalodaṃ, uṇalodaṃ* || al iti kiṃ | *poyutte, geyutte* || prati-shêdha-vikalpa-vidhânât tiṅ ali nityaṃ dvir-bhâva êva bhavati | *poyyal bêḍa, bayyal bêḍa* ||

[*Y*, before the affix *al*, is optionally not doubled.]

Vyâkhyâ.—Al arhârtha[58]5ity-âdibhir yôgair vihitaḥ. kridâtmaivâyam al na tiṅâtmêti vijñêyaḥ । ata êva kritî[62]ti nityatayâ-prâptô nishêdha êvânêna vikalpyata ity âha *vâ na bhavatîti* । anyathâ tu vâ bhavatîty êvôchyêta । vikalpasyôbhayathâpy avisêshât । vakshyati cha pratishêdha-vikalpa-vidhânâd iti । ata êva chôdâharaṇêshv alaḥ kritva dyôtanârtham oḍam-śabdânuprayôga-pradarśanam iti pratyêtavyam ॥ pratyudâharati *poyutte*, *geyutte* iti । atra poyutte ity êva pratyudâharaṇam । geyutte ity atra vâray-geya[56] iti pâkshikô dvir-bhâvô'pi sambhâvyata iti ॥ ali vikalpasya vishaya-nirṇayam kurvan vishayântarê tu na vikalpa ity âha *pratishêdhêty-âdi* ॥ *poyyal bêḍa*, *bayyal bêḍa* iti । atrâlas tiṅ-vishayatva-dyôtanârthô bêḍa-śabdânuprayôga iti ॥

Sûtram 65.—Rôr dvir vyañjanasyâhâdêḥ.

Vrittiḥ.—Rêphâd uttarasya hakârâdi-varjitasya vyañjanasya dvir-bhâvô bhavati ॥

Prayôgaḥ.—*Kuḷir kôḍugum*, *kuḷir-kkôḍugum* । êvam *ivar-kkhaṇḍisidar*, *ûrggaḷ*, *Surar gghana-mahimar*, *Jinar ññavana-paṇḍitar*, *budhar-chchadurar*, *ivar-chchhâtrar*, *Surar-jjayisidar*, *alar-Jjhashakêtanaṅge*, *avar-ññakâraman uchcharisidar*, *budhar-ṭṭîkisidar*, *bhaṭar-ṭṭhâṇadoḷ*, *baḍagar-ḍḍombar*, *nuḍivar-ḍḍhâḷakar*, *avar-ṇṇakâram baredar*, *sûtar-ttandar*, *parar-tthaṭṭutârâlar*, *nripar-ddânas'ûrar*, *vaṇijar-ddhanavantar*, *paṇḍitar-nnîtivantar*, *ivar-ppaṇḍitar*, *alar-pphalam âḷuḷu*, *bandar-bbaṭṭegar*, *satiyar-bbhîrugaḷ*, *chapaleyar-mmâniniyar*, *pârvar-yyâjakar*, *vidvâṃsar-llâkshaṇikar*, *gâyakar-vvâdakar*, *Kshatriyar-s's'ûrar*, *napuṃsakar-shshaṇḍar*, *Rishiyar-ssâdhugaḷ* । ra iti kiṃ । *kay-koṇḍam*, *mey-gali* । vyañjanasyêti kiṃ । *alar-idu*, *elaroḷ* । ahâdêr iti kiṃ । *bandar Hanumantar*, *ivar rôḍâḍidar*, *Kannaḍigar ḷakâraman oḍambaṭṭar* । rêphasya vyañjanântarbhâvê sati yad vyañjana-kâryam prâptam tat sâkshâch-chhishṭêna nimitta-bhâvêna bâdhyata iti na dvir-uchyatê rêphaḥ । *ivar ramaṇiyar*, *avar Râma-Lakshmaṇar* ॥

[A consonant following after *r* is doubled, except *h*, *r*, and *ḷ*.]

Vyâkhyâ.—Yady api hrasvân-na-ṇa-la-ya-ḷa-ta-ṭa[53] ity atô dvir iti vartatê । sa cha kvachid vikalpitaḥ kvachin-nivâritô'pi vishayatayâ pratiyôgitayâ châpêkshita êva । tathâpi rêphât parasya vyañjanasya nityatayâ dvir-bhâva bôdhanârtham punar dvir-grahaṇam iti mantavyam । kramêṇôdâharati *kuḷir kkôḍugum* ity-âdi । kuḷirkkôḍugum śîti bhavatîty arthaḥ । yady api kuḷir ity ayam êtâvân êva dhâtuś śaitya vâchî । kôḍu ity api śaitya vâchi dhâtvantaram । tathâ prayôga-darśanât ।

milirv eḷa daḷir doṅgala bi- ।
jjaḷigeya suḷisuḷidu pâruv eḷa giḷigaḷa su- ।
rkkuḷi gond eranke yelarim ।
kuḷirdudu mey banadoḷ oyyan â aramaganâ ॥
tîduva taṇṇanappan arugampin elargg idir-ântu ṭaṇ-ṇeḷa- ।
lgûḍi kuḷirvva nuṇ-buḷiloḷ oyyane meyyan amarchchi tumbi tu- ।
ḷkâḍuva mâḍu-vochchagaḷa kôḍuva nirggaḷa-nîṇṭi mindu mu- ।
ḷkâḍi baḷalkeyam kaḷevar âvagam iṭṭaḷam alli baṭṭegar ॥

iti । tathâ sahra prayôgô'pi driśyatê ।

initânum kâlam ôrant irey agaṇita-janmâṭavî-madhyadoḷ kem- ।
mane kaṇ-geṭṭ anya-mârgg-âcharaṇa-vidhigaḷoḷ porddi durbbhâvadindam ।

ghana-mithyâtvâgni dhaḷḷend aḍardu suḍuvinaṃ beṇden âm munnam îga- |
| Jina-pâdâmbhôja-yugmaṃ nelasi nile kuḷirkkôḍit enn-antaraṅgaṃ ||

iti | athavâ kuḷir ity ayaṃ na dhâtuḥ | kintu himâkhya-dravya-vachanaḥ | tathâ cha prayôgaḥ |

musuṛida kuḷiroḷ desey â- |
gasam iḷe beṭṭaḍaviy emb iv entânuṃ kâ- |
ṇisal ârttuḍ-illam-ene mâ |
masagirddudu mâgem âgesek eve sar iḷeyoḷ ||

iti | kuḷirkkôḍu ity akhaṇḍa êva dhâtur ity anyê | *Jinar ṅṅavana paṇḍitar* iti | ṅavanaṃ ṅâvaś śabda ity arthaḥ | ṅuṅ-śabda iti dhâtôr anadantaḥ prayôgaḥ | divya-dhvanir iti yâvat | tathâ cha prayôgaḥ |

ṅavanaṃ bhâ-valayaṃ siṃ- |
ha-vishṭaraṃ chamaram amara-tûryyam aśôkaṃ |
dhavaḷa-chchhatraṃ Sura-pu- |
shpa-vṛishṭi Jinanâtha nimmoḷ esevudu nichchaṃ ||

iti | *budhar ṭṭîkisidar iti* | ṭîkâ śabdasya bhôgâditvâd isupi na du-lôpaḥ | *ṛarar tthaṭṭutârâdar* | śatravas tiryag ûrdhvaṃ cha patitvâ mṛitâ ity arthaḥ | Bhâshâyâṃ *târumb aḷiyuṃ, pâsu pokkum* iti vâ | *dhanavantar* | dhanavach-chhabdasya jasantavad rûpâtidêśê dhana-śabdâd vanta pratyayê vâ sati ar-pratyayaḥ | *nîtivantar* | nîti-śabdâd vanta-pratyayê ar êva | na jasantavad rûpâtidêśaḥ | nîtimantar iti makâra-śrutyâvasyakatvât | rêphâd uttarasya vyañjanasya dvir-bhâvô hy anêna vidhîyatê | atra yady apy ahâdêr iti hakârâdi-varjanaṃ kṛitaṃ asti | rêpha varjanaṃ tu na kṛitaṃ | hakârâdishv asatvâd upâyântarasya châbhâvâd atô rêphât parô rêphô'pi dvir uchyêtêty anishṭam âśaṅkya pariharati *rêphasyêty-âdi* || *vyañjanântarbhâvênêti* | vyañjanatvâvachchhinnatayêty arthaḥ | *vyañjana-kâryam iti* | vyañjanatva-prayuktaṃ kâryaṃ vidhânaṃ dvir-bhâva-lakshaṇam iti yâvat | *sâkshâch-chhishṭênêti* | sâkshâd avyavadhânaṃ śishṭaṃ upadishṭam tênêty arthaḥ | atrêdam âkûtaṃ | dvir-bhâva-lakshaṇaṃ kâryaṃ anêna vidhîyatê | tach-cha sthâninaṃ nimittaṃ châpêkshatê | tatra rêphô nimittaṃ | vyañjanaṃ tu sthâni | tathâ cha *ivar ramaṇiyar, avar Râma-Lakshmaṇar* ity-âdau rêphât parasya rêphasyâpi dvir-bhâvaḥ prâptaḥ | sa chânishṭaḥ | tâdṛik-prayôgasyâsammatatvâd ataḥ katham atra samâdhir ity atrôchyatê | yady apy atra rêpha êva sthânî nimittaṃ chêti dharmitayâ bhêdô nâsty êva | tathâpi nimittatva-prayôjakô dharmô rêphatvam êva | na vyañjanatvaṃ | sthânitva-prayôjakas tu vyañjanatvam êva | na rêphatvam ity asti dharma-bhêdaḥ | anêka-dharmâtmakê vastuni kvachit kaśchid dharmaḥ prayôjakô bhavatîti | tatra rêphatvam asâdhâraṇaṃ tan-mâtra-vṛitti-vyâpyaṃ | vyañjanatvaṃ tu sâdhâraṇaṃ tad-atadvṛitti-vyâpakaṃ | vyâpyaṃ balîyô vyâpti-rûpa-balavattayâ sâdhakatvât | vyâpakaṃ tv abalaṃ tad-râhityêna sâdhyatvât | êvaṃ cha nimittatvaṃ prabala-dharma-prayuktaṃ sâkshâd avyavahitaṃ | rêphatvân-nimittatvam ity atra vyavadhânâbhâvât | sthânitvaṃ tv abala-dharma-prayuktam asâkshâd vyavahitaṃ | rêphatvâd vyañjanatvaṃ tasmâch cha sthânitvam iti vyavadhânât | sâkshâd asâkshâd ubhaya-madhyê sâkshâd êva prabalam atô nimittatvât sthânitvaṃ bâdhyata iti rêphô na dvir bhavatîti | athavâ rêphasya nimitta-bhâvaḥ sâkshât pratyakshaḥ | ra iti śruti-gôcharatvât | vâchya-vâchakayôr abhêdôpachârât | sthânî-bhâvas tv anumêyaḥ | rêphô dvitva-sthânî bhavitum arhati rêphât paratvê hâdi-bhinnatvê cha sati vyañjanatvât kakârâdivad iti anumêyât pratyakshaṃ prabalaṃ | anumiti-sâmagrîtaḥ pratyaksha-sâmagryâḥ prabalatvât | saṃśayôttara pratyaksha-sthalê tathâ dṛishṭatvât | tan-nirṇayas tu śâstrântara-vishaya iti nêha prapañchyatê | prabalêna durbalasya bâdhô nyâyya iti sthânitvasya bâdhitatvân-na dvir uchyatê rêpha iti ||

Sûtram 66.—La-ḷô 'nantasthâyâś cha.

Vrittiḥ.—Antasthâ ya-ra-la-vâḥ । lakârât ḷakârât parasyântasthâ-varjitasya hakârâdi-varjitasya cha vyañjanasya dvir-bhâvô bhavati ॥

Prayôgaḥ.—*Kal kaḍiyâdudu, kalkkaḍiyâdudu* । êvaṃ *nilttaṃ, balssâhasi, mulddoṅgal, âḷttanaṃ, kaḷggudidaṃ* ॥ la-ḷa iti kiṃ । *ântaṃ, nôntaṃ,* । anantasthâyâ iti kiṃ । *balyatanaṃ, mêl-rannaṃ, ballaṇḍaṃ, kalvâḷe, pogal yas'amaṃ, ivaḷ-ramaṇi, pêḷ-lakshaṇamaṃ, teḷvasur* । ahâdêr iti kiṃ । *balhâṃse, bîḷ-lakâraṃ, maruḷ rôḍagaṃ* । antasthâgrahaṇaṃ ya-ra-vârthaṃ । lakârasya pûrvavad api siddhêḥ । chakâras samuchchayârthaḥ । anyathânantasthâyâ êva syân na tv ahâdêr iti ॥

[A consonant following after *l* or *ḷ* is doubled, except *y, r, l, v, h, ṟ* and *ḷ*.]

Vyâkhyâ.—Antasthêti ya-ra-la-va ity êshâṃ pûrvâchârya-prasiddha-saṃjñêti tad-artham âha *antasthâ ya-ra-la-va* iti ॥ nanu katham ayaṃ nirdêśô'nantasthâyâ iti । yatô vyañjanasyêti vartatê । tasyêdaṃ viśêshaṇaṃ । tathâ cha anantasthasyêti vaktavyaṃ । lakârâḷ-lakârâch-cha paraśyâhâdêr anantasthasya cha vyañjanasya dvê rûpê bhavata iti chêt । satyaṃ । dvi-vidhô hi pratishêdhaḥ । prasajya-pratishêdhaḥ, paryudâsa-pratishêdhaś chêti । yatra pratishêdhasya prâdhânyaṃ sa prasajya pratishêdhaḥ । yathâ brâhmaṇaṃ nânayêti । yatra tu tasyâprâdhânyaṃ sa paryudâsa-pratishêdhaḥ । yathâ abrâhmaṇam ânayêti । tad uktaṃ ।

aprâdhânyaṃ vidhêr yatra pratishêdhê pradhânatâ ।
prasajya pratishêdhô'yaṃ kriyayâ saha yatra nañ ॥
pradhânatvaṃ vidhêr yatra pratishêdhê pradhânatâ ।
paryudâsas sa vijñêyô yatrôttara-padê na nañ ॥

iti ॥ Târkikâs tv êtad êva pratishêdha-dvayam atyantâbhâvô 'nyônyâbhâva iti cha vyavaharanti । prakritê tu prasajya pratishêdhâbhiprâyêṇaivaṃ nirdêśaḥ । lakâra-ḷakârâbhyâṃ parasya vyañjanasya dvir-bhâvô bhavati । nântasthâyâ iti । na cha prasajya pratishêdhê samâsô na ghaṭatê । sâmarthyâbhâvât । samarthô hi pada-vidhir iti śaṅkyaṃ । asamartha-samâsasyâpi prâchâṃ sammatatvât । yathâ । asûryaṃ paśyanti râja-dârâ iti । nâtra sûrya-bhinnaṃ paśyantîty arthaḥ । kintu sûryaṃ na paśyantîti । êvaṃ prasajyâbhiprâyêṇa nirdishṭam apy êtad-arthâd vyañjanasyêty asya viśêshaṇatayâ paryavasyatîti tâtparyârtham âha *antasthâ-varjitasya vyañjanasyêty* ॥ nanv atra lakâra-varjanam akartavyaṃ । yatô'tra lakârô nimittatayôpâdîyatê । tatô'sya pûrva-rîtyaiva sthânitva-bâdhanâd ity âśaṅkyâha *antasthêty-âdi* । yady apy antasthâ-grahaṇêna chaturṇâm upâdânâl-lakâra-varjanam api kartuṃ śakyaṃ । tathâpi na-ya-ra-vâṇâm ivâṇênaivêti niyamaḥ । gatyantarasyâpi bhâvâd ity apêr arthaḥ । sûtrê samuchchaya-vâchî-chakârô yadi nôpâdîyêta । tadâ antasthâ mâtram êva vyudasyêta । na hakârâdir ity anishṭaṃ prasajyata ity âha *chakâra ity-âdi* ॥

Sûtram 67.—Svarâd arô vyañjanê.

Vrittiḥ.—Svarâd uttarasya rêpha-varjitasya vyañjanasya dvir-bhâvô bhavati vyañjanê parê ॥

Prayôgaḥ.—*Barasi pradhânaraṃ, barasi-ppradhânaraṃ* । êvaṃ *kaṇḍu kkshatriyaraṃ, idu ssvâdu, adu vvyavasâyaṃ* । svarâd iti kiṃ । *kshatriyar, pradhânar* । ka-payôr mâ bhût । ara iti kiṃ । *ivar kkulaṭeyar, avar ssatiyar* । rêphasya mâ bhût । vyañjana iti kiṃ । *pradânaṃ, pradhânaṃ* । da-dhayôr mâ bhût ॥

[A consonant following on a vowel is doubled, when combined with any other than *rêpha*.]

Vyâkhyâ.—*Vyañjanasyêti* vartatê | tach-châra ity anêna viśishyata ity âha *rêpha-varjitasyêti* || nanu katham idam udâharaṇaṃ sammataṃ | *barasi-ppradhânaraṃ*, *kaṇḍu-kkshatriyaram* ity-âdi | yatô dvir-bhâvô dvêdhâ | bhinna-pada-gatam abhinna-pada-gataṃ chêti | yatra sthânî nimittaṃ chaikasmin padê vartatê | *baḷvaḷaṃ*, *taḷvade* ity-âdi | tad-abhinna-pada-gatam avipratipannaṃ | yatra tu tad-dvayaṃ vyastatayâ pûrvôttara-pada-dvaya-gataṃ | barasi ppradhânaram ity-âdi tad-bhinna-pada-gataṃ kathaṃ sushṭhutayâbhimanyatê | kêshâṃ chid êva sammatatvât | nâbhimanyantê cha kêchit | yatô nishêdhatisma *Kês'avaḥ* ||

para-pada-pûrvvaṃ dvitvâ- |
ksharam âgire pûrvva-padada charamaṃ hrasvâ- |
ksharam âge sandhi-dôshaṃ |
sa-rêpham idirâge śithilam end anusaripar ||

iti | udâhṛitaṃ cha têṇaiva ||

barasi pradhânaraṃ ku- |
ḷḷirisi priya-kuśala-vârtteyaṃ neṟe kêḷdu |
sthiram-irddu prabhu-nuḍiye |
prarûḍha mudan âdan âtan embud amârggaṃ ||

itîti chên-na | kavitâ-vishaya-êvâyaṃ dôshô na śabda-śâsana-vishayaḥ | na hy atra kavitâ-lakshaṇam upakrântaṃ yênâyaṃ dôshas syât | suśabdâpaśabda-vivêkô hi vyâkaraṇasya vishayô naitâdṛiśaḥ | alaṅkâra-vishayatvât | sûchitaṃ *chaitad amârgam ity anêna mârga-rîtyâdir alaṅkâra êva nâtrêti | atrêdaṃ vichâryatê | nanv atra svarât parasya vyañjanasya vyañjanê parê dvir-bhâva-lakshaṇaṃ kâryam atô yôgâd vidhîyatê | tatra svarâd iti sâmânya-vachanât dîrgha-plutayôr api grahaṇaṃ syât | tathâ cha *âḷvari*, *kêḷve*, *â prakâraṃ*, *î stôtram* ity-âdau dîrghât parasya | tathâ *maganê magané tvaritaṃ mâḍu*, *magaḷê magaḷê Prâkritaman ôdu* ity-âdau plutât parasyâpi vyañjanasya dvir-bhâvas syât | tathâ *putraṅge*, *mitraṅge* ity-âdâv anusvârasya | *uḥ keṭṭeṃ*, *chiḥ peṇan âdeṃ* ity-âdâu visarjanîyasyâpi dvitvaṃ prasajyêta | anusvâra-visarjanîyayôr vyañjana rûpatvât | tathâ *teṅkal*, *biṅka*, *añche*, *mañchige*, *toṇḍu*, *baṇḍu*, *kandal*, *tandal*, *kambi*, *imbu* ity âdâv anunâsikânâṃ cha dvir-bhâvas syât | tathâ *chekkuli*, *dekkhâḷaṃ*, *suggi*, *ogghaṟaṇe*, *achchu*, *machchhaṃ*, *gajjukaṃ*, *majjhâ*, *kaṭṭaḷe*, *aṭṭhavaṇe*, *aḍḍike*, *oḍḍhâraṃ*, *koitaḷi*, *katthaḷaṃ*, *seddu*, *maddhaḷe*, *duppaṭe*, *popphaḷi*, *kabbi*, *abbharaṇe* ity-âdau svatô dvitvam âpannânâṃ kakârâdînâṃ punaś cha dvitvaṃ prasajyatê | tathâ *baytale*, *aykil*, *urddu*, *marddu*, *nilke*, *nalme*, *kavvari*, *avvaḷi* ity-âdâv antasthâksharâṇâṃ cha dvir-bhâvas syât | sarvatrâpy ukta-nimittasyâviśêshât || kiñcha vyañjanê parê vyañjanasya yadi dvir-bhâvas syât dvitvânavasthâpi syât | sarvatra nimittasya saulabhyâd iti chêt | atrôchyatê | yas tâvad dîrghât-plutâch-cha parasyâpi vyañjanasya dvir-bhâva-lakshaṇa udbhâvitô'tiprasaṅgaḥ sa na sambhâvyaḥ | yatô'tra Prâchâṃ paksha-dvayam upaḍhaukatê | abhyupagamô'nabhyupagamaś chêti | tatra yêshâm ishṭir na tatra dushṭir yêshâṃ tu nêshṭir nêhânuśishṭir iti | yadi vâ sô'pi pakshô'tra lakshyas syât | tadâ hrasvâd[53] ity atô hrasvâdhikâra âśriyata iti | yach chânusvâra-visarjanîyayôr dvitvâpâdanaṃ tad api na | anusvâra-visarjanîyayôs svaratvênâbhyupagamât | na hy anayôr vyañjanatvênaikântaḥ | kathañchit svaratvênâṅgîkârât | yad arthas tayôs svara-vyañjanôbhaya-madhyê pâṭha iti | yach-chânyad anunâsikanâṃ dvitvâpâdanaṃ tad apy anênaiva pratyuktaṃ | yatô'nunâsikâ bindu-sthânikâḥ kathañchid bindu-rûpâḥ yathâ jihvâmûlîyôpadhmânîyau visarjanîya-sthânikau tad-âtmakâv iti *Kâtantra-s'âstrê* binduś cha naikântatô vyañjanâtmâ | api tu svarâtmâ chêti | yad apy anyad uktaṃ | *chakkuli*, *dekkhâḷam* ity-adau svata êva dvitvam âpannânâṃ kakârâdînâṃ punaś cha dvitva-prasañjanaṃ tad api na lagati | vyañjanânâṃ trir-bhâva-karaṇê prayôjanâbhâvât | śrutyarthaṃ

hi tat-karaṇam । na hy atra trayâṇâm sarûpâṇâm śrutir anubhûyatê । dvitvam tu prâg êva śrûyatê । tritva-karaṇê 'pi na vilakshaṇâ śrutir asti । atô 'tra nakârâdînâm punar dvir-bhâvaḥ । pishṭa-pêshaṇa-prasaṅgâd iti ॥ yattûktam antasthâksharâṇâm dvir-bhâva-prasaṅga iti । tatra rêphas tâvat svata êva nirâkṛitaḥ । ara iti viśêshaṇât । lakâras tv antasthâyâm êva paratô dvir-bhavati nânyatrêty uttaratra niyamyatê । vakârasya tu dvitvam ishyata êva । *enna-vvyavasâyam*, *tanna-vvyâpâram* ity-âdînâm sâdhutvênâbhyupagamât । yakâra êkaḥ param avaśishyatê । sa cha pûrvasmât sûtrât samuchchaya vâchinaś cha śabdasyânushañjanâd vyudasyatê । rêpha-varjitasya yakâra-varjitasya chêti । atô yakârô na dvir bhavati । athavâ anushaktaś chakârô bahulârthakô 'ṅgîkriyatê । têna cha yathâ lakshyam vibhâshâ vyavasthita-vibhâshânyakaraṇa-lakshaṇa châturvidhyâṅgîkârêṇa na kâpy anupapattir iti ॥ kim cha anabhidhânâch cha na bhavati । lakshyânusâritvâl-lakshaṇôpadêśasyêti । na hi Prâñchôpi kumbhakâra itivad grâma gâma iti sâdhayantîti ॥ anavasthâ-dôshô 'py anênaiva parihṛitaḥ । prayôga-śaraṇâ vaiyâkaraṇâ iti । sâdhaka-bâdhakayôs sakṛid êva prasaktêś cha । tad uktam ।

sâdhanam bâdhanam vâpi sakṛid êva hi nâ sakṛit ।
kṛitasya karaṇâbhâvân-mṛitasya maraṇam yathâ ॥

iti ॥ ka-payôr mâbhûd iti । dvir-bhâva iti śêshaḥ ॥ ara iti kim itivad aya iti kim iti cha prashṭavyam । *baytale*, *aykil* iti praty-udâhartavyam cha ॥

Sûtram 68.—Môḥ.

Vṛittiḥ.—Mu-śabdâd uttarasya vyañjanasya dvir-bhâvô bhavati ॥

Prayôgaḥ.—*Mu kode*, *mukkode* । êvam *muggudde*, *muchchavaḍi*, *muchchôṭu* ॥ môr iti kim । *mûlôkam*, *mûgâvuḍam* ॥ *Mukundam*, *muḷisu* ity adâv arthavad grahaṇênâ-narthakasyêti na bhavati । svarê 'pi yathâ syâd ity ayam ârambhaḥ ॥

[A consonant following on *mu* is doubled.]

Vyâkhyâ.—Vyañjanasyêty êva vartatê । na vyañjana ity api । svarê vyañjanê vâ parê mu śabdât parasya varṇasya dvir-bhâva ity êva paryâptêr nâtra para niyamaḥ । *muchchhatram*, *mukkoḍe* ity-âdau svarasya, *mukkrôśam*, *mupprâdêśam* ity-âdau vyañjanasya cha paratva-sambhavât ॥ vyañjana-syêty êtad apy ârthikam । mu śabdât paratô vyañjanasyaiva sambhavât । na vyâvartakam । vyâvartyâbhâvât ॥ nanu katham vyâvartyâbhâvaḥ । yatô 'yam mu-śabdô mûru ity asya saṅkhyâ-śabdasya samâsê uttara-padê parê mûrôr[352] iti dôr lôpê, hrasvas tatra vê[353]ti hrasvâdêśê cha kṛitê sambhavati । nâtrôttara-padam vyañjanâdikam êvêty asti niyamaḥ । svarâdêr apy anirâkaraṇâd iti chên na । svarâdâv uttara-padê parê, svarê muy-mûrôr[360] iti muyâdêśasyâvasyakatayâ vyañjanasyaiva sambhavâd iti ॥ *muchchavaḍi* iti । *mûru savaḍi* iti samâsê saś chô bahuḷam ala-ya[93] iti sakârasya chakârâdêśaḥ ॥ nanu môr iti sâmânya-vachanâd yatra kvâpi mu ity êvam rûpât parasya varṇasya dvir-bhâvaḥ prâpnôti । êvam cha *Mukundam*, *muḷisu* ity-âdau kakârâdêr api tat-prasaṅga ity âśaṅkya nâtra yaḥ kaśchin mu-śabdô 'bhiprêtaḥ । kintv arthavân êvêty arthavan-nyâyânusaraṇân-nâtiprasaṅga ity âha *Mukundam* ity-âdi । Mukundâdi-śabdêshu mu-śabdô nârthavân । kintv anarthaka êva । prapañchitam chaitad arthavat sûtra iti nêha tanyatê ॥ yady api *mugil*, *muḷisu* ity-âdir êvaitad-vishayaḥ । mukunda-śabdas tu Saṃskṛita iti nâtra vichâra-vishayas tathâpi Mukundô nâma kaśchit purusha iti saṃjñâ-śabdâbhiprâyêṇa Bhâshâ-vishayô 'pi bhavatîti pradar-śanam iti jñêyam ॥ yadi cha mur ity êvam nâmâ kaśchit tadâ arthavan-nyâyânusaraṇê 'py atiprasaṅgô dush-parihâryaḥ । tadâ vyâkhyâna-paribhâshâśrayaṇâd atiprasaṅgaḥ pariharaṇîyaḥ ॥ *muyyâḷ*, *muyyêḷu*, *muyyâraḍi* ity-âdau tu vyâkhyâna-paribhâshâśrayaṇêna vâ hrasvân-na-ṇa-la-ya-ḷa-ta-ṭa[53] iti sâmânya-vidhitô vâ yakârasya dvir-bhâvô jñêya iti ॥

Sûtram 69.—Uki.

Vṛittiḥ.—Ug-âgamê parê pûrvasya vyañjanasya dvir-bhâvô bhavati ||

Prayôgaḥ.—*Manas u, manassu* | êvaṃ *vayassu, yaśassu, payassu, nabhassu, rajassu* ||

[A consonant followed by the augment *u* is doubled.]

Vyâkhyâ.—Atrâyaṃ viśêshaḥ | yatrâgamântaram antarêṇônmâtra-vidhâyakair uga lôpê[133] ugabâdînâṃ[135] ity-âdi-sûtrair, ug vidhîyatê tatraiva dvir-bhâvaḥ | yatra tv âgamântara-vidhâyinâ ag-ig-ug vyañjanê vyañjanasyê[147]ty anêna vidhîyatê na tatra dvir-bhâva iti || yadi sarvatra syât tadâ kaṃ-kumî[55]ti kaṃ-âgamê kum-âgamê cha dvir-bhâvô vihitas tatraiva lâghavât kaṃ-kum-uk ity êkam êva sûtraṃ kriyêta | nôkîti yôgântaram iti ||

Sûtram 70.—Lô 'ntasthâyâṃ.

Vṛittiḥ.—Antasthâyâṃ paratô lakârasya dvir-bhâvô bhavati ||

Prayôgaḥ.—*Bal yatanaṃ, ballyatanaṃ* | êvaṃ *mêllrannaṃ, ball-laṇḍaṃ, kallvâḷe* || siddhê saty ârambhô niyamârthaḥ | lakârasya yadi dvir-bhâvas syâd antasthâyâm êvêti | tênêha na bhavati | *niltaṃ, kaltaṃ* ||

[*L* is doubled before *y, r, l,* and *v*.]

Vyâkhyâ.—Antasthâ-śabdô nigaditârthaḥ tasyâṃ paratô lakârasya dvir-bhâvas svarâd arô vyañjana[67] iti pûrvêṇaiva siddha iti punar ârambhaṇam anarthakam âśaṅkya, naisha yôgô vidhâyakaḥ | kintu siddhê saty ârambhô niyamârtha, iti kasminśchit kâryê sthâni-nimitta-vaipulya-vishayatayâ pûrvêṇaiva siddhê saty api punar ârambhas tat-saṅkôcha-vishayatayâ niyâmaka êvêti tadânarthakyaṃ parihṛitya tan-niyamô 'py anyatra yathâ kathañchid apy atra nântasthâyâṃ paratô lakârasyaiva dvitvam iti sthâni-vishayakaḥ | varṇântarasyâpy anishêdhât | kintu lakârasya dvitvam antasthâyâm êvâ paratô nânyatrêti nimitta-vishayaka-êvêty âha *lakârasyêty*-âdi || nanv êvam antasthâyâṃ paratô yadi lakârô dvir uchyêta | tadâ *kalyâṇaṃ, palyayanaṃ, halrâs'i, s'ulrajataṃ, gallaṃ, phullaṃ, palvalaṃ, khalvam* ity-âdishu sarvatrâpi tathôchyêta | ukta-nimittasyâviśêshâd iti chêt | idam asi tvaṃ prashṭavyaḥ | kiṃ atra lakârasya dvir-bhâvaḥ prayôga-sammatô na bhavatîty abhiprêtyânishṭatayâ dvitvam âpâdayasi | kiṃ vâ sammatô hy êsha tatrâpy ata êva yôgât syâd iti kathayasîti | nâdyaḥ | tatrânâdi-siddha-prayôga-sammatyâ lakâra dvitvam ishyata êvêti na kiñchid anishṭam iti || nâpi dvitîyaḥ | têshâṃ śabdânâṃ Saṃskṛita-rûpatayâ sthâni-nimittayôr ubhayôr api Saṃskṛita-gatatvêna svarâd vyañjanam asvara iti *Kâtantra*-śâstrâdi pûrva-śâstrasyaiva vishayô 'yaṃ vidhir naitach-chhâstra-vishayaḥ | yatra sthânî-nimittaṃ chêti dvayaṃ anyatarad vâ bhâshâ-śabda-gataṃ | tatraivâsya śâstrasya pravṛittir iti | êtach-chôktêshu vakshyamâṇêshu cha sarvatrânusandhêyam anyatra tad bhava-vidhânât | tadbhava-vidhau tu naivaṃ | tatra Saṃskṛitêshv êva śabdêshu yathâ-yatham âgama-vikâra-viparyaya-lôpânâṃ pravṛittês tathaiva vakshyatê | yatas tatra bhavas tadbhava iti ||

Sûtram 71.—Laḥ.

Vṛittiḥ.—Antasthâyâṃ paratô ḷakârasya dvir-bhâvô bhavati ||

Prayôgaḥ.—*Oḷ yatanaṃ, oḷḷyatanaṃ* | êvaṃ *oḷḷrannaṃ, oḷḷvâvanige* || asyâpi niyamârthatvâd iha na bhavati | *kaḷguḍidaṃ, muḷ meṭṭidaṃ* | yôga-vibhâga uttarârthaḥ ||

[*Ḷ* is doubled before *y, r, l,* and *v*.]

Vyâkhyâ.—Anantara-yôgavan-niyâmaka êvâyam nâtra visêsha ity âha *asyâpîty*-âdi । *kal-guḍidam* iti । *kallam kuḍidam* iti vigrahaḥ । am-akrit-tiṅê298ti samâsaḥ ॥ êvam *muḷ meṭṭidam* iti ॥

Sûtram 72.—Vi vânêka-svarasya.

Vrittiḥ.—Anêka-svarasya śabdasyâvayavô yô ḷakâras tasya dvirbhâvô vâ bhavati vakârê parê ॥

Prayôgaḥ.—*Esaḷ vaḷe, esaḷvaḷe, esaḷḷvaḷe* । êvam *nusuḷvâgil, nusuḷḷvâgil* ॥ vîti kim । *nusuḷmâvaṇige* ॥ anêka-svarasyêti kim ॥ *muḷḷvâgil* ॥

[*Ḷ*, when forming part of a polysyllabic word, is optionally doubled before *v* following.]

Vyâkhyâ.—La iti vartatê । tasya chêdam visêshaṇam anêka-svarasyêti । tach-cha samânâdhikaraṇam asambhavi । na hy êkô ḷakâraḥ svayam anêka-svarô bhavatîty atô vyadhikaraṇam êvêdam vaktavyam । tatra chânêkas svarô yasyêti bahuvrîhâv anyapadârthaś śabda êva nânyaḥ । asambhavât । tasya cha ḷakârasya cha sambandhaś châvayavâvayavi-bhâva-lakshaṇa êva nânyas sambhavatîty êvam âkalayyâha *anêka-svarasya śabdasyâvayavô yô ḷakâra* iti ॥ vêty aprâptê vibhâshêyam ॥

Sûtram 73.—Na laghv-âdi-laghûpântyâd alô ga-da-va-jô vrittau.

Vrittiḥ.—Anêka svarasyêty anuvartatê । tach-cha pañchamy antatayâ vipariṇamyatê । vrittayaḥ krit taddhita-samâsâḥ । taddhita-samâsa-samjñê cha vakshyêtê । laghv-aksharâdêr laghûpântyâd anêka-svarâd alakârântâch-chhabdât parêshâm ga-ḍa-va-ja kâraṇâm dvirbhâvô na bhavati vrittau vishayê ॥

Prayôgaḥ.—Kriti tâvat । *usir dam, usirdam* । êvam *usirdanam, usirvam, usirvanam, bidirdam, bidirdanam, pogaḷdam, pogaḷdanam, maguḷdam, maguḷdanam, adirdam, adirdanam, adirvoḍe, jaguḷdam, jaguḷdanam, jaguḷdoḍe, jaguḷvanam jaguḷvinam* ॥ taddhitê । *usirgam, bemargam, negaḷgam, agaḷgam, kadirvaḷam, bidirvaḷam, muguḷvôl, negaḷvôl* ॥ samâsê । *taḷirgempu, beḷargempu, muguḷgây, esaḷgandam, alardôṇṭam, bidirdaṭṭi, muguḷdoṅgal, esaḷdâṇam, bemarvani, pogarvaṭṭe, amaḷvâsu, esaḷvase, alarjompam, kadirjonnam, amaḷjantram, esaḷjâpe* ॥ laghv-âdêr iti kim । *nêsarvvôl, bâsuḷvvôl, nêsarddâṇam, bâsuḷggaṇṭu* ॥ laghûpântyâd iti kim । *poṛamârggaṇṭi, poṛamârddanam, gaḷegûḷjjari, oḷanâḷjjagaḷam* ॥ anêka-svarâd iti kim । *irddu, orggên, muḷggoñchal, agaḷddu* ॥ ala iti kim । *araḷddu, araḷddôṇṭam* ॥ ga-da-va-ja iti kim । *chigurttu, bigurttu, muguḷttu, agaḷtte* ॥ vrittâv iti kim । *mîna poṇar-Ggaṅgeyoḷ, avaḷggâdikârtti, ivar Ddakshar, ivaḷ Ddâkshâyaṇi, budhar vviśishṭar, pogaḷ Vvâsavanam, kuḍidar jjonnamam, pogaḷ Jjânakiyam* ॥

[*G, d, v, j* of polysyllabic words which begin and end with a short vowel and do not contain *l*, are not doubled before verbal, derivative or compound affixes.]

Vyâkhyâ.—Atra ga-da-va-ja iti gakârâdînâm dvitva-nishêdhô vidhîyatê । sa cha yatra kvâpi sthitânâm api têshâm aviśêshât prâpnôtîty ati prasaṅga vâraṇârtham laghvâdi-laghûpântyâditi visêshaṇam । laghur âdir yasya sa laghvâdiḥ । laghur upântyô yasya sa laghûpântyaḥ । laghvâdiś châsau laghûpântyaś chêti karmadhârayaḥ । tasmât parêshâm iti । tathâpi ir, kaḷ ity-ady êka svarêbhyaś śabdêbhyaḥ parêshâm api prâpnôtîty anêka-svarâd iti vaktavyam ity âśaṅkya nâtrânêka-svarâd

iti vaktavyam | yatô 'nantara-yôgâd anuvartamânam anêka-svara-grahaṇam shashṭhy-antam apy arthavaśâd vibhakti-pariṇâma iti pañchamy-antatayâ vipariṇamamânam anvîyata ity âha *anêka-svarasyêty*-âdi || nanu kim artham iyam anuvṛittir vibhakti-pariṇatir vâśrîyatê | laghvâdyupântyâdity êvam nirdêśâd êvêshṭa siddhês tathâ hi | laghuś cha laghuś cha laghû | âdiś chôpântyaś châdy-upântyau | laghû âdy-upântyau, yasya sa laghvâdy-upântyas tasmâd iti dvandva-garbha-bahuvrîhy-âśrayaṇê sakṛid êva laghu-śabdôpâdânâl-lâghavam bhavati | laghvâditvam laghûpântyatvam anêka-svaratvam cha labhyatê | na hy êka-svarêshu ir, kaḷ ity-âdishu laghû-âdy-upântyau yasyêti dvandva-ghaṭitô vigrahas sambhavati | yô laghur-âdis sa êvôpântya ity-âdy-upântyayôr bhêdâbhâvât | samasya-mâna-padârthânâm bhêdê saty êva dvandvasya pravṛittêḥ | atô 'rthâd anêka-svarêshv êvaisha vigrahaḥ sambhâvyata iti nirdêśa-sâmarthyâd êva siddhêr nânuvṛittir vibhakti pariṇatir vânusartavyêti chên na | êvam api laghvâd.tva-laghûpântyatvayôr lâbhê 'py anêka-svaratvasyâlâbhât | na hy êka-svarêshu ir, kaḷ ity-âdishu śabdêshv apy ukta vigrahântaḥ-pâtinô dvandvasyâsambhavaḥ | âdy-upântyayôr dharmi-bhêdâbhâvê 'pi dharma-bhêdam âdâya dvandva sambhavât | na hi samasyamâna-padârtha-bhêdê saty êva dvandva ity êkântaḥ | padârthatâvachchhêdaka-dharma-bhêdê 'pi dvandva-sambhavât | anyathâ pramâṇa-pramêya pramâtṛi-pramitînâm ity-âdau dvandvô na sambhâvyêta | sakala-padârthânâm pramêyatvêna dharmi-bhêdâbhâvât | ataḥ pramâṇatva-pramêyatvâdi-dharma-bhêda êva dvandva iti | astu vâ dharmi-bhêda êva dvandvaḥ | dharma-bhêdê dharmi-bhêdasyâvasyakatvât |

dharmê dharmê 'nya êvârthô dharmiṇô 'nanta-dharmiṇaḥ |

iti vachanât || vyakty âkṛiti-jâtayaḥ padârthâ iti paranêyasyâpi kathañchid aṅgîkârâch-cha | tat-prapañchas tu śâstrântara-vishaya iti nêha tanyatê || atô dvandvâśrayaṇê 'py uktânupapattir duruttarêti dvandva-garbham bahuvrîhim upêkshya prâmâṇikam gauravam na dôshâyêti gaurava dôsham anâdṛitya laghu-śabdam dvir upâdadânasya sûtrakṛitô bahuvrîhi-garbhaḥ-karmadhârayas-sammata iti | êka-svarêshv ativyâptim anêka-svarânuvṛitti-balâd êva parihara tâ vibhakti-pariṇatir avasyam aṅgîkartavyêty abhiprêtya tam aṅgîchakârêti | vṛitti-śabdô jîvanâdy-anêkârthô 'pi śabda-śâstrê kṛit-taddhita-samâsa-vachanaḥ | kṛid-vṛittis taddhita-vṛittis samâsa-vṛittir iti sakala-śâbdika-vyavahâra-prasiddhêr ity âha *vṛittaya* ity-âdi | tatra kṛid-ajâdir[15] iti kṛit-samjñâyâ uktatvâd avaśishṭa-dvayam uttaratra vâdyât taddhitas[401], supsupâ samâsa[293] iti cha vakshyata ity âha *taddhitêty*-âdi || êvam upaskṛitya vâkyârtham âha *laghv* ity-âdi | sûtrê vṛittâv iti saptamî nôpaślêshâdi lakshaṇâ | asambhavât | kintu vishaya-lakshaṇaivêty âha *vṛittau vishaya* iti || kṛidâdishu kramêṇôdâharaṇâni pradarśayan prathamataḥ kṛiti darśayata ity âha *kṛiti tâvad* iti || *usirdam* | usir bhâshaṇa iti dhâtôḥ kartary ach || taddhitê, *usirgam* ity atra usir ity ayam na dhâtuḥ | kintûchchhvâsa-vâyu-dravya-vâcha-kam nâmaiva | tataś cha têna jîvati ga-vaṇigâv[415] iti ga-pratyayaḥ || *kadirvaḷam* iti | kaṇiśa vâchakât kiraṇa vâchakâd vâ kadir-śabdâd vaḷa vaḷḷau[426] iti tatrâdhikṛitê vaḷa-pratyayaḥ || samâsê | *taḷirgempu* iti | taḷira-kempu vôl kempu iti *taḷira kempu* iti vâ vigṛihya samâsaḥ | *esaḷgandam* | ganda iti tadbhava-śabdêna samâsaḥ | anyathâ asambhavât || *bidirdaṭṭi* iti | taṭṭi-śabdaḥ kaṭa vâchi | vêṇu-kaṭa ity arthaḥ | sarvatra rô dvir vyañjanasyâhâdêr[65] iti la-ḷô 'nantasthâyâś chê[66]ti cha prâptiḥ || praty udâharaṇêshu *poramârgganṭi* iti | pora mâriṇa ganṭi iti vigṛihya ṛudôr dô raḷam[82] iti ṛu-śabdasya rêphâdêśê, rô dvir[65] ity-âdinâ dvir-bhâvaḥ | êvam poramârddanam iti tadbhavêna draviṇa-vâchinâ dêśîyêna gô-vâchinâ vâdana śabdêna samâsaḥ || *oḷa nâḍjjagaḷam* iti | oḷa nâḍu śabdasya dôḥ ḷakârâdêśê la-ḷô 'nantasthâyâś chê[66]ti dvir-bhâvaḥ ||

Sûtram 74.—Vâ ge-gaḷ-da-dapa-va-gumi.

Vṛittiḥ.—Iha pratishêdhasyâprâptatvâd vidhir êvâyam vikalpô 'vasîyatê | laghva-ksharâdêr laghûpântyâd anêka-svarâd aḷakârântâch-chhabdât parêshâm ge, gaḷ, da, dapa, va, gum ity êtat-pratyaya-nishṭhânâm ga-da-va-kârâṇâm dvir-bhâvô vâ bhavati ||

Prayôgaḥ.—*Konar ge, konarge, konargge* । êvaṃ *adirge, adirgge, esalge, esalgge, pogalge, pogalgge, surargal, surarggal, visalgal, visalggal, usirdar, usirddar, uguldav, ugulddav, usirdapem, usirddapem, pogaldapem, pogalddapem, kisurvay, kisurvvay, tegalvem, tegalvvem, osargum, osarggum, magulgum, magulggum* ॥ laghv-âdêr iti kiṃ । *tâyvirgge, tâyvirggal, kaṇmalardday, kaṇmalarddapay, kaṇmalarvvay, kaṇmalarggum, bâsulgge, bâsulggal, sûrulgge, sûrulggum* ॥ laghûpântyâd iti kiṃ । *poṛamârgge, poṛamârggal, olasôrgge, olasôrggal, olasôrddam, olasôrddapam, olasôrdday, olasôrvvam, olasôrggum, neladâlgge, neladâlggal, nelebâlgge, nelebâlggal, nelebâlddam, nelebâlddapam, nelebâlvvam, nelebâlggum* ॥ anêka-svarâd iti kiṃ । *mulgge, mulggal, kalgge, kalggal, kalddam, kalddapam, kalvvam, kalggum* ॥ ala iti kiṃ । *bisilgge, bisilggal, kavalgge, kavalggal, kavalddudu, kavalddapudu, kavalvvam, kavalggum* ॥ ge-gal-da-dapa-va-gum iti kiṃ । *alarggôrateyâ, pogal Ggâṅgêyanaṃ, pârvvar-ddânapriyar, muguldḍâlimbaḍa, Jinar-vvandyar* ॥

[*G, d, v, j* of the affixes *ge, gal, da, dapa, va, gum,* in connection with such words may optionally be doubled.]

Vyâkhyâ.—Anantara-yôgênêti sâkshân-nishêdha-uktas tat-pratiyôgitvêna dvir ity upasthitaḥ । atra vêti vikalpaḥ kin-nêty anêna sambadhyatê uta dvir ity anêna vêty âśaṅkya nâtra nishêdhô vikalpyatê । prâptyabhâvât । na hi ge-gal-da-dapa-va-gumi nishêdhaḥ pûrvêṇa nityatayâ prâptaḥ । kô vâtra vikalpyêta । nishêdhô hi vṛitti-vishayakaḥ । vṛittâv ity uktatvât । ge-prabhṛitayas tu kêvalaṃ pada-vishayâ êva । na vṛitti-vishayâḥ । ge-galôs supi dâdînâṃ tu tiṅi pravṛittêḥ । yady api ge-pratyayas tiṅ-vishayô 'pi bhavati । tathâpi na vṛitti-vishaya iti ॥ pratishêdha prasaktêr abhâvâd vidhir êva nityatayâ prâptô vikalpyata ity âha *ihêty-âdi* ॥ yady apy ubhayathâpi na phala-bhêdaḥ । vidhêr vikalpê pakshê pratishêdhaḥ pratishêdhasya tu vidhir iti paksha-dvayasyâpi aviśêshât । tathâpi vêti kim aprâptê vibhâshâ prâptê vâ । prâptiś cha kiṃ vidhêr nishêdhasya vêti mârga-bhêdaś chintyatê । sa khalv avaśyaṃ mṛigyaḥ । yatô vyutpatti-mârga-chintâ paryavasâyinîti ॥ ga-da-va-ja ity anuvṛittam ânîya ge-gal-da-dapa-va-gumîti saptamy-antêna viśêshaṇêna sambadhya tatrâpy asambhâvitaṃ jakâraṃ vihâya sambhâvitân ga-da-vakârân êvâdâya tâtparyârtham âha *êtat-pratyaya-nishṭhânâṃ ga-da-vakarâṇâm* iti । atra ge iti sup-tiṅ sâdhâraṇaḥ pratyayaḥ ॥ êkatra niyâmakâbhâvât । na cha gal sâhacharyât sub êva na tiṅiti niyamyata iti vâchyaṃ । galas tathâ niyamana-śakty-abhâvât । na hi gal svayaṃ subâtmâ । yênâtma-sâhacharyâd aparaṃ svâtmatayâ niyamayêt । api tu sub-nimittaka ity êtâvat । atas samâna-śrutikatvât sâdhâraṇa êvêti manvâna ubhayathâpy udâharati *konarge* ity-âdi । konar ity aṅkura-vâchakaṃ nâma । tatas sampradânê chaturthî ॥ adir iti kampana-vâchî-dhâtuḥ । tata âśîrâdau get । êvam upari sarvatra nâma-dhâtu-vibhâgêna sup-tiṅ-vibhâgô drashṭavyaḥ ॥

Sûtram 75.—Kâdalaraḥ.

Vṛittiḥ.—Kâdalar ity êtasmâd uttarasya ge gal ity êtat-pratyaya-nishṭhasya ga-kârasya dvir-bhâvô vâ bhavati ॥

Prayôgaḥ.—*Kâdalarge, kâdalargge* । êvaṃ *kâdalargal, kâdalarggal* ॥

[When *kâdalar* is followed by the affix *ge* or *gal,* the *g* is optionally doubled.]

Vyâkhyâ.—Atra kâdalar iti strî-puṃsâd ar-dir-vir bahulam[239] ity ar-pratyayântô ramaṇa-vâchakaḥ kâdala-śabdô gṛihyatê । tataś cha dapâdînâm asambhavâd ge-galôr êva sambhava iti phalitam êvârtham âha *kâdalar* ity-âdi । prakṛiti-pratyayântara-vyâvṛityarthaṃ viśishṭa-svarûpôpâdânaṃ । têna kâdaleyar

ity ar-antasya ramanî-vâchakasya kâdâle-śabdasya kâdaladir, kâdalavir iti dir-vir-antasya kâdala-śabdasya cha na grahanam iti | tatah parasya ga-kârasya dvitvam na vikalpyatê | *kâdaleyargge*, *kâdaleyarggal*, *kâdaladirgge*, *kâdaladirggal*, *kâdalavirgge*, *kâdalavirggal* iti nitya êva dvir-bhâva iti ||

Sûtram 76.—Bardilâdayah.

Vrittih.—Bardilâdi-gana-pathitâh śabdâ dvir-bhâva-rahitâ nipâtyantê ||

Prayôgah.—*Bardilam*, *gardugu*, *adirmutte*, *karduku*, *kardunku*, *barduku*, *bardunku*, *amardu*, *amarduvalli*, *erde* iti bardilâdir âkriti-ganah ||

[*Bardila* and the other words classed with it (see above) are irregular and have not double *d*.]

Vyâkhyâ.—Spashtam êtat || *bardilam* svargah | *gardugu* kubêrâkshî | *adirmutte* vasanta-dûtî | *karduku*, *kardunku* chañchu-kriyâ | *barduku*, *bardunku*, jîvana-kriyâ | *amardu* amritam | *amardu-valli* sôma-latâ | *erde* hridayam ||

Sûtram 77.—Mô nas svarê.

Vrittih.—Makârasya nakârâdêśô bhavati svarê parê ||

Prayôgah.—*Jinam îtam*, *Jinan îtam* | êvam *sujanan abhivandyam*, *akkan îke*, *amman ival* || svara iti kim | *annam bandam*, *akkam pôdal* ||

[*M* (final), before a vowel following, becomes *n*.]

Vyâkhyâ.—Nanv atra kas sthânî kô vâdêśa iti na jñâyatê | mô na iti sâchka-prathamântâna-chka-shashthy-anta rûpayôr avisêshât | yady api nâtrôbhayatraikâ vibhaktir ananvaya-prasaṅgât | kintv êkatra shashthyânyatra prathamayâ cha bhavitavyam | anyathâ sthânyâdêśa-bhâva-yôjanâ-ghatanât || na chôbhayatra prathamâ-pakshê 'pi nânanvayah | asyêdam iti vaiyadhikaranyavad idam idam bhavatîti sâmânâdhikaranyê 'pi sthânyâdêśa-bhâva-ghatanât | yad ûchuh Prâñchô ñiraut ñasir âd ity-âdîti vâchyam | na hi tadvad atrâbhêdanayam parinâma-vâdam vâśritya sthânyâdêśa-bhâvô nirûpyatê | kintu śrôtrînâm âśu pratipattyartham bhêdanaya-prâdhânyênaivâsya śâstrasya pravrittêh | tathâpi kutra shashthî kutra vâ prathamêti vivichya jñâtum upâyâbhâvâd iti chên na | yad vritta yôgah prâthamyam ity-âdy uddêśya-lakshanam iti pûrva-śâstra-rîtyâ prathamôddishta êva sthânî | anantarôddishta âdêśa iti niśchitya ma ity asya sthânitvât shashthyantatvam na iti prathamânta iti suvyaktam âha *makârasyêty*-âdi || padânta vishayakam idam | padântê vartamânasyaiva makârasya nakârâdêśô nâpadântasyêti | têna *bemar*, *temar*, *mâlige*, *mañchige* ity-âdau nâtiprasaṅgah | na cha padânta ity anuktêr ananuvrittêś cha katham êvam nirnaya iti vâchyam | vyâkhyâna-paribhâshâśra-yanât | vyâkhyânatô hi viśêsha-pratipattir iti || nanu châsyâh paribhâshâyâ vyâkhyêyârtha-visêshê liṅgavatva-niyamênôpadarśitârtha-viśêshê cha liṅgâbhâvât katham êvam vyâkhyânam iti vâchyam | napy ami chê[259]ti vakshyamâna yôgasyaiva tal-liṅgatvât | yady apadântê 'pi makârasya nakârâdêśas syât | tarhy akârântânâm śabdânâm napumsaka-liṅgê ami parê atô yôgân mag-âgamô nôpadiśyêta | kritê 'pi makârê nakârâdêśâvaśyambhâvêna mag-vidhêr aphalatvât | na cha nakârârtham êva tad-upadêśah | anyathâ kasya vâ nakâra âdiśyêtêti nânarthaka iti vâchyam | nak svarê[260]ty uttara sûtrênaiva châritârthyât | ata idam jñâyatê | apadântê makârasya nakârâdêśô na bhavatîti || strî-pumsa-vishayakam idam | napumsakê napi vê[78]ti vakshyamânatvât || pul-liṅgam udâharati *Jinan îtam* ity-âdi | Jina-śabdât prathamâ || strî-liṅgam udâharati *akkan îke* ity-âdi || praty-udâharanê *annam bandam*, *akkam pôdal* iti | tad-antyô vâ vargê[80]ti vaibhâshikô bindur iti ||

Sûtram 78.—Napi vâ.

Vṛittiḥ.—Ma-kârasya na-kârâdêśô vâ bhavati svarê parê napuṃsaka-liṅga-vishayê ||

Prayôgaḥ.—*Nelaṃ idu, nelan idu* | êvaṃ *polan idu, nelan olḷittu, polan olḷittu* || vâ-śabdô 'yaṃ vyavasthita-vibhâshârthaḥ | tênêha na bhavati | *vṛiksham idu, plaksham idu, nîrddâṇam eseḷudu, kâḷagam oppittu* || napîti kiṃ | *janakan itaṃ, akkan ivaḷ* ||

[In the neuter gender it is optional.]

Vyâkhyâ.—Mô nas svarê[77]ti yat tad êva napi vikalpyatê nânyad iti padânta vishayakam êvêdaṃ nâpadânta-vishayakam iti drashṭavyaṃ || nanu vikalpê sati *nelan idu, polan idu* ity atra pakshê *nelam idu, polam idu* iti makâra śrutyâpi bhavitavyam ity âśaṅkya nâtra vâ śabdô vâ ge-gaḷ[74] ity-âdivat kêvalaṃ vibhâshâ-vachanaḥ | kintu vyavasthita-vibhâshâ-vachanaḥ | vibhâshâ hi dvêdhâ | kêvala-vibhâshâ vyavasthita-vibhâshâ chêti | yatraikasminn-êva vishayê pravṛitty-apravṛitti-bhêdâd dvai-rûpyaṃ sâ kêvala-vibhâshâ | yatra tu kvachit pravṛittiḥ kvachid apravṛittir iti bhinnê vishayê sâ vyavasthita-vibhâshêty uchyatê | vividham avasthâ vyavasthêti || atra tu vyavasthita-vibhâshâ-vachana ity âha *vêty-âdi* || udâhṛitya darśayati *vṛiksham idu* ity-âdi || ma-śrutês Saṃskṛita êva vishaya iti bhrântiṃ vârayan Kârṇâṭikam apy udâharati *nîrddâṇam* ity-âdi || yathâ śishṭa-prayôgaṃ vishaya-vibhâgô drashṭavyaḥ ||

Sûtram 79.—Naś cha bindur anyatra.

Vṛittiḥ.—Ma-kârasya na-kârasya cha bindur âdêśô bhavati svarâd anyatra vishayê ||

Prayôgaḥ.—*Tâm yajamânar, tâṃ yajamânar* | êvaṃ *nîṃ rasikar, âṃ lâkshaṇikar, esegum vadhugaḷ, tâṃ s'aṭham, nîṃ Shaṇmukham, âṃ sâdhu, âvoṃ Harihayaṃ* | akṛitvâ vyañjana grahaṇam anyatra-grahaṇaṃ virâmê 'pi yathâ syâd iti | têna *pôdar-ttâṃ, bandir-nnîṃ, kaṇḍev âṃ, aṭṭaṃ tâṃ, ikkiday nîṃ, uṇḍen âṃ* ity-âdi siddhaṃ bhavati ||

[*M* and *n* (finals) become *bindu* (*anusvâra*), except before a vowel following.]

Vyâkhyâ.—Padânta-vishayakam êvaitad apîty ûhyaṃ padânta ity-âdi || cha-śabdêna ma ity êtat samuchchîyata ity âha *makârasyêty-âdi* || anyatra-śabdas sâpêkshakaḥ | sarvatrâpi yatkiñchid apêkshyai-vânyatva-sambhavât | apêkshyaś chântra nânyô 'nubhûyatê | anupasthânad ata upasthitas svara êvêty âha *svarâd* iti || vargâksharêshu viśêshasya vakshyamâṇatvâd avargâksharaparâṇy êvôdâharaṇâni darśayati *tâṃ yajamânar* ity-âdi || tan-nin-en-ôm-anêkatvê[282]ti makârâdêśaḥ || nakârasya darśayati *tâṃ śaṭham* ity-âdi || nanu svarâd anyach cha vyañjanaṃ êva | nânyad asti | tathâ cha vidhi-mukhatô vyañjana ity êva vaktum uchitaṃ laghu-pratipattêḥ | nânyatrêti nishêdha-mukhatô vilambita-pratipattêr ity âśaṅkya tathâ nirdêśa-prayôjanam âha *akṛitvêty-âdi* | vyañjana-grahaṇê virâmê na sidhyatîti bhâvaḥ | yataḥ para-varṇâbhâvô virâma iti || idam api jñâpakaṃ padânta ity atra | na hy apadântô makârô virâmê sambhavati | prakṛiti-mâtrasya prayôgânarhatvâd iti ||

Sûtram 80.—Tadantyô vâ vargê.

Vṛittiḥ.—Makârasya nakârasya cha vargâksharê parê tadantya-varṇâdêśô vâ bhavati ||

Prayôgaḥ·—*Âm kulînar, âṅ-kulînar, âṃ kulînar* | êvaṃ *nîṅ gâḍikâṛaṃ, nîṃ gâḍikâṛaṃ, tâñ chala-chittar, tâṃ chala-chittar, âñ jagan-nutaṃ, âṃ jagan-nutaṃ, tâṇ ṭakkigar, tâṇ ṭakkigar, nîṇ ḍâḷakaṃ, nîṃ ḍâḷakaṃ, tân tandegaḷ, tâṃ tandegaḷ, ân dharmmajñaṃ, âṃ dharmmajñaṃ, akkum bhadraṃ, akkuṃ bhadraṃ, âvom mahitaṃ, âvoṃ mahitaṃ* || varga iti kiṃ | *âṃ yajamânar, nîṃ laṃchaguḷi* || *teṅkal, teṃkal* ity-âdayas sânunâsikatvêna sa-bindutvêna cha ghaṭa-kumbhâdivad akhaṇḍâ êva śabdâ iti nâtrânvâkhyâyantê ||

[*M* and *n* (finals), before a *varga* (or classified) consonant, optionally become the last letter (the nasal) of that *varga*.]

Vyâkhyâ·—Nanv atra varga ity ayam asambhâvitô nimitta-nirdêśaḥ | yataḥ ka-cha-ṭa-ta-pâdayaḥ pañcha-pañcha-varṇâḥ khalu varga-pada-vâchyâḥ | na hi yatra kvâpi lakshyê vargaḥ parô bhavati | êkaikâksharasyaiva paratva-sambhavâd ity âśaṅkya nâtra varga-śabdô mukhyârtham âha | kintûpachâra-vṛittyâ tad avayava-bhûtaikaika-varṇam ity âha *vargâkshara* iti || tad-antya iti | yad-vargîyaḥ parô bhavati tad-vargântya ity arthaḥ || pakshê tu pûrvêṇa bindur êva | ka-vargâdishu kramêṇa ma-nakârayôr udâharati *âṅ kulînar* ity-âdi || âvom mahitam iti âvon-âvau chaikatvê[175]ty âvudôr âvonn âdêśaḥ || nanu padânta-vishayakam idam ity upadarśitam | tathâ cha *teṅkal, teṃkal, biṅkaṃ, biṃkaṃ* | êvaṃ *vaṅgaḍaṃ, vaṃgaḍaṃ, mañchige, maṃchige, kuñchige, kuṃchige, añchike, aṃchike, puñja, puṃja, sañje, saṃje, gaṇṭu, gaṃṭu, eṇṭu, eṃṭu, toṇḍil, toṃḍil, soṇḍil, soṃḍil, unte, uṃte, antukaṃ, aṃtukaṃ, kandal, kaṃdal, tandal, taṃdal, sompu, soṃpu, kampu, kaṃpu, ambali, aṃbali, tambulaṃ, taṃbulaṃ* ity-âdayaś śabdâḥ apadântê 'pi sânunâsikâs sa-bindukâś cha śishṭaiḥ prayujyantê | prayôgaś cha |

> biṅkam-beṭṭ esev añcheya |
> saṅkuḷamuṃ toṇḍug eḍeva suka-sârikeyuṃ |
> soṅki balavandu tîḍuva |
> teṅkaṇa gâḷiyum ad êm-manaṅgoḷisiduvô ||

iti || ataḥ katham êtê 'nuśishyanta ity âśaṅkya nâtraitê 'nuśishyantê | rûḍhatvât | na hy atra prakṛiti-pratyaya-vibhâga-pradarśana-pûrvaka-prakriyâ-pratipâdanam asti | rûḍhânâṃ vyutpatty-anapêkshatvât | tri-vidhâ hi nâma-bhêdâḥ | anvarthâ aṅkitâ rûḍhâś chêti | tatra yê 'rthânugatâ artha-gatyarthavantaḥ *kempaṃ, karikaṃ, mudukaṃ, biḷikaṃ* ity-adayas tê 'nvarthâḥ | yê tu katipaya-vyavahârôpayôginas svêchchhâ-parikalpitâḥ *kâchaṃ, pôchaṃ, tippaṃ, boppaṃ* ity-âdayas tê 'ṅkitâḥ | yê tu dêśâvachchhêdêna pravṛitti-nivṛitti-rûpa-sakala-jana-vyavahâra-prasiddhâḥ *beṭṭaṃ, gaṭṭaṃ, nelaṃ, polam* ity-âdayas tê hi rûḍhâḥ | atrânvarthâ êva śabdâ yathâ yôgaṃ vyutpatty-apêkshâḥ | aṅkitâ rûḍhâś cha vyutpatty-anapêkshâ êvêti sadṛishṭântam âha *teṅkal* ity-âdi || bindûttaratô mahâprâṇâ aprasiddhâ ity alpaprâṇô-padarśanaṃ | na tu nishiddhâ iti | *iṃghârige, (kaṃdhâyam), aṃghavaṇe* ity-âdînâṃ bahuḷam upalambhât || puñja-śabdô 'pi na râśi-vâchî-Saṃskṛitaḥ | Kârṇâṭikânuśâsanâvishayatvât | kintu puṃs-kukkuṭa-vâchî-Bhâshâ śabda êvêti vichâra-vishaya êva || *aṃgâl, mêṃgay, muṃjûl, poṃjeḷe, paṃḍâṇi, poṃḍavake, paṃḍale, beṃḍoval, beṃbali, poṃbasuṛu* ity-âdishu makâra-ṇakârayôr apadântê 'py ântarâḷika-sub apêkshayâ padântatva sambhavât tadantyô vâ varga ity êtad vishayataivêti || nanu ghaṭa-kuṃbhâdivad iti vishamô dṛishṭântaḥ | yatas tê Saṃskṛitâ auṇâdika-pratyayântatayâ vyutpannâ êvêti nâkhaṇḍâ iti chên na | saṃjñâ-śabdâ-vyutpannâ avyutpannâś chêty anâdi-śâbdika-saṃsiddha-paksha-dvayê avyutpatti-pakshê dṛishṭântatva sambhavât || kuṃbha-śabda êka êva prakṛitê dṛishṭântatayôpadarśitaḥ | tasyaiva sânunâsikatayâ sabindukatayâ cha sadṛiśatvât | ghaṭa-śabdas tu abindukâś cha santîti pradarśanârtham upadarśitaḥ | pûrva-śâstrê 'py avyutpannâś śabdâs santîti pradarśanârthaṃ Saṃskṛitôpadarśanaṃ | idaṃ cha sabindukâbinduka-śabda-dvayôpadarśanaṃ dvir-bhâva-taḍ-abhâvayôr apy upalakshaṇaṃ | kêchana śabdâs svabhâvata êva dvir-bhûtâksharâḥ kêchana śithilâksharâś chêti | tad uktaṃ Kêśi-Râjêna |

kelavu nija-bindugaḷ kela- ।
kelavu vikalpârttha bindugaḷ dvitvaṅgaḷ ।
kelav âśithila-dvitvaṃ ।
kelam ubhayamum âgi kelavu padan arivud avaṃ ॥

iti । kêchana śabdâ nitya-bindukâḥ *toḍambe*, *koḍanti*, *kaḍumbu*, *niḍumbu*, *tuṛumbu*, *kuṛumbaṃ*, *kusumbe*, *pasumbe*, *posantil*, *menṭi*, *benṭi*, *kûnṭu*, *kunṭaṇi*, *vanṭi* ity-âdayaḥ । kêchana vikalpita-bindavaḥ *kadampu*, *kadapu*, *koḍaṅke*, *koḍake*, *baṇañju*, *baṇaju*, *norañju*, *noraju*, *kaṇañju*, *kaṇaju*, *kaṛuṅke*, *kaṛuke*, *iṛumpe*, *iṛupe*, *aṇambe*, *aṇabe* ity-âdayaḥ । kêchana dvitvâksharâḥ *marbbu*, *purbbu*, *terbbu*, *korbbu*, *urddu*, *marddu*, *gardde*, *erkke*, *urkku*, *pulggi*, *palṭṭi*, *tolṭṭu*, *elṭṭu*, *kalṭṭe*, *kalṭṭale* ity-âdayaḥ । kêchana śithilâksharâḥ *bardilâ*dayaḥ pradarśitâḥ । kêchid ubhayarûpâḥ *adirmutte* ity-âdayaḥ । sarvâṇy apy êtâni nâmâny êva । dhâtavaś chaivaṃ vikalpâs santi .। *aḍaṃgu*, *kaḍaṃgu*, *toḍaṃku*, *dâṃṭu*, *dûṃṭu* ity-âdayô nitya-bindukâḥ । *kuṛuṃku*, *kuṛuku*, *iṛuṃku*, *iṛuku*, *kalaṃku*, *kalaku*, *malaṃgu*, *malagu* ity-âdayô vikalpita-bindukâḥ । *urkku*, *sorkku*, *urbbu*, *sorbbu*, *korbbu* ity-âdayô dvitvâksharâḥ । *karduku*, *karduṅku*, *barduku*, *barduṅku* ity-âdayas' śithilâksharâḥ । *temaḷdu*, *aguḷdu* ity-âdaya ubhaya-rûpâḥ । sarvê 'py êtê akhaṇḍâ êva dhâtava iti ॥ udâhṛitâs tê 'mî nâma-bhêdâ dhâtu-bhêdâś cha svabhâvata êvaivaṃ-vidhâs sakala-śishṭa-vyavahâra-rûḍhâ iti nâtrânvâkhyâyantê ॥

Sûtram 81.—Lub anavyayânukaraṇasya visargasya.

Vṛittiḥ.—Visargântasyâvyayâtiriktânukaraṇasya vâ lub bhavati ॥

Prayôgaḥ.—Kaḥ kênârthî kô daridraḥ *enitum anitumaṃ Dharmmajaṃ sûṛe goṭṭaṃ*, kaḥ kênârthî kô daridra *enitum anitumaṃ Dharmmajaṃ sûṛe goṭṭaṃ*, varṇânâṃ Brâhmaṇô guruḥ *emba vachanaṃ*, varṇânâṃ Brâhmaṇô guru *emba vachanaṃ*, Yakshô yâdṛiśas tâdṛiśô Baliḥ *emb uktige*, tâdṛiśô Bali *emb uktige* ॥ visargasyêti kiṃ । mâṃ raksha raksha *enute vidâṃ ramaṇaṅg eṛagi nutisidaṃ pala-teṛadiṃ* ॥ anavyayasyêti kiṃ । *uḥ endaṃ*, *chiḥ endaṃ*, *âḥ endaṃ* ॥ anukaraṇasyêti kiṃ । *uḥ kashṭam âytu*, *chiḥ kashṭam âytu* ॥

[The final *visarga* of a quotation, provided it does not occur in a particle, is optionally dropped.]

Vyâkhyâ.—Nanv atrânukaraṇasyêti kô 'yaṃ śabdaḥ । bhâva-sâdhanaḥ karma-sâdhanô vâ । nâdyaḥ । anukṛitir anukaraṇaṃ । anavyayasyânukaraṇam anavyayânukaraṇam । tasya visargasyêty atra vishaya-vishayibhâva-êva sambandhaḥ । na hy anukṛiti-kriyâyâ visargasya cha têna vinâ nyas sambandhô 'sti । tathâ cha kaḥ kênârthî kô daridra ity-âdau prâktanasyâpi visargasya lôpaḥ prasajyêta । vishayatvâviśêshât ॥ nântyaḥ । tata êva । tathâ hi । anukriyata ity anukaraṇaṃ śabdaḥ । tasya cha visargasya châvayavâvayavi-bhâva-êva sambandhaḥ । na hi śabda-visargayôr ênam antarêṇânyô 'sti sambandhaḥ । tathâ cha sa dôshas tad-avastha êvâvayavatvâviśêshâd iti chên na । antya pakshasyaiva svîkârât ॥ na chôkta-dôshânushaṅgaḥ । anukriyamâṇasyêdaṃ viśêshaṇatayâbhimanyatê visargasyêti । tathâ cha yêna vidhis tad-antasyê[28]ti visargântasyêti labhyatê ॥ tasya lôpa ity atra shashṭhyâ sthânê 'ntyasyê[22]ty antyasyaiva bhavati । nânya-syêty abhiprêty âha *visargântasyêti* ॥ anavyayânukaraṇasyêty atrâpi na shashṭhî-samâsaḥ । sâmânâdhikaraṇya-ghaṭanât । kiṃtu karmadhâraya êvêti niśchêtavyaṃ ॥ visarjanîya lôpê kaḥ kênârthî kô daridra ity-âdau ad vikṛitye[52]ti nityaḥ prakṛitibhâvaḥ ॥ itaratra varṇânâṃ Brâhmaṇô guruḥ ity-âdâv anukaraṇam[51] iti vaikalpikô vijñêyaḥ ॥

Sûtram 82.—Ru-ḍôr dô ra-ḷam vyañjanê.

Vṛittiḥ.—Ru, ḍu ity êvam âtmanôr dôr yathâ-kramaṃ rêpha-ḷakârâv âdêśau vâ bhavatô vyañjanê parê ||

Prayôgaḥ.—*Nêsaṟu baṭṭu, nêsar-bbaṭṭu* | êvaṃ *bêsaṟu nuḍi, bêsar-nnuḍi ; nûṟu sâsiraṃ, nûrchchhâsiraṃ ; kâḍu kichchu, kâḷkichchu ; kôḍu mone, kôḷmone ; bîḍu tâṇaṃ, bîḷtâṇaṃ* || ṟu-ḍôr iti kiṃ | *pâṟi veṇ, tâṟi varaṃ, sûḍi gaṇṭu, kôḍi nîr* || vyañjana iti kiṃ | *nêsaṟoḷ, kâḍoḷ* || du-grahaṇam antyâdêśa-nivṛittyartham ||

[*Ṟu* and *ḍu* optionally become respectively *rêpha* and *ḷ* before a consonant following.]

Vyâkhyâ.—Nanu ṟu-ḍôr dôr iti katham atra nirdêśaḥ | ṟu-ḍu ity êvam âtmakasya dôr iti samânâdhikaraṇô vâ ṟu-ḍôḥ sambandhî yô dus tasyêti vyadhikaraṇô vâ | nâdyaḥ | asambhavât | na hi ṟu-ḍu ity êtâvad-varṇâtmakô duḥ sambhavati | antya-vyañjanâdy avayavasyaiva du saṃjñitvât | nântyaḥ | ṟu-ḍu ity êvaṃ rûpaś charama bhâgô yêshâṃ tê *mâṟuḍu, pâṟuḍu, sîṟuḍu, bedaṟuḍu* ity-âdayaś śabdâs tadîyasya dôr êva sthânitvêna kêvalaṃ ṟu-śabdântânâṃ ḍu-śabdântânâṃ cha dôḥ sthânitvênâgrahaṇa-prasaṅgât | kiṃcha tâdṛiśasyâpi dôr êkasyaiva rêpha-ḷakârau paryâyêṇâdiśyêyâtâm ity apy anishṭam âpadyêta || yadi cha ṟu-ḍôr iti nâkhaṇḍa-svarûpa-grahaṇam | kiṃtu ṟuś cha ḍuś chêti vigṛihya dvandvaikatvâbhiprâyêṇa nirdêśât ṟôr ḍôś chêti vivakshâ | tathâpi tat-sambandhî nânyô dur asti svasyaiva dutvâd iti chêt | nâtra ṟu-ḍu ity akhaṇḍa-grahaṇaṃ | sakhaṇḍatvê 'pi na tat-sambandhinô dôr iti vyadhikaraṇa nirdêśô vâ | yênôktâtiprasaṅgas syât | kiṃtu samânâdhikaraṇa êva nirdêśaḥ || tatra chaikaṃ viśêshaṇam anyad viśêshyaṃ | viśêshya-viśêshaṇa-bhâvasya kâma-chârataḥ pravṛittêr *iti* || tathâcha | du-saṃjñâ-viśishṭayôḥ ṟu; ḍu ity anayôr vâ ṟu, ḍu ity êvaṃ rûpayôr du-saṃjñakayôr vâ *dvayôḥ* sthâninôḥ yathâ-kramaṃ rêpha-ḷakârâv âdêśau bhavata iti na kaśchid dôsha ity abhiprêtya mandânugrahârthaṃ viśêshaṇaṃ puraskṛityêti nyâyam anusṛitya puraḥ sphûrtikatayâ prathamôddishṭasya ṟu-ḍôr iti padasya viśêshaṇatvâbhiprâyêṇâha *ṟu, ḍu ity êvam âtmanôr* ity-âdi || *nêsar bbaṭṭu* sûrya-maṇḍalam ity arthaḥ || *nûrchchhâsiraṃ* | saṅkhyâyâṃ chha[94] iti sakârasya chhakârâdêśaḥ || *kôḷmone* śṛiṅgâgraṃ || *bîḷtâṇaṃ* śibiraṃ || *pâṟiveṇ* kalaha-śîlâ strî || *tâṟi-varaṃ* vibhîtaka-vṛikshaḥ || *sûḍi-gaṇṭu* prati-granthiḥ || *kôḍi-nîr* taṭâka-prântôdakaṃ || nanu kim artham atra du grahaṇaṃ kriyatê | ṟu-ḍô ra ḷam ity êtâvataiva paryâptêḥ | na chaivaṃ shashṭhyâ sthânê 'ntyasyê[22]ty ukâra-mâtrasyaiva syâd iti vâchyaṃ | dôr ity uktê 'pi shashṭhyantatvâviśêshêṇa tathâ prasaṅgât | na hi du-grahaṇaṃ shashṭhyâ sthânê 'ntyasyê[22]ty asya bâdhakam iti chên na | ṟu, ḍu ity êvaṃ piṇḍa-mâtrasyâpi sthânitvârthaṃ hi tad-grahaṇaṃ | yady antya-mâtrasya syât tadâ du-grahaṇam anarthakam êva syât | atô du-grahaṇa-mahimnâ dôḥ sarva-śarîrasyaiva bhavati | nântya mâtrasyêty âha *du-grahaṇam* ity-âdi || nanv atra samâsa iti vaktavyaṃ | yatô 'yaṃ niyamaḥ samâsa êva dṛiśyatê | udâharaṇâny api samâsa êva *pradarśitâni* | anyathâ *dûṟu puṭṭitu, alaṟu perchchitu, koṟaḍu muṟiduḍu, kôḍu mûḍitu* ity-âdâv api dôḥ raḷâdêśas syâd ity atiprasaṅgas syâd iti chên na | asamâsê 'pi *nêsar mmûḍitu, bêsar ttolagitu, nâḷ keṭṭuḍu, bâḷ saviyâduḍu* ity-âdi prayôga-darśanât | prayôgaś cha |

Magamagisittu tôḷa modal ânanam oḷ alar âytu kaṇmala- |
r mmige niḍid âytu mûḍiduvu pêr uradoḷ mukuḷa stanaṅgaḷ û- |
rugaḷ ede nunpan âḷduḍu basur bbaḍavâduḍu bâse nîḷdud â- |
kege bare javvanaṃ baḷike banduḍu Kâmana kayge kârmmukaṃ ||

tathâ ı

Hara-hâsakk ond eraḷ dikkari radanak eraḷ mûṛu nâkâdhinâtha- ı
dviradakkaṃ mûṛu nâlk induvina ruchige nâlk aydu dugdhâbdhig ayd â- ı
ṛ aravindakk attal âṛ êḷ amara nadigam êḷ eṇṭu Kailâsa-dhâtrî- ı
dharak eṇṭ ombattu mêl âyt ene pasarisidaṃ kîrttiyaṃ Nâgavarmmaṃ ||

iti ı atra *basur bbaḍavâdudu*, *ond eraḷ dik-kaṭi* iti vyâsa-vishayê hi mahatâṃ prayôgaḥ ı udâharaṇa-pradarśanaṃ tu samâsa prâchuryâbhiprâyêṇêti ı *dûṛu puṭṭitu* ity-âdau tu bahuḷâdhikârât besakôlâditvâd vâ anabhidhânâd vâ na bhavatîti ||

Sûtraṃ 83.—Bahu-svarasya.

Vṛittiḥ.—Bahu-svarasya śabdasya ṛu-ḍôr dô rêpha-ḷakârâdêśau vâ bhavatô vyañjanê parê ||

Prayôgaḥ.—*Bedargganṭi*, *bedaṛu ganṭi*; *kedarttale*, *kedaṛu dale*; *mudulganṭu*, *mududu ganṭu*; *kavaḷ-gole*, *kavaḍu-gole* || vakshyamâṇa-nishêdha-bâdhanârthô yôgaḥ ||

[The same in the case of polysyllabic words.]

Vyâkhyâ.—Ṛu-ḍôr ity asyânêna sâmânâdhikaraṇyaṃ bâdhitam iti vaiyadhikaraṇyêna yôjayati bahu-svarasya śabdasyêti || *bedargganṭi* chakitagavî ı *mudulganṭu* âmûlâgra-granthiḥ || ṛu-ḍôr ity êva siddhê pṛithag ârambhaṇam anarthakam âśaṅkyâha *vakshyamâṇêty*-âdi ı nishêtsyatê hrasvâdêr asamâsê[87]ti ı tasyâyaṃ paurastyô 'pavâdô jñêyaḥ ||

Sûtraṃ 84.—Pratyayê.

Vṛittiḥ.—Ṛu-ḍôr dô rêpha-ḷakârâdêśau nityaṃ bhavatô vyañjanâdau pratyayê parê ı yôga-vibhâgâd uttaratra vâ-grahaṇâch cha nityô 'yaṃ vidhiḥ ||

Prayôgaḥ.—*Tôṛu ke*, *tôrkke* ı êvaṃ *tôrkkuṃ*, *mâḷke*, *mâḷkuṃ* || vyañjanâdâv iti kiṃ ı *tôṛaṃ*, *mâḍaṃ* ||

[*Ṛu* and *ḍu* always become respectively *rêpha* and *ḷ* before an affix beginning with a consonant.]

Vyâkhyâ.—Vyañjana ity vartatê ı têna châyaṃ viśishyatê pratyaya iti ı tatra cha yasmiṃs tadâdêr[30] ity-âdinâ tadâditvaṃ labhyata ity âha *vyañjanâdâv* iti || pûrvêṇaiva siddhê punar-ârambhaṇânarthakyam âśaṅkyâha *yôga-vibhâgâd* iti || nanu nâtra yôga-vibhâgâvatâraḥ ı tatraiva sô 'vatarêd yatrôttaram api pûrvêṇaivaika-yôgî kartuṃ śakyam api vibhajya prayujyatê ı yathâ ślôkârdhânukaraṇam ity êva nirdêshṭuṃ śakyatvê 'pi ślôkârdhaṃ[50] anukaraṇaṃ[51] iti vivêchanaṃ ı nâtra tatlêty aruchyâ yukty-antaram âha *uttaratra vâ grahaṇâd* iti ı vêti pûrvêṇânuvartatê ı yady atrâpi-vânuvṛittiḥ syâd uttaratra vâ grahaṇam anarthakam êva syâd ata idaṃ jñâyatê 'tra nitya êva vidhir iti || *tôrkke* ı tôṛu

darśana ity ata âśirâdau get || *tôrkkuṃ* | tata êva dhâtôr am-arôr gumî[463]ti gaṃ | ubhayatrâpi vâgupôgv[472]ity-âdinâ kakârâdêśaḥ | êvaṃ *mâḷke*, *mâḷkuṃ* ity atrâpi ||

Sûtram 85.—Vâ gi.

Vṛittiḥ.—Ṛu-ḍôr dô rêpha-ḷakârâdêśau vâ bhavatô gakârâdau pratyayê parê ||

Prayôgaḥ—*Têrggaḷ*, *têṛugaḷ* | êvaṃ *tôrggum*, *tôṛuguṃ* ; *mârgge*, *mâṛuge* ; *nôḷge*, *nôḍuge*; *mâḷguṃ*, *mâḍuguṃ* ; *mûḷguṃ*, *mûḍuguṃ* ; *koḷguṃ*, *koḍuguṃ* || gîti kiṃ | *mâḷkuṃ*, *tôrkke* ||

[*Ṛu* and *ḍu* optionally become respectively *rêpha* and *ḷ* before an affix beginning with *g*.]

Vyâkhyâ.—Pratyaya iti vartatê | tasyêdaṃ gîti viśêshaṇam ity-âha *gakârâdâv* iti || pûrvêṇa nityatayâ prâptâv ârambhaḥ ||

Sûtram 86.—Na vi mukhyê.

Vṛittiḥ.—Ṛu-ḍôr dô rêpha-ḷakârâdêśau na bhavatô mukhya-vakârâdau pratyayê parê ||

Prayôgaḥ.—*Tôṛuvaṃ*, *tôṛuvinaṃ*, *bîṛuvannaṃ*, *bîṛuvudu*, *bîṛuvodaṃ*, *mâḍuvaṃ*, *mâḍuvinaṃ*, *mâḍuvannaṃ*, *mâḍuvudu*, *mâḍuvodaṃ* || vîti kiṃ | *tôrkkuṃ*, *tôrkke*, *mâḷkuṃ*, *mâḷke* || mukhya-grahaṇaṃ *mâḷpaṃ*, *tôrppaṃ* ity-âdâv âti-dêśikê mâbhûd iti ||

[*Ṛu* and *ḍu* do not become *rêpha* and *ḷ* before an affix beginning with *v* integral.]

Vyâkhyâ.—Nanv atra mukhya ity anuvartamânasya pratyayasya viśêshaṇam uta samabhivyâhṛitasya vakârasya vâ | nôbhayathâpi ghaṭatê | pratyayê varṇa-mâtrê vâ mukhya-gauṇa-vikalpâbhâvât || na cha yasya sthânê yô varṇa âdiśyatê | tatrâdishṭô varṇas sthânivad bhâvôpachârêṇa pûrva-varṇâtmâpi bhavatîti varṇê guṇa-bhâvaḥ sambhavatîti vâchyaṃ | pratyayasyâpy êvaṃ guṇa-bhâvasya vaktuṃ śakyatvêna niyâmakâbhâvâd ity âśaṅkya yady api sthânivad-bhâvôpachârêṇa guṇa-bhâvô varṇa-pratyayayôs samâna êva | tathâpi varṇa-sthânê âdêśô varṇatvênaiva | pratyaya-sthânê tu na pratyayatvêna kiṃ tv âdêśatva-rûpêṇaivêti varṇa-pratyayê guṇa-mukhya-vikalpa iti varṇasyaiva vis'êshaṇam ity abhiprêtyâha *mukhya-vakârâdâv* iti | *mâḷpaṃ*, *tôrppaṃ* ity-âdau vakârasya sthânê pakârô 'pi sthânivad-bhâvâd vakârô bhavati | tathâpi na mukhya iti nishêdhâbhâvaḥ || astu vâ pratyayasyaiva viśêshaṇaṃ vakârâdau mukhya-pratyaya iti | *mâḷpaṃ*; *tôrppaṃ* ity-âdâv âdishṭatvât pratyayô na mukhya ity api na dôsha iti || mukhya-pada-prayôjanam âha *mukhyêty-âdi* | âtidêśikê sthânivad-bhâvôpacharitê ||

Sûtram 87.—Hrasvâdêr asamâsê.

Vṛittiḥ.—Pratyaya iti nivṛittaṃ | samâsa-kṛitaṃ yasya hrasvâditvaṃ nâsti tatsambandhinô ṛu-ḍôr dô rêpha-ḷakârâdêśau na bhavatô vyañjanê parê ||

Prayôgaḥ.—*Kiṛu kôl*, *kiṛugôl* | êvaṃ *tuṛu gâḍu*, *kuṛu gaṇṭu*, *kuḍu gôl*, *kaḍu gampu*, *niḍu sûl* || hrasvâdêr iti kiṃ | *tôrttâṇaṃ*, *mârgganti*, *biḷtâṇaṃ*, *mâḷtoṛe* || asamâsa iti kiṃ | *poṛa mârgganti*, *posa mâḷkaṭṭe* ||

[*Ṛu* and *ḍu* of words with a short penultimate vowel, if it be not due to samâsa, do not change to *rêpha* and *ḷ* before a consonant following.]

Vyâkhyâ.—Nanv atra hrasvâdir yaḥ śabdaḥ tadîyasya ṛu-ḍôr dô rêpha-ḷakârâdêśô na bhavaty asamâsa iti yôjanâyâm samâsê, tu bhavatîti syât tathâ cha *kiṛu-gôl*, *kuṛu-gaṇṭu*, *niḍu-dôḷ*, *kaḍu-châgam* ity-âdâv atiprasaṅgas syât samâsatvât || athâ samâsê hrasvâdir yaś śabdas tadîyasyaiva ṛu-ḍô ra-ḷam na bhavatîty anvayas tathâpi *eḷaduṛuvinḍu*, *posa-biḍu-muttu* ity-âdau samâsê hrasvâditvâd âdêśaḥ prasajyêta । atô 'tra katham anvaya ity âśaṅkya vivakshitam artham âha *samâsa-kṛitam* ity-âdi । yê śabdâḥ samâsâd êva hrasvâdikâ na svabhâvatas tad-atiriktô yaḥ samastô vyastô vâ hrasvâdiś śabdas tat-sambandhina êva ṛu-ḍôr dô ra-ḷâdêśô na bhavatîty arthaḥ । tathâ cha *eḷagaṛu*, *posamaḍu* ity-âdêḥ kêvalasyâpi hrasvâditvân na tadîyasya dôr-âdêśaḥ || *poṛa mâṛu*, *pôsa biḍu* ity-âdês tu samâsa kṛitam êva hrasvâdıtvam ।-na svabhâva kṛitam iti na tasya tan nishêdhaḥ । ata êva cha *bâḷduṛu vinḍu*, *sâlgaṛuḍâṇam*, *nîrmmaḍu dâṇam*, *kâḷgiḍuv êrity*-âdau samâsâd dîrghâditvê 'pi svabhâvatô hrasvâditvam iti nâdêśaḥ || *bedarggaṇṭi*, *muḍulgaṇṭu* ity-âdau tu hrasvâditvân nishêdha-prâptâv api bahu-svaratvât prâgêvâpavâdaḥ kṛita iti ||

Sûtram 88.—Âṛu mûṛôḥ.

Vṛittiḥ.—Âṛu, mûṛu ity êtayôr dô rêphâdêśô na bhavati vyañjanê parê ||

Prayôgaḥ.—*Âṛu gâvuḍam*, *aṛugâvuḍam*, *mûṛu gâvuḍam*, *mûgâvuḍam* ||

[*Ṛu* in *âṛu* and *mûṛu* does not become *rêpha* before a consonant following.]

Vyâkhyâ.—Nanu katham atra nirdêśaḥ । yatô mûṛu-śabdaḥ prathamam nirdêshṭavyaḥ । saṅkhyâlpâ samâsê iti vachanât । atô vyatyasta karaṇâd asty atra viśêshaḥ । mûṛu-śabdasya dôr nishêdhaḥ kvâchitka iti । *mûrmme*, *mûrmmaḍi* ity-âdi prayôga-darśanât ।

Kûrmmeyin â muniyam kaṇ- ।
dârmmam nîn-allad illa peṛat end arasam ।
mûrmme balavandu nutisi pa- ।
larmme tuḷil geydu bhaktiyim besagoṇḍam ||

iti || *aṛugâvuḍam* iti । âṛôr[355]iti vaikalpikô hrasvâdêśaḥ ||

Sûtram 89.—Ka-ta-pas tṛitîya uttara-padâdêḥ.

Vṛittiḥ.—Uttara-padasyâdi-bhûtânâm kakâra-takâra-pakârâṇâm tṛitîya-varṇâdêśô bhavati ||

Prayôgaḥ.—*Paḷadu Kannaḍam*, *paḷaGannaḍam* । êvam *gaḷegûḷ*, *taṅgaḍir*, *nuṇgaḍapu*, *nuṇgaṛe*, *kaṇḍeṛavi*, *uḍidoval*, *bâydeṛe*, *meydoval*, *kaṇbolam*, *taṇbuḷil*, *nuṇbogar*, *kaṇbâpe* || ka-ta-pa iti kim । *kaḍuchâgi*, *kaṇchallam*, *kaḍuṭakku*, *posaṭoppige* || uttara-padâdêr iti kim । *taṅgaḍir*, *kaṇsôlam* । takâra-kakârayôr mâ bhût || âdêr iti kim । *posa sakkare*, *mane saraku* । kakârayôr mâ bhût || uttara-padatvam cha samâsa êvêti vâkyê na bhavati । *kaṇṇa kaḍe*, *rannada kaṇ*, *ponna tagaḍu*, *alategeya paḍalam* ||

[Initial *k*, *t*, *p* of a following word, become the third of their respective *vargas* (that is, *g*, *d*, *b*).]

Vyâkhyâ.—Uttara-padâdêr ity uttara-pada-prabhṛitêr ity êvaṃ bhrântiṃ vârayann âha *uttara-padasyêti* I âdibhûtânâṃ prathamâvayava-bhûtânâṃ dvitîya-tṛitîyâdi-vyavahârô lôkê sajâtîyâpêkshayaiva I na tu vijâtîyâpêkshayêty âha *tṛitîya-varṇâdês'a* iti I tṛitîyatvaṃ cha na śabda-svarûpa-sannivêśâpêkshaṃ I kiṃtu siddha-mâtṛikâpâṭhâpêksham êva I tatrâpi na yat kiñchit tṛitîya-varṇâdêśaḥ I sannihita-parityâgê bîjâbhâvât I atô 'ntara tama rîtyâ tat-tat-tṛitîya êva vijñêyaḥ II *paḷa-Gannaḍaṃ* I paḷadu śabdasyârasvâditvâd du-lôpaḥ II nanûttaratra-sthitaṃ padam uttara-padaṃ I tat tu vâkyê samâsê vâ bhavati I tathâ cha *kaṇṇa kaḍe, rannâḍa kaṇi* ity-âdâv 'api tat syâd ity âśaṅkyâha *uttara-padatvam* ity-âdi I samâsê sup-supâ samâsa[293] ity-âdinâ yat-padaṃ yêna padêna samasyatê I yach cha sûktaṃ pûrvam[297] iti prathamaṃ nipatati I tayôr êva pûrvôttara-padatva-niyamaḥ I vâkyê tu naivaṃ niyamaḥ I vaiparîtyê 'pi dôshâbhâvâd iti II

Sûtram 90.—Nâdishṭâd ra-ḷaḥ.

Vṛittiḥ.—Âdishṭâd rêpha-ḷakârât parêshâm uttara-padâdi-bhûtânâṃ kakâra-takâra-pakârâṇâṃ tṛitîya-varṇâdêśô na bhavati II

Prayôgaḥ.—*Mâṛu kôl, mârkkôl* I êvaṃ *bêrttade, bêrppaṭṭaṃ, kâḷkichchu, nâḷtole, nâḷpagaraṇaṃ, orkkay, irppâni, kîḷpoṭṭe* II âdishṭâd iti kiṃ I *nîrggaṇḍi, kûrggaḷi, kûḷgaṭṭe, bâḷdâṇaṃ* II ra-ḷa iti kiṃ I *tombattu* II

[Initial *k, t, p* following on *rêpha* or *ḷ* the result of permutation, do not change to the third of their respective vargâs.]

Vyâkhyâ.—Pûrvêṇa prâptau nishidhyatê I âdêśô 'pi yathâ kathañchid êva I na ṛu-ḍôr[82] ity êvêti niyamaḥ II *mârkkôl* iti prati-prayôga-vâchinô mâṛu śabdasya dô rêphâdêśê mâr iti siddhaḥ I śatruṇâ prathama-prayukta-bâṇa-vichchhêdârthaṃ prati-prayuktô bâṇô *mârkkôl* ity uchyatê I svabhâvatô rêphântaḥ kaśchid vyâma-vâchî mâr śabdô 'sti I tatra tu *mârggôl* ity êva anâdishṭatvâd rêphasya II *orkkay, irppâni* I atra *ondu eraḍu* ity anayôḥ or ondôḥ[358] eraḍôr ir[359] iti or, ir ity-âdêśaḥ śid-adhikârât sarvasya II *kîḷpoṭṭe* ity atra keḷagôḥ kîḷ kinâv[368] iti kîḷ-âdêśaḥ II pratyudâharaṇê *nîrgaṇḍi* iti jala-nirgamana-dvâraṃ I lup kîla mîna kîra nîra kûrasyê[148]ty anêna nîra śabdasyântya-lôpê nîr ity avaśishṭa êva nâdishṭaḥ I *kûrggaḷi* iti I *kûridaṃ kali* iti vigṛihyôpântya svarâdêr lôpê kûr ity avaśishṭa êva I na tu kûra-śabdasyâdishṭaḥ kûr iti I tathâ sati *kûr kkaḷi* ity êva sidhyati na *kûrggaḷi* iti I prayôgaś cha I

Bêrkkeydare baran avaro- I
ḷ kûrkkaligaḷan âtma-nikaṭadoḷ mikkavaraṃ I
târkkaṇisi samara kêḷige I
nûrkkaḍi gaḍidaṃ nṛipâlakaṃ ripu-balamaṃ II

iti II *kûḷgaṭṭe* iti I kûḷ ity ôdana-vâchî ḷakârântô 'yam akhaṇḍôdêśyaḥ śabdaḥ I na tv ôdana-vâchinaḥ kûra-śabdasya karambâdaya[160] iti nipâtitaḥ, kûḍu śabdasya dôr ḷakârâdêśât sâdhitô vêti II êvaṃ *bâḷ dâṇam* ity atrâpi jîvana-vâchî khaḍga-vâchî vâ bâḷ ity akhaṇḍa êva śabdaḥ I na tu mâṃsa-vâchinaḥ śâka-vâchinô vâ bâḍu-śabdasya dôr âdêśât sâdhitaḥ II *tombattu* iti I ombattôs tom pattâv[361] iti tom âdêśaḥ II

Sûtram 91.—Svarâd vaḥ pa-vargasya.

Vṛittiḥ.—Svarât parasyôttara-padâdi-bhûtasya pa-vargasya vakârâdêśô bhavati II

Prayôgaḥ.—*Eḷadu peṛe, eḷaveṛe* I êvaṃ *beḷevolaṃ, mûvaṇṇaṃ, nasuviridu, maravaṇe, palavânisaṃ* II svarâd iti kiṃ II *sîḷpoṭṭe, kâḷpoḍe* II pa-vargasyêti kiṃ I *posa châvaḍi, posa javaḷi* II

[Initial letters of the *pa-varga* (*p, ph, b, bh, m*) become *v*; when following on a word ending with a vowel.]

Vyâkhyâ.—Spashṭam êtat ‖ *mûvaṇṇam*, । mûṛu śabdasya mûṛôr[352] iti vaikalpikô du-lôpaḥ ‖ yady-apy uttara-padâdêr ity anuvṛityâ samâsa êvâyaṃ vidhis tathâpi kvachid asamâsê 'pi dṛiśyatê ।

divadiṃ bharadiṃ kelasa- ।
kke varppa Dêvâṅganâ-janaṃ karam esegum ‖

tathâ cha ।

avadhânam-echchaṟ end-uli- ।
va vandi-sandôhad-uliyan-âlisutum vâ- ।
sava lîleyin-âneya beṅ- ।
ge vandan-Udayâdrig eyduv inanavol arasaṃ ‖

iti । atra va-bayôr abhêdôpachârâdi-gatim âśritya siṃhâvalôkana-rîtyâ vakshyamâṇa-bahuḷâdhikâram âśritya vâ nirvahaṇîyaṃ ‖ *sîlpoṭṭe*, *kâl-poḍe* iti । vyañjanâd vânâdêśâd[92] ity uttara-yôga-vishayaḥ ‖

Sûtram 92.—Vyañjanâd vânâdêśât.

Vṛittiḥ.—Anâdêśâd vyañjanât parasya uttara-padâdi-bhûtasya pa-vargasya vakârâdêśô vâ bhavati ‖

Prayôgaḥ.—*Kay poydam*, *kayvoydam* । êvaṃ *nîṟvoydam*, *bêrvverasi*, *mêlvaṇṇam*, *mêlvâtu*, *sûḷvâtu* ‖ vyavasthita-vibhâshâ-vijñânâd iha na bhavati । *pâḷ-mane*, *bâḷ-modal*, *nîr-mmajjige*, *bâm-baṭṭe* ‖ vyañjanâd iti kiṃ । *eḷa veṟe*, *posa veṭṭam* ‖ anâdêśâd iti kiṃ । *irbbâḷ*, *irmmone* ‖

[After a consonant, if it be not the result of permutation, the change is optional.]

Vyâkhyâ.—Âdiśyata ity âdêśa iti karma-sâdhanaḥ । âdishṭa ity arthaḥ । tad-atiriktô 'nâdêśas tasmâd anâdêśâd anâdishṭâd iti yâvat । anyathâ vyañjanâd iti sâmânâdhikaraṇyâghaṭanât ‖ *kay-voydam*, *bêrvverasi* ity-âdau vikalpitatvât pakshântarêṇâpi bhavitavyam ity âśaṅkyâha *vyavasthitêty-âdi* ‖ yady apy atrânâdêśa-grahaṇam akartavyaṃ । vyañjanâd ity êva paryâptês tathâ hi । âdêśa-nivṛi-tyarthaṃ hi tat । tach cha vinâ chaivaṃ sidhyati । yatô 'yaṃ vâ-śabdô vyavasthita-vibhâshâ-vachanaḥ । tatô 'nâdêśâd api vyañjanâd uttarasya pa-vargasya va-śrutiḥ kvachid êvêshṭâ । na sarvatra । kvachit pravṛittiḥ kvachid apravṛittir ity êva vyavasthita-rûpatvât । tathâ cha yatra va-śrutir nêshṭâ tatraivâdêśa-pakshô 'pi nikshêptuṃ śakyatâ iti । tathâpy âdêśâd uttarasya pa-vargasya va-śrutir nêshṭaiva । anâdêśâd api kvachid êvêshṭâ kvachit tu nêshṭaivêti prayôga-prâchurya-tad-abhâva-vishaya-pradarśanârthaṃ tad-grahaṇam iti ‖

Sûtram 93.—Saś chô bahuḷam ala-yaḥ.

Vṛittiḥ.—Lakâra-yakâra-varjitâd vyañjanât parasyôttara-padâdi-bhûtasya sakârasya chakârâdêśô bahuḷaṃ bhavati । bahuḷa-grahaṇât kvachit pravṛittiḥ ‖

Prayôgaḥ.—*Inidu saraṃ*, *iñcharaṃ* । êvaṃ *irchchavaḍi*, *irchchâvaḍi*, *irchcheṟaṅgu*, *orchchêṟegaṇ* ‖ kvachid apravṛittiḥ । *kaṇ sôlaṃ*, *muḷ seṟaṅgu*, *kaḷ savige*, *kîḷ sollige* ‖ kvachid vibhâshâ । *nuṇ charaṃ*, *nuṇ saraṃ*, *beḷ chari*, *beḷ sari*, *muḷ chîre*, *muḷ sîre* ‖ kvachid anyad êva । *muñjûr*, *poñjurige*, *muñjeṟaṅgu*, *kañjoḍar*, *poñjeḷe*, *piñjeṟaṅgu* ‖ sa iti kiṃ । *kaṇmalar*, *pondagaḍu*, *immâvu* ‖ ala-ya iti kiṃ । *bal sône*, *kal sari*, *bây savi*, *mey savi* ‖

kvachit pravṛittiḥ kvachid apravṛittiḥ kvachid vibhâshâ kvachid anyad êva ı
vidhêr vidhânaṃ bahudhâ samîkshya chatur-vidhaṃ bâhuḷakaṃ vadanti ||.

[Initial *s* generally changes to *ch* when following on any consonant except *l* and *y*.]

Vyâkhyâ.—Vyañjanâd iti vartatê ı tach châla ya iti viśêshyata ity âha *lakârêty*-âdi || bahuḷaṃ yathâ lakshyaṃ ı vaiyâkaraṇânâm iyaṃ rîtiḥ ı yatra vidhi-nishêdhâv êkatra vishayê sama-śîlaṃ vartêtê tad vaikalpikaṃ ı yatra tu kvachid vidhir êva kvachin nishêdha êvêti vishaya-bhêda-vyavasthâ tad vai vyavasthitaṃ ı yatra tu lakshyânurôdhâd uktânyakaraṇaṃ tad ubhayaṃ cha tad bâhuḷakam iti || yady apy atra vibhâshâ-vyavasthita-vibhâshânyakaraṇaṃ chêti tri-vidham êva ı tathâpi vyavasthita-vibhâshâyâṃ pravṛitty apravṛittyôr bhinna-vishayatayâ kvachit pravṛittiḥ kvachid apravṛittir iti dvaividhyam abhiprêtya châtur-vidhya-kathanaṃ ı vishaya-vivêchanê tu śishṭa-prayôga êva niyâmaka iti || bahuḷa-grahaṇât kvachit svarât parasyâpi bhavati ı têna *posa chiguri*, *kaḍu chôjigaṃ*, *nịḍu châl*, *muchchavaḍi*, *muchchâvaḍi*, *muchcheraṅgu* ity-âdi siddhaṃ bhavati || *iñcharam* iti ı svara-śabdasya sô va[151] iti vakâraśya-lôpâch chhara-śabdasya śa-shôr vâ sa[138]iti śakârasya sakârâdêśâd vâ sara iti tadbhavaś śabdaḥ ı *inidu saram* iti vigṛihyôpântya svarâdi-lôpê *iñcharaṃ* iti madhura svarô madhurâstraṃ vâ ı bahuvrîhi-samâsê tu *iñcharaṃ* kôkilô Manmathô vâ || yady apy atra la-ya-kâra varjanam akartavyaṃ ı bahuḷa-grahaṇêna kvachid apravṛittir iti paksha-nikshêpêṇaiva châritârthyât ı tathâpi la-yâbhyâṃ paraḥ sakârô na kvâpi vikriyata iti dyôtanârthaṃ tad varjanam iti ||

Sûtram 94.—Saṅkhyâyâṃ chhaḥ.

Vṛittiḥ.—La-ya-kâra-varjitâd vyañjanât parasyôttara-padâdi-bhûtasya saṅkhyâ-vâchini vartamânasya sakârasya chhakârâdêśô bhavati ||

Prayôgaḥ.—*Eṇṭu sâsiraṃ*, *eṇchhâsiraṃ* ı êvaṃ *irchchhâsiram*, *orchchhâsiraṃ*, *nûrchchhâsiraṃ* || saṅkhyâyâm iti kiṃ ı *orchcharaṅgu*, *irchchavaḍi* || ala-ya iti kiṃ ı *nâl sâsiram*, *ay sâsiraṃ* || bahuḷâdhikârâd iha na bhavati ı *eraḷ sâsiraṃ*, *êḷsâsiraṃ*, *payinsâsiraṃ* ||

[In numerals to *chh*.]

Vyâkhyâ.—Yady apy ayam anârambhaṇîyaḥ ı anantara-yôgâd êva siddhês tathâ hi ı sthâni-nimittayôḥ pûrvasmâd aviśêsha êva ı paraṃ tu saṅkhyâ-vishayê chhakârâdêśa-mâtraṃ ı tat tu bahuḷa-grahaṇâd anya karaṇâd api sidhyati ı tathâpi prayôga-bhûyishṭhatâ-pradarśanârthaṃ pṛithag yôga iti || pûrvasyaiva prapañchô vâ ı bahuḷâdhikârât kvachin *muchchhâsiram*, *muchchhaṭṭi*, *muchchhôḍisaṃ* ity-âdi siddhyati || *eṇchhâsiraṃ* ı eṇṭu nâlk-aydôr[351] iti du-lôpaḥ || *nûrchchhâsiraṃ* ı ru-ḍôr[82] iti rêphâdêśaḥ ı *êḷsâsiraṃ* ı luṗ sâsir aiḷôr[356] iti lôpaḥ || *payinsâsiraṃ* ı payin paṭṭôr[363] iti payin-âdêśaḥ kvachid anyad êvêti jakâraḥ ||

Sûtram 95.—Nô nô ṇaḥ.

Vṛittiḥ.—Nakârât parasyôttara-padâdi-bhûtasya nakârasya ṇakârâdêśô bhavati ||

Prayôgaḥ.—*Taṇṇitu nîr*, *taṇṇîr* ı êvaṃ *taṇṇeḷal*, *kaṇṇîr*, *puṇṇâḷi* || ṇa iti kiṃ ı *inidu nage*, *innage*, *araḷnane* || na iti kiṃ ı *taṅgaḍir*, *taṅbuḷil* || bahuḷâdhikârâd iha na bhavati ı *gêṇṇîḷaṃ*, *kaṇṇeydal*, *gôṇṇâḷe* ||

[Initial *n*, following on *ṇ*, becomes *ṇ*.]

Vyâkhyâ.—Samâsa êvâyam vidhih | bahulâdhikârât kvachid asamâsê 'pi bhavati | *kan-nondapudu*, *kan-nondapudu* ; *pun-nâle vôdudu*, *pun-nâle vôdudu* ; *jân-ninna*, *jân-ninna* iti ||

Sûtram 96.—Akah prakrityâ.

Vrittih.—Ag-âgamâd uttarêshâm uttara-padâdi-bhûtânâm varnânâm prakrityâvasthânam bhavati ||

Prayôgah.—*Ettuvudu kôl*, *ettuva kôl* | êvam *pottuva koradu*, *surkkuva kurul*, *tûguva tottil*, *ukkuva tore*, *tolaguva talige*, *âduva polam*, *ôduva pottage*, *ponmuva bannam*, *sorkkuva belevenan*, *poyva male*, *kûguva mâri*, *tûguva sodar*, *kêguva sôge*, *kuniva sâsira kudure* || aka iti kim | *ettungôl*, *tûgundottil*, *âdumbolam*, *mînambulu* ||

[The initial letters of words following on the augment *a* retain their form.]

Vyâkhyâ.—Samâsa-vishayê pûrva-padasyôpântya-svarâdêr lôpê samânâdhikaranê uttara-padê parê ag bahulam[345] iti vakshyamâna-sûtrênâg-âgamô vidhîyatê | tasmâd akah parêshâm varnânâm anêna prakritibhâvô vidhîyatê || nanu prakritibhâvô nâma svabhâvâvasthânam tach-châvidhêyam êva | yata âgama-pratyaya vikârâh khalu vidhêyâh | nâtra kiñchid âgamyatê, pratîyatê, vikriyatê vâ | kim vâtra vidhîyata iti chên na || yady api svabhâvâvasthitir êva prakritibhâvô bhavati | tathâpi saiva kvachid vidhêyâ bhavati | tathâ hi | nimitta-vaśâd vikriyâ prâptau satyâm api tan-nishêdha-dvârâ svabhâvâvasthitêh paripâlanam êva vidhêyatâ | yathâ prâgabhâva-paripâlanâm môksha ity atra prâgabhâvasyânâditvênâ sâdhyatvê 'pi sâdhanânushthânât pratiyôgi janana-śakti vighatanêna tâdrûpya paripâlanam êva sâdhyatvam iti | santi châtra vikriyâ nimittâni | satsv api têshv akah parê varnâh pûrvôkta-kârya-bhâjô na bhavanti | kimtu prakrityaiva tishthantîti kârya-nishêdhât prakritibhâvô 'pi vidhêya êvêti || tatra *ettuva kôl* ity-âdau ka-ta-pas tritîya uttara-padâdêi[89] iti tritîya-varnâdêśasya *ponmuva bannam* ity-âdau svarâd vah pa-vargasyê[91]ti vakârâdêśasya *tûguva sodar* ity-âdau saś chô bahulam ala-yah[93] iti chatvasya *kuniva sâsira kudure* ity-âdau sankhyâyâm chhah[94] iti chhatvasya prâptir iti tan-nishêdhêna prakritibhâva uchyatê | yady api chatva-chhatvê vyañjana-parasyaiva sakârasya | tathâpi bahula-vishayatayâ svara-parasyâpi bhavatîti prâpti sambhâvanêti || pratyudâharanê tu *ettum gôl*, *tûgum dottil* ity-âdau kritô mô ga-da-ba-jya naki[344]ti sarvatra makârâdêśa iti || atrâyam viśêshah | *ettuva*, *pottuva*, *nôduva*, *bêduva* ity-âdayas sâmpratika-kriyâ-dyôtakâh | *ettida*, *pottida*, *nôdida*, *bêdida* ity-âdayô 'tîta kriyâ dyôtakâś cha śabdâ viśêshana vâchinô 'py uttara-padêna samastâ êvêty êkah pakshah | vyastâ êvârthânugunatayâ sambandhanîyâ ity aparah pakshah | paksha-dvayam api sâmpradâyikam êva | ubhayathâpi prachura-prayôga-darśanât | tatrâdyasya |

pâduva tumbi tîduv elar âduva sôge kolangalol tulum- |
k âduva bâle kôduva pulil sale kûduva koñche mutti-mu- |
ddâduva jakka-vakki nalidâduva kannada-vakki muddu mâ- |
tâduva jânavakki nade nôduvarg altiyan untu-mâdugum ||

iti | tathâ |

naneyambam Kantuvindam bisudisid alargan chandra-bimbôdaya-prâ- |
rtthaneyam kan-neydilim pingisi kaleda mogam janma-sâphalyamam bhû-
jana-nêtrânîkadind eydisid anupama-saundaryyam olgandaram bâr- |
ddina balpim gandu-dolt âlv esakada sobag â nâda pendirgge sâjam ||

iti | atra *pâḍuva* ity-âdi sâmpratika-kriyâ vâchinaḥ *bisuḍisida* ity-âdy atîta-kriyâ-dyôtinaś cha śabdâḥ *tumbi*, *alargaṇ* ity-âdy-avyavahitôttara-padêna saha samastâ êva | êkârthîbhâva-lakshaṇa-sâmarthyêna sambaddhatvâd iti || tathâ dvitîyasya |

> araḷa-saraḷg aḍ âra manamaṃ guṛi-māḍado nâḍa nîṛe-veṇ- |
> ḍira naḍed oppuv appuv oḍagûḍuva nôḍuva suttuv ottuv â- |
> ḍarip olip ôlva gelva basavâgipa bhôgipa poyva bayva nâṇ- |
> gerep eṛev imbukeysuv oḷakeysuv anêka vichitra chêshṭegaḷ ||

iti | atra *oppuva*, *appuva* ity-âdayaś śabdâ vyastâ êva na samastâḥ |. pûrvôttarayôs sâmarthyâbhâvât | *oppuva chêshṭe*, *appuva chêshṭe* ity uttarastha-chêshṭayaiva vyapêkshâ lakshaṇa-sâmarthyêna sambandhât | vyapêkshâ lakshaṇa-sâmarthyam vâkya êva na samâsa iti | ata êva viśêshya-vâchakam padam uttaratraivêti na niyamaḥ | kvachit pûrvatrâpi prayôga-darśanât | tathâ prayôgaḥ |

> S'rî-râmâ-naṭi kaustubha-dyuti-kirat-pushpâñjali-kshêpa va- |
> kshô-raṅga-sthiteyâda pâda-nakha-rôchir-Ggaṅge pṛithvîśa-kô- |
> ṭîra-vyâptige saṇḍa chakra-ravi daitya-dhvântamam gelda bhû- |
> bhâra-chchhêda-vinôdi Kṛishṇan emag îg ânanda sandôhamaṃ ||

iti | atra âda *S'rî-râmâ-naṭi*, *saṇḍa pâda-nakha-rôchir Ggaṅge*, *gelda chakra ravi* iti pûrvatraiva sambandhaḥ | padânâm yathâ kathañchid avasthânê 'pi vyapêkshâyâ êva niyâmakatvât | êvaṃ paksha-dvayê samâsa-paksha êva samanvayêna subôdha iti Sûtrakṛid abhiprêtaḥ | na vyâsa-pakshaḥ | anyathâ akaḥ parasya varṇasya prakṛitibhâvôpadêśô nirarthakas syât | kâryântara-prâptau satyâm êva prakṛitibhâvô vidhêyaḥ | sâ cha samâsa êva nânyathêti || na chaivaṃ vyâsa-pakshasyânaṅgîkârê pradarśita-prayôgêshu kâ gatir iti vâchyam | uttaratrâg-bahuḷam345 ity ag-âgama-vidhâna-sthalê pakshântarasyâpi sûchayishyamâṇatvâd iti ||

Sûtram 97.—Avikṛitês saṅkhyâyâḥ.

Vṛittiḥ.—Avikṛitât saṅkhyâ-vâchinaḥ parêshâm uttara-padâdi-bhûtânâṃ prakṛityâvasthânaṃ bhavati ||

Prayôgaḥ.—*Ondu kaṇṇaṃ*, *mûṛu kayyaṃ*, *nâlku taleyaṃ*, *aydu taleyaṅge* || avikṛitêr iti kiṃ | *mûgayyaṃ*, *nâldaleyaṃ* || saṅkhyâyâ iti kiṃ | *kuṛugayyaṃ*, *niḍudaleyaṃ* ||

[The initial letter of a word following on an unchanged numeral retains its form.]

Vyâkhyâ.—Vikriyata iti vikṛitir iti karma-sâdhanô vikṛiti-śabdô vikriyamâṇa-vachanaḥ | kṛid bahuḷam iti vachanât | vikârô vikṛitir iti bhâva-sâdhanô vâ | bhâva bhâvinôr abhêdôpachârâd vikṛityâśraya-vachanaḥ | athavâ nâsti vikṛitir vikârô yasyâṃ sâ vikṛitir vikâra-rahitâ tasyâḥ avikṛitêr ity âha *avikṛitâd* iti | svâbhâvikâd iti yâvat || *ondu kaṇṇaṃ*—êkâkshaḥ | *mûṛu kayyaṃ*—tri-hastaḥ | *nâlku taleyaṃ*—chatuś-śirâḥ | *aydu taleyaṅge*—pañcha-śirasê | sarvatrâpi samâsâbhivyaktyartham bahuvrîhir êvêti ||

Sûtram 98.—Ombattu-pattôr varô vô baḥ.

Vṛittiḥ.—Ombattu, pattu ity êtâbhyâṃ parasya var-pratyayasya sambandhinô vakârasya bakârâdêśô bhavati ||

Prayôgah.—*Ombadimbar, padimbar, tombar, payimbar* ‖ ombattu-pattôr iti kim ǀ *mûvar, nâlvar* ‖ vara iti kim ǀ *ombattu varusham, pattu vaṅgadam* ‖ va iti kim ǀ rêphasya mâ bhût ‖

[*V* in the affix *var* becomes *b* when following on *ombattu* or *pattu*.]

Vyâkhyâ.—Saṅkhyâ-śabdâs strî-puṃsa-vishayê saṅkhyâyâ var[241] iti var-pratyayô vakshyatê ǀ tadîyasya vakârasyêty âha *sambandhina* iti ‖ *ombadimbar, padimbar*, ombattu-pattôs tâ dim[173] iti takârâdêr dim-âdêśaḥ ǀ *tombar* ǀ ombattôs tom pattau[381] iti tom-âdêśaḥ ǀ *payimbar* ǀ payin pattôr[363] ity payinn-âdêśaḥ ‖ nanu ombattu-pattôr ity avikṛita-svarûpôpâdânât-katham tad-vikṛityôs tom, payinn-ity êtayôr grahaṇam iti chên na ǀ tad-âdêśas tadvad iti sthânivad-bhâvât tayôr api grahaṇât ‖ na chaivam ombay-rûpasyâpi grahaṇam syâd iti vâchyam ǀ ombayô nê[100]ty uttara-sûtrêṇa nishêdhâd iti ǀ va-grahaṇam sthâni-nirdêśârtham ǀ anyathâ shashṭhyâ sthânê 'ntyasyê[22]ti rêphasyaiva syâd ity âha *va itîti* ‖

Sûtram 99.—Eṇṭôḥ.

Vṛittiḥ.—Eṇṭu-śabdât parasya var-pratyayasya sambandhinô vakârasya bakârâdêśô bhavati ‖

Prayôgah.— *Eṇbar* ǀ yôga-vibhâgô nirdêśârthaḥ ‖

[Also when following on *eṇṭu*.]

Vyâkhyâ.—Varô vô ba iti pûrvêṇa sambandhaḥ ‖ nanu kim artham pṛithag-yôgaḥ ǀ pûrva-sûtra êvâyam nirdiśyatâm ity âśaṅkya nâsau pûrvatra nirdêshṭum śakyaḥ ǀ sandhi kâryâghaṭanât ǀ yatô 'tra *eṇṭu, ombattu* ity êkâraukârâv êka-mâtrau ǀ tau cha nâchâm madhyê paṭhitâv êchâm hrasvâbhâvâd atô ya-ṇâdi-kâryâghaṭanât pṛithag êva nirdiśyata ity âha *yôga-vibhâgô nirdêś'ârtha* iti ‖

Sûtram 100.—Ombayô na.

Vṛittiḥ.—Ombay ity êtasmât parasya var-pratyayasya sambandhinô vakârasya bakârâdêśô na bhavati ‖

Prayôgah.—*Ombayvar* ‖

[Not when following on *ombay*.]

Vyâkhyâ.—Idam êva niyâmakam ǀ ombattu pattôr[98] iti pûrva-sûtrê tad-âdêśânâm api grahaṇam iti ‖ anyathâ ombayaḥ parasya nishêdhâghaṭanât ǀ prâpti-pûrvakô hi pratishêdha iti ‖

Sûtram 101.—Besekôl âdayaḥ.

Vṛittiḥ.—Besekôl-âdayaś śabdâ nipâtyantê ‖

Prayôgah.—*Besekôl, talekaṭṭu, oḷakay, moḷakay, porakay, oḷa-kôṭe, pora-kôṭe, pora-kaṭṭu, bari-kâl, posa-tole, oḷa-tôṭam, posa-tôṭam, kay-pare, katturi-migam, sose-muddu, nasu-muḷisu, irkkôḍi, irttaḍi, irppâni, orkkôl, orkkay, okkaṇṇam, mukkaṇṇam, mukkoḍe, mukkôḍi, muttaḷe mukkuppe* iti besekôl-âdir âkṛiti-gaṇaḥ ‖

[*Besekôl* and the words grouped with it (see above) are exceptions to the rules.]

Iti śrî-Bhaṭṭâkalaṅka-Dêva-virachitâyâm Bhâshâ-mañjarî-samâkhyâyâm S'abdânuśâsana-vṛittau prathamaḥ pâdaḥ ‖

Vyâkhyâ.—Besekôl-âdi-gaṇa-paṭhitâś śabdâ yathôpadêśaṃ sâdhavô bhavantîty âha *besekôl* ity-âdi | nipâtyantê lôka-prasiddhim anatikramya lakshaṇa-nirapêksham uchchâryantê | *besekôl*, *talekaṭṭu* ity-âdau ka-ta-pas tṛitîyaḥ[89] ity-âdi prâptir mâ bhûd ity ayam ârambhaḥ ||

Iti śrî-Bhaṭṭâkalaṅka-Dêva-virachitâyâṃ svôpajña S'abda-śâsana-vṛittêr Bhâshâ-mañjaryâsh ṭîkâyâṃ Mañjarî-makaranda-samâkhyâyâṃ prathamaḥ pâdaḥ ||

[*Dvitîya-pâda-prârambhaḥ.*]

Sûtram 102.—Stry-arthaḥ strî.

Vṛittiḥ.—Strî-vâchakâś śabdâs strî-liṅgâ bhavanti ||

Prayôgaḥ.—*Nâri kûrtiaḷ, sati nôḍidaḷ, kâmini kûḍidaḷ, rambhe narttisidaḷ, achcharasi pâḍidaḷ, avaḷ bandaḷ, ivaḷ pôdaḷ* || artha-grahaṇaṃ paryâya-grahaṇârthaṃ | strî-liṅga-pradêśâḥ aḷamas striyâm[453] ity êvam âdayaḥ ||

[Words denoting females are of the feminine gender.]

Vyâkhyâ.—Atra khalûttara-śâstrê ḷuk cha striyâm[181] ât-êt-ôtaṃ puṃsy adv-idûdôr[162] dag im-âdau napî[261]ty-âdi-sûtrais strî-pun-napuṃsaka-liṅgôddêśêna ḷug-âdi-kâryâṇi vidhîyantê | tatrôddêśya liṅga svarûpâjñânê kâryâṇâṃ vidhâtum aśakyatvâd uddêśyam avaśyaṃ jñâtavyam iti liṅgânuśâsana-syârambhaṇîyatâyâṃ yady api sâmânyêna liṅga-svarûpam upadiśyaiva viśêshatô nirdêshṭavyaṃ | tathâpi liṅga-sâmânyôddêśêna vidhîyamâna-kâryâbhâvât tad-viśêshân êvâbhidadhânas strî-liṅgaṃ tâvan-nirdiśati *stry-arthas strîti* || sâmânyaṃ tu yâvad viśêshânusyûtaṃ tad-atirikta-prasyûtaṃ vastunas svarûpam êva kiṃ tad iti chêd *ivaḷ-ivan-idv*-iti śabda vyavasthâ-hêtu-liṅgârtha-dharma iti brûmaḥ | yadâlambya lôkê śabdâḥ kvachid ivaḷ iti yathâ *sati-yivaḷ, sute-yivaḷ, peṇḍati-yivaḷ, magaḷ ivaḷ* ity-âdi | tathâ kvachid ivan iti yathâ *pati-yivaṃ, sutan ivaṃ, gaṇḍan îtaṃ, magan ivaṃ* ity-âdi || tathâ kvachid idv iti yathâ *late-yidu, vṛiksham idu, vanam idu, baḷḷi-yidu, maram idu, banam idu* ity-âdi || svarûpêṇa tathâ *bandaḷ, bandaṃ, bandudu, pôdaḷ, pôdaṃ, pôdudu* ity-âdi-svarûpêṇa 'cha vyavatishṭhantê | tadêtad vyavasthâyâḥ kârya-bhûtâyâḥ kâraṇabhûtô yô liṅgârtha-gatô dharmas tal-liṅgam iti || na cha liṅga-svarûpam ajñânân prati liṅgârtha-dharmô liṅgam ity upadêśô na yuktaḥ || jñaptâv âtmâśraya-dôsha-dushṭatvâd iti vâchyaṃ | liṅga-śabdô hy atrârthavach-chhabda-rûpa-prâtipadika-vachanô na pratyêtavya-vâchî | pratyêtavyaṃ cha liṅgaṃ strîtvâdi || pratîtaṃ chaitat prâtipadikâ-parâkhyaṃ liṅgam anyad ity anayôr bhêdân-nâtmâśrayaḥ ||

nanv idam ayuktaṃ artha-dharmô liṅgam iti | yatô liṅgâdhîna-prakriyayâ śabdâ êva vikriyantê | *ivaḷ avaḷ uvaḷ ivan avan uvan idv adûdv* iti || tathâ *bandaḷ bandaṃ bandudu, pôdaḷ pôdaṃ pôdudu* iti | vikriyâ cha svagata-hêtu-sâdhyâ | na hy anyatra hêtâv anyatra vikriyôpapadyatê | anyathâ ghôsha-ghaṭî-gatênôdaśvitâpuri-śarâva gata-payasô ghanî-bhâva-prasaṅgât || ataś śabda-dharma êva liṅgaṃ nârtha-dharmaḥ | yathâha *Vâmanaḥ* | iyam ayam idam iti śabda-vyavasthâ-hêtuś śabda-dharmô liṅgam ititi chên na | śabda-dharmatvaṃ liṅgasya kim upachâra-vṛittyôchyatê mukhya-vṛittyâ vâ | nâdyaḥ | ishṭâpattêḥ | ishyatê hi vâchya-dharmasya vâchakêshûpachârât tad-dharmatvam iti || na dvitîyaḥ | mukhya-vṛittyâ liṅgasya śabda-dharmatvê guṇa-vachanânâṃ kṛit-saṅkhyâ-vachanâdînâṃ

châśraya-liṅgatvânupapattês tathâ hi । *kariyaḷ Pârvvati, kariyaṃ Kṛishṇaṃ, karidu katturi; biḷiyaḷ Sarasati, biḷiyaṃ baggaṃ, biḷidu kappuraṃ; nâlvar ggaṇḍar, nâlvar ppeṇḍir, nâlku samudraṅgaḷ; ayvar ppurushar, ayvar satiyar, aydu girigaḷ; pâḍidaṃ gâyakaṃ, pâḍidaḷ gâyike, pâḍitu bhriṅgaṃ; ôḍidan arasaṃ, ôḍidaḷ arasi, ôḍidud aragiḷi* ity-âdau na hi *karidu, biḷidu* ity-âdi-śabda-vâchyânâṃ kṛishṇa-śvêtâdi-guṇânâṃ Pârvaty-âdi-śabda-svarûpam âśrayaḥ । yênâśraya-liṅgatvam êshâṃ syât ॥ kiṃtu Pârvaty-âdi-pada-vâchyâ êvâśrayâ ity artha-dharmatvam êva tal-liṅgatvam upapadyata ity artha-dharma êva liṅgaṃ na śabda-dharmaḥ ॥ tad uktam *Amôgha-Vṛittau* । iyam, ayam, idam iti śabda-vyavasthâ hêtur upadêśa-gamyaḥ । prâtipadikârtha-dharmô liṅgam iti ॥ trikaṃ prâtipadikârtha iti pakshê 'pi ।

jâtir vyaktiś cha liṅgaṃ cha prakṛity-arthô 'bhidhîyatê ।
saṅkhyâ cha kârakaṃ chaiva pratyayârthô nigadyatê ॥

iti । tatrâpi liṅgaṃ prakṛity-artha ity êvôktaṃ na tu prakṛiti-dharma iti । artha-dharmasyâpy arthatvât ॥ pañchakaṃ prâtipadikârtha iti pakshê 'py aviśêsha êva ॥ yad uktaṃ vikriyâ hi svagata-hêtu-sâdhyêty-âdi । naitach-châru । vikriyâ tadd-hêtvôr aikâdhikaraṇya niyamâbhâvât । dvividhô hi hêtur ântarô bâhiraś chêti । tatra-yô 'yam ântarô hêtuḥ kâryâtmanâ pariṇatau yôgyatâ-paranâmâ śakti-viśêshas tasyaiva kâryaikâdhikaraṇya-niyamô na bâhirasya nimittâpara-nâmadhêyasya hêtu-mâtrasya । anyathâ daṇḍa, chakra, turî, vêmâdînâṃ nimitta-kâraṇânâm api ghaṭa, paṭâdi-kâryâśraya-mṛit-piṇḍa-tantvâdy-upâdâna-vṛittitvênaiva kâraṇatâ-prasaṅgas syât । nimittaṃ chaitat strîtvâdi ॥ atô 'sya na kâryaikâdhikaraṇya-niyamaḥ । atiprasaṅgas tu sambandha-vaśâd êva pariharaṇîyaḥ । sambandhaś châtra vâchya-vâchaka-bhâva-lakshaṇô nirargaḷô 'sty êvêti ॥ kiṃ cha nâtra vikâra-vikâri-bhâvô 'pi । yêna hêtu-sâdhyayôr aikâdhikaraṇyaṃ chintyêta ॥ na hi chakrâdi-sâmagryâ mṛidâdival-liṅgâdi-sâmagryâ śabdâ vikriyantê ॥ śabdânâm anâdi-siddhatvât ॥ siddhânâṃ śabdânâm anvâkhyânaṃ vyâkaraṇaṃ iti vachanât । prakriyâ-pratipâdanaṃ tu katham êtê śabdâs sâdhava iti jijñâsûn śishyân prati rêkhâ-gava-pradarśana-dvârâ satya-gava-pratyâyanavat prakṛiti-pratyaya-vibhâga-parikalpanayâ sâdhutva-bôdhana-param iti mantavyaṃ ॥ nanu chaivaṃ liṅgânâm artha-dharmatva-kalpanâyâm sakala-śâbdika-sampradâya-siddhô vyavahârô virudhyêta । tathâ hi । ayaṃ śabdas strî-liṅgô 'yaṃ cha pul-liṅga iti sâmânâdhikaraṇya-vyavahârô hy aśêsha-śâbdika-samaya-prasiddhaḥ ॥ na hi liṅga-rahitê śabdê ayam êtal-liṅga iti vyavahartuṃ śakyatê । viśêshaṇa-sambandhê saty êva viśishṭa-vyavahârôpapattêḥ । nîlôtpalam ity-âdau tathaiva darśanât । kiṃ cha kaḷatra-dâra-sajjanâdi-śabdâ napuṃsaka-liṅgâḥ prasiddhâḥ । *idu kaḷatram, idu dâram, idu sajjanam* ity-âdi । nâtra kaḷatrâdi-śabdânâm arthasya napuṃsakatvam asti । strîtvênaiva prasiddhêḥ ॥ tathâ kêchana śabdâḥ pun-napuṃsakâḥ prasiddhâḥ । *Sûryan ivaṃ, Sûryan idu*; *Chandran ivaṃ, Chandran idu* ity-âdi ॥ na hy atra Sûrya-Chandrâdînâṃ napuṃsakatvaṃ । puṃstvênaiva prasiddhêḥ । śabda-dharmatvê tu naishânupapattiḥ ॥ śabdânâm êsha svabhâvô yad êka-dvi-tri-liṅgavattayâ tadâyatta-prakriyâ-vishayâs tathâ tathâ prayôktum arhâ iti śabda-dharma êva liṅgam iti chên na । sarvanâma-śabdânâm adv-idu-prabhṛitînâṃ buddhistha-vâchakatâ hi prasiddhâ । tatra yadâ buddhau kacha-kuchâdi-strî-vyañjanôpalakshitârthô bhâsatê tadaivâvaḷ, *ivaḷ, âḷe, îḷe* iti prayôgaḥ ॥ yadâ tu śmaśru-kûrchâdi-puṃ-vyañjanôpalakshitârthô bhâsatê tad*âvan, ivan, âtan, îtan* ity êvaṃ prayôgaḥ ॥ yadâ tu tad-ubhaya-vyañjana-vyatirikta-dharmôpalakshitârthô bhâsatê tadaivâdv-idv-ity êvaṃ prayôga-niyamô dṛiśyatê ॥ tatra buddhau tâdṛig-artha-bhâna êva tathâ prayôgê śabda-dharmaṃ liṅgam ichchhann êsha tvam kim atra vinigamakaṃ vadêr itarathâpi prayôktuṃ śakyatvât । atha liṅgasya śabda-dharmatvê 'pi śabdânâm êsha svabhâvô yat strî-pun-napuṃsaka-vyañjanôpalakshitârtha-bhâna êva tat-tal-liṅgâdhîna-prakriyâ-vishayatâ nânyathêti kathayês tadâ bhaṅgyantarêṇa mad-uktam êvâvâdîr iti mukhya-vṛityârtha-dharma êva liṅgaṃ na śabda-dharmaḥ ॥ pul-liṅgô 'yaṃ strî-liṅgô 'yam śabda iti sâmânâdhikaraṇya-vyavahâras tu vâchya-dharmasya vâchakêshûpachârâd avasêyaḥ ॥ kaḷatra-dârâdishv api na kaḷatrâdi-padârthânâṃ strîtvaikântaḥ । kathañchit puṃstva napuṃsakatvayôr api sambhavât ॥ dṛiśyatê hi strîṇâm api kadâchit pauṃsnô bhâvaḥ । kadâchid puṃsâm api straiṇaḥ । kadâchid ubhayêshâm ubhayâtiriktaś chêti dravya-

bhâvâtmâ sarvô vêdas sarvatra sva-sâmagrî-niyata udêtîti I idaṃ cha bhavad-vachanânuguṇam âbhyuch-chaikam êva vachanaṃ êtâvatâ liṅgaṃ chêd-dravyasyaiva dharmaḥ kvachid-dravyasyêti bhrâmyêd bhavân || sarvârthânâm api chid-achit sâdhâraṇô yuktyâgama-gamyô dharma-viśêsha êva liṅgam iti I na chaivaṃ sarvaṃ vâchyam sarva-liṅgam iti sarvasyâpi vâchakasya tathâ prasaktau yugapad anêka-liṅgatâyâṃ prayôgânupapattis syâd iti vâchyaṃ I sarva-vâchakânâm upacharita-vṛittyâ sarva-liṅgatvê 'pi kêchid êka-liṅgâḥ kêchid dvi-liṅgâḥ kêchit tri-liṅgâ ity anâdi-siddha-śishṭa-vyavahârêṇa liṅga-vyavasthôpapattês tad uktam *Amôgha-Vṛittau* I sarva-liṅga-saṅkhyê vastuni *Syâdvâdaṃ* anupatati mukhyôpacharitârthânupâtini cha śabdâtmani rûḍhitas tat-tal-liṅga-saṅkhyôpâdâna-vyavasthânusartavyêti ||

Tad êtal-liṅgaṃ shôḍhâ I śuddhaṃ miśraṃ saṅkîrṇam upasarjanam âvishṭam avyaktaṃ chêti || tatra niyataika-saṃskârôpâgrâhi-liṅgaṃ śuddhaṃ I tat trêdhâ I strî-liṅgaṃ, pul-liṅgaṃ, napuṃsaka-liṅgaṃ chêti || tatra strî-liṅgaṃ yathâ I *akkan ivaḷ, taṅgi yiḷe* ity-âdi I pul-liṅgaṃ yathâ I *aṇṇan ivaṃ, tamman îtam* ity-âdi I napuṃsaka-liṅgaṃ yathâ I *nelan idu, polan idu* ity-âdi || saṃskâra-dvayôpagrâhi miśraṃ I tad api trêdhâ I strî-puṃsa-liṅgaṃ, strî-napuṃsaka-liṅgaṃ, pun-napuṃsaka-liṅgaṃ chêti I tatra strî-puṃsa-liṅgaṃ yathâ I *toḷt ivaḷ, toḷt îtam* ity-âdi I strî-napuṃsaka-liṅgaṃ yathâ I *Dêvate ivaḷ, Dêvate idu* ity-âdi I pun-napuṃsaka-liṅgaṃ yathâ I *Sûryan îtaṃ, Sûryan idu* ity-âdi || saṃskâra-trayôpagrâhi saṅkîrṇaṃ I tad êkadhaiva I *Daivataṃ ivaḷ, Daivatam îtaṃ, Daivatam idu* ity-âdi || viśêshaṇaṃ sad viśêshya-liṅgâyatta-saṃskârôpagrâhy upasarjanaṃ I tat tu saptadhâ I strî-liṅgaṃ, pul-liṅgaṃ, napuṃsaka-liṅgaṃ, strî-puṃsa-liṅgaṃ, strî-napuṃsaka-liṅgaṃ, pun-napuṃsaka-liṅgaṃ, strî-pun-napuṃsaka-liṅgaṃ chêti || tatrâdyaṃ yathâ I *iniyaḷ kâdale, iniyaḷ aṅgane* ity-âdi || dvitîyaṃ yathâ I *iniyaṃ kâdalaṃ, iniyaṃ kântaṃ* ity-âdi || tṛitîyaṃ yathâ I *inidu ghṛitaṃ, inidu pâl* ity-âdi || chaturthaṃ yathâ I *kiṛiyaḷ toḷtu, kiṛiyaṃ toḷtu* ity-âdi || pañchamaṃ yathâ I *beṭṭidaḷ Dêvate, beṭṭitu Dêvate* ity-âdi || shashṭhaṃ yathâ I *piriyaṃ Sûryaṃ, piridu Sûryaṃ* ity-âdi || saptamaṃ yathâ I *oḷḷidaḷ Daivataṃ, oḷḷidaṃ Daivataṃ, oḷḷitu Daivataṃ* ity-âdi || viśêshaṇaṃ sad api viśêshya-liṅgânadhînaṃ niyata-saṃskârôpagrâhyâvishṭaṃ I tad api trêdhâ I strî-liṅgaṃ, pul-liṅgaṃ, napuṃsaka-liṅgaṃ chêti I tatra prathamaṃ yathâ I *arasaṃ jagakke tây, guruve jagakke mâte* ity-âdi || dvitîyaṃ yathâ I *satyamê tande, sairaṇeyê bandhu* ity-âdi || charamaṃ yathâ I *î yeḍeyoḷ emage guruvê pramâṇaṃ, aṅgane Madanana kaipiḍi* ity-âdi || liṅgâyatta saṃskârânupagrâhy avyaktaṃ I nâtra bhêdaḥ I yathâ I *nîṃ tây, nîṃ magaḷ, nîṃ tande, nîṃ magaṃ, nîṃ maraṃ, nîṃ giḍu* ity-âdi || êvaṃ saṅgraha-nayâl-liṅgam-êka-vidham api parâpara-vyavahâra-nayât saṅkshêpêṇa tri-vidhaṃ I madhyam atash shaḍ-vidhaṃ I vistaratas tv-ashṭâdaśa-bhêdam api strî-pun-napuṃsaka-liṅga-tri-bhêdâvalambanam êvêti têshâm êva svarûpaṃ nirûpayann âdau strî-svarûpaṃ nirûpayati || yady api Saṃskṛitê strî-vyañjana-rahitâḥ kuṭî, kumbhîty-âdayô 'pi śabdâs strî-liṅgâḥ || puṃ-vyañjana-rahitâs stambha-kumbhâdayô 'pi śabdâḥ pul-liṅgâ ity anyathaiva tad-anuśâsanaṃ I tathâpi nâtra bhâshâ-vishayê tathâ I kiṃtu tat-tad-vyañjanôpalakshitârtha-vâchakâ êva tat-tal-liṅgâ ity âha *strî-vâchakâ* ity-âdi || udâharati *nâri kûrttaḷ* ity-âdi I nârî-śabdasya hrasvô 'ṇêka-svarasyê[115]ty-âdinâ hrasvâdêśaḥ || nâri ity-âdînâṃ strîtva-dyôtanârthaṃ kûrttaḷ ity-âdi kriyâpada-prayôgaḥ I aḷ-aṃas strîyâm[453] iti strî-liṅga-êvâḷ-âdêśa-vidhânât || yady apy arthasya strîtva-vidhânê prayôjanâbhâvâch chhabdasyaiva tad-vidhânaṃ bhavati I tathâpy artha-śabdâ-bhâvê strî-śabda-mâtra-êva strî-liṅgas syân na tad-vâchakâ itarê śabdâ atas strî-paryâya-grahaṇârtham artha-śabdôpâdânam ity âha *artha-grahaṇam* ity-âdi ||

Sûtram 103.—Pumân puṃ-arthaḥ.

Vṛittiḥ.—Purusha-vâchakâś śabdâḥ pul-liṅgâ bhavanti ||

Prayôgaḥ.—*Madanan echchaṃ, kâmi nondaṃ, Bidi sṛijisidaṃ, Jinaṃ jagaman uddharisidaṃ, Surar ppûvaḷe gaṛedar* || puṃ-pradêśâḥ || ât-êt-ôtaṃ puṃsy adv-idúdôr[162] ity êvam âdayaḥ ||

[Words denoting males are of the masculine gender.]

Vyâkhyâ.—Puṃ-vañjanôpalakshitârthaḥ pumân । sô 'rthô 'bhidhêyô yasya sa pum-artha ity âha *purusha-vâchakâ* iti । yady api strî-pum-arthau strî-puṃsâv ity êka-yôga-karaṇê 'rtha-śabdasya sakṛid êvôpâdânâl-lâghavaṃ । tathâpi yôga-vibhâgât pṛithag artha-grahaṇâch-châyam arthô labhyatê ॥ stry-artha êva strî-pum-artha êva pumân ity uddêśya gataivakâravattayâ sâvadhâraṇâd itara-vyavachchhêdaḥ । na tu stry-arthas stry-êva pum-arthaḥ pumân êvêti vidhêya-gataivakâravattayâvadhâraṇâd itara-vyavachchhêdaḥ ॥ strî-purusha-vâchakânâm api śabdânâṃ liṅgântaravatvâvirôdhât । tathaiva vakshyamâṇatvâch chêti ॥

Sûtram 104.—Nab anyat.

Vṛittiḥ.—Strî-purusha-vâchakâd anyach chhabda-rûpaṃ napuṃsakâ-liṅgaṃ bhavati ॥

Prayôgaḥ.—*Mallige muguḷtudu, mâvu pûtudu, piśâcham pîḍisittu, bhûtaṃ piḍidudu* ॥ nap-pradêśâḥ napy ami cha bahuḷam[259] ity êvam âdayaḥ ॥

[Words which do not denote females or males are of the neuter gender.]

Vyâkhyâ.—Nanu stry-arthas strî[102]pumân puṃ-artha[103] itivad atrâpi nab-arthô nab iti vaktavyê kiṃ nab anyad ity anyathaivânuśâsanaṃ kriyata ity âśaṅkya nâtra pûrvavan nirdêshṭuṃ śakyatê । ghaṭa, paṭa, nela, pola ity-âdînâm asaṅgraha-prasaṅgât ॥ na hy êtêshâṃ śabdânâṃ arthâ napuṃsaka-vyañjanôpalakshitâḥ । strî-pun-napuṃsaka-vyañjanânâṃ chêtana-dharmatvâd atas sarva-saṅgrahârtham anyathôktam ity abhiprêtya tatrânyatvam âpêkshikam êva । yat kiñchid apêkshyaivânyatva-sambhavât tach châtra sannidhânât stry-arthaṃ pum-arthaṃ cha. śabda-jâtam êvânyasyâ sambhavâd ity âha *strî-purusha-vâchakâd anyad* iti ॥ nanu tad-anyêshâṃ ghaṭa-paṭâdi-padârthânâm êtad-vidhânam akiñchitkaram ity âśaṅkyâha *śabda-rûpam* iti ॥ udâharati *mallige* ity-âdi । *mallige, mâvu* ity-âdînâṃ napuṃsaka-vyaktyarthaṃ *muguḷtudu, pûtudu* ity-âdi kriyâpadâbhivyâhâraḥ ॥ napy udur[454] iti napuṃsaka-liṅga êvâma udur-âdêśa iti ॥

Sûtram 105.—Kaḷatrâdayaḥ.

Vṛittiḥ.—Kaḷatrâdayaś śabdâ napuṃsaka-liṅgâ bhavanti ॥

Prayôgaḥ.—*Kaḷatram oḷittu, kûsu sogayisittu, grahaṃ bandudu* ॥ *kaḷatra, dâra, graha, apatya, tôka, śiśu, kûsu, pasuḷe, magavu* iti kaḷatrâdir âkṛiti-gaṇaḥ ॥

[*Kaḷatra* and the words grouped with it (see above) are of the neuter gender.]

Vyâkhyâ.—Nab ity anuvartamânêna sambandhaḥ ॥ nanv atra gaṇê *kaḷatra, dâra, graha* śabdânâṃ strî-vâchakatvât strî-liṅga-prâptau naptva-vidhânârthaṃ saṅgataḥ pâṭhaḥ । apatya prabhṛitînâṃ tu sâmânyâbhidhâyakatvât sâmânyê napuṃsakatvam arthât siddham iti kim arthaṃ pâṭha iti nâśaṅkanîyaṃ । sâmânyaṃ sad api viśêsha-paryavasâyini nirviśêsha-sâmânyâbhâvât ॥ atas tair api vastutas strî-puṃsânyatarad êvôchyata iti strî-pul-liṅgânyatara-prâptau naptva-vidhânârthaṃ pâṭhas tv apêkshita iti ॥ *magavu* iti । maga-śabdasya uk sâmânyê[187]ti ug-âgamaḥ ॥ bahu-vachanâd âkṛiti-gaṇô 'yaṃ ॥ âkṛitir vargikâ prakâras tat-pradarśana-parô 'yaṃ gaṇô na tu śabdânâm iyattâ-parichchhêdana-paraḥ ॥ têna *bhûta, prêta, piśâcha, śâkinî, ḍâkinî* ity-âdayaḥ *mâri, masaṇi, baḷahari, chauḍi, cheḷe* ity-âdayô 'pi śabdâ upasaṅgrâhyâḥ ॥

Sûtram **106**.—Êkatvê janô 'ku-su-duḥ paraḥ.'

Vṛittiḥ.—Êkatva-viśishṭârthê vartamânô jana-śabdô napuṃsaka-lingô bhavati na ku-su-durbhyaḥ paraḥ ||

Prayôgaḥ.—*Janaṃ pêḷdudu, strî-janaṃ irddudu, mahâ-janaṃ mechchidudu, bahu-janam angîkarisittu* || êkatva iti kiṃ | *janangaḷ pêḷvar, mahâ-janangaḷ upadêśisidar* || aku-su-duḥ para iti kiṃ | *kujanan îṭaṃ, sujanaṃ pêḷdaṃ, durjjanan ajñaṃ* ||

[*Jana* in the singular is of the neuter gender; but not when *ku, su* or *duḥ* is prefixed.]

Vyâkhyâ.—Nanv êkatvaṃ nâma sankhyâ-viśêshaḥ | tatra chaika-śabdasyaiva pravṛittiḥ | sankhyâ śabdatvât | jana-śabdas tu katham atra vartata ity âśankya nâtraikatva-sankhyâyâṃ vartamâna ity arthaḥ | kiṃtv aikatva-sankhyâvaty-arthê vartamâna iti vivakshita ity âha *êkatvêty*-âdi | anêkatvê tu *janar, janaraṃ, janarim* iti pul-lingê prachura-prayôga-darśanâd anapuṃsakatvam êvêti || udâharaṇê tu yady api kêvalâd viśishṭô bhinna iti strî-jana-mahâ-janâdi-śabdânâṃ samastânâm aprasanga iti śankâ | tathâpi sûtrê akv ity-âdinâ ku-su-duḥ parasya nishêdha sâmarthyâd itara-parasyânishêdha iti samastasyâpi pradarśanam iti ||

Sûtram **107**.—Sajjanaḥ kula-striyâṃ.

Vṛittiḥ.—Kula-striyâm arthê vartamânas sajjana-śabdô napuṃsaka-lingô bhavati ||

Prayôgaḥ.—*Idu sajjanaṃ, ivu sajjanangaḷ* || sajjana iti kiṃ | *ivaḷ sati, ivaḷ sâdhvi* || kula-striyâm iti kiṃ | *sajjanar, satpurushâ* ity arthaḥ ||

[*Sajjana*, when meaning respectable woman, is of the neuter gender.]

Vyâkhyâ.—Nâtraikatva-niyamaḥ | api tu sâmânyata êva pravṛittiḥ || yady apy atra sataḥ kula-striyâm ity êva-nirdêshṭavyaṃ | lâghavât | yatô jana-śabdô 'nuvartamânaḥ sataḥ para ity êvaṃ sambandhaḥ sajjana iti phalati | tathâpi kula-striyâm ayam akhaṇḍô rûḍha iti pradarśanârthas tathâ nirdêśaḥ | anyathâ saṃś châsau janas sajjana iti yaugikô 'pi gṛihyêta | gṛihyatâṃ kô dôshaḥ | arthântarê 'tiprasangas tu kulastrî-padâd êva vyudasyata ity api na samyak | êvaṃ lakshya-siddhâv api svarûpâvêdanât | vêttavyaṃ châvaśyaṃ tat | êka-śabdas samyag viditas sushṭhu prayuktas svargê lôkê kâmadhug bhavatîti prasiddhêḥ ||

Sûtraṃ **108**.—Grahârthaḥ pumâṃś cha.

Vṛittiḥ.—Grahâs Sûryâdayas tad-vâchakâś śabdâḥ pul-lingâ napuṃsaka-lingâś cha bhavanti ||

Prayôgaḥ.—*Sûryyan udayisidaṃ, Sûryyan udayisittu, Ravi mûḍidaṃ, Ravi mûḍittu, Vidhuv esedaṃ, Vidhuv esedudu, Chandraṃ beḷagidaṃ, Chandraṃ beḷagittu, îṭaṃ Mangaḷaṃ, idu Mangaḷaṃ* || grahârtha iti kiṃ | *idu piśâchaṃ, idu bhûtaṃ* ||

[Names of the planets are of both masculine and neuter gender.]

Vyâkhyâ.—Gṛihṇantîti grahâ iti vyutpattyâ bhûta-prêtâdînâm api saṅgrahô mâ bhûd iti vivakshitam artham âha *grahâs Sûryâdaya* iti ‖ nanu kim artham atra puṃ-grahaṇaṃ kriyatê । yatas Sûryâdayaḥ pumâṃsô 'tas tad-vachanâs svata êva pul-liṅgâ iti chên nâtraishâṃ pul-liṅga-vidhânâya tad-grahaṇaṃ । kiṃtv anuvartamânêna napâ saha samuchchayâyaiva । grahârthâś śabdâ na kêvalaṃ pul-liṅgâ api tu napuṃsaka-liṅgâś chêti ‖ uttarârthaṃ cha । vakshyatê hi Vasantâdaya[109] iti । tatrâpêkshatê dvayam apîti ‖

Sûtram 109.—Vasantâdayaḥ.

Vṛittiḥ.—Vasantâdayaś śabdâḥ pul-liṅgâ napuṃsaka-liṅgâś cha bhavanti ‖

Prayôgaḥ.—*Vasantaṃ bandaṃ, Vasantaṃ bandudu, Malayânilaṃ tîḍidaṃ, Malayânilaṃ tîḍittu, Chaitran oppidaṃ, Chaitram oppittu, Chaitran esedaṃ, Chaitram esedudu* ‖ Vasantâdaya iti kiṃ । *Grîshmaṃ bandudu, S'iśiraṃ pôdudu* ‖ *Vasanta, Chaitra, Malayânila, manda-mâruta, Madhu, Chaitrânila* ‖ Vasantâdayaḥ prayôga-gamyâḥ ‖

[*Vasanta* and the other words grouped with it (see above) are of both masculine and neuter gender.]

Vyâkhyâ.—Vasantâdînâm achêtanatvân naptvaikântê puṃstva-samuchchayârtham ayam ârambhaḥ ‖

Sûtram 110.—Dêvatâdayô nap-strî.

Vṛittiḥ.—Dêvatâdi-gaṇa-paṭhitâś śabdâ napuṃsaka-liṅgâḥ strî-liṅgâś cha bhavanti ‖

Prayôgaḥ.—*Dêvate varaman ittaḷ, Dêvate varaman ittudu, Sarasvati kayneramâgi pêḷdapaḷ, Sarasvati kûrttu nindud âtana mukhadoḷ, Siri kûrttaḷ, Siri kûrttudu* ‖ Dêvatâdaya iti kiṃ । *Dêvaṃ mechchidaṃ, S'achi kûrttaḷ* ‖ *Dêvate, S'rî, Siri, Sarasvati, Vâṇi, peṇ, peṇḍati, toḷtu* iti Dêvatâdir âkṛiti-gaṇaḥ ‖

[*Dêvate* and the words grouped with it (see above) are of both neuter and feminine gender.]

Vyâkhyâ.—Nap cha strî cha nap-strîti dvandvaikatva-nirdêśaḥ ‖ nanv atra kim arthaṃ nap-striyôr upâdânaṃ । yatô nab ity anuvartata êva । strîtvaṃ tu têshâṃ Dêvatâdi-gaṇa-paṭhita-śabda-vâchyânâṃ svabhâva-siddham êvêti kim anênêti chên na ‖ svabhâva-siddhyâ kim asambhâvyaṃ । sarvaṃ vâchyaṃ sarva-liṅgam iti sarvasyâpi vâchakasya sarva-liṅgatâ-prasaṅgât ‖ ataś śishṭa-vyavahârânurôdhâd asyêdaṃ liṅgam iti niyamârtham anuśâsanam âvaśyakaṃ ‖ tatra cha pûrvasmâd ubhayânuvṛittau pun-nivṛityarthaṃ nab-grahaṇaṃ । tâvata êvôpâdânê strîtvam api nishiddhaṃ syât । sâkshâch-chhishṭênâparasya bôdhanât ‖ atas strî-grahaṇam api kartavyam ity ubhayôpâdânam iti ‖ yady api Dêvatâ-śabdasya *Jinaṃ Dêvate, Indraṃ Dêvate* ity-âdi-sâmânâdhikaraṇyât pul-liṅgam api sambhâvyatê । tathâpi *Dêvate bandaḷ, Dêvate pôdudu* ity-âdi-strî-napuṃsaka-liṅgavad *Dêvate bandaṃ, Dêvate pôdam* iti tiṅanta-pul-liṅga-sâmânâdhikaraṇya-vyavahârâdarśanât pul-liṅgasya nôrarîkaraṇam iti ‖ Daivata-śabdasya tu tathâ prayôga-darśanât tri-liṅgatvam ishyatê । ata êvâsyâtra cha pûrvatra chêty ubhayatra pâṭha iti । toḷtu śabdas tu sêvôpajîvy-artha vâchî । sa chêt puṃ-vyañjanôpalakshitaḥ pumân । strî-vyañjanôpalakshitas strîty autsargikam êvâsyôbhayaṃ liṅgam iti na viśishyânuśâsanam iti ‖

Sûtram 111.—Bhêdyavad bhêdakaṃ.

Vṛittiḥ.—Bhêdyaṃ viśêshyaṃ, bhêdakaṃ viśêshaṇaṃ, viśêshaṇa-vâchinô yê śabdâs tê viśêshyaval-liṅgâ bhavanti ‖

Prayôgah.—*Ayvar purushar, ayvar satiyar, aydu girigaḷ, enbar putrar, enbar putriyar, enṭ apatyaṅgaḷ, entu kûsugaḷ, avar Dêvar, ivar Dêviyar, aṃu kalpaṅgaḷ, îtan oḷḷidaṃ, îkey oḷḷidaḷ, id oḷḷittu, iniyaṃ nallaṃ, iniyaḷ nallaḷ, inidu pâl, kariyaḷ Pârvvati, kariyaṃ Kṛishṇaṃ, karidu katturi, îtaṃ dêvaḍigaṃ, îke dêvaḍigitti, keṅgaṇṇan îtaṃ, keṅgaṇṇiy ivaḷ* ||

Pâḍuvavaṃ tuṃbigaḷaṃ |
kûḍuvavaṃ jakka-vakkigaḷan ati-binadaṃ |
mâḍuvavaṃ puḷḷegaḷaṃ |
nôḍidan arasaṃ vivêka-nidhi santasadiṃ ||

[A qualifying word is of the same gender as the noun it qualifies.]

Vyâkhyâ.—Bhidyatê viśishyatê vyâvṛityata iti bhêdyaṃ viśêshyaṃ | bhêdayati viśêshayati vyâvartayatîti bhêdakaṃ viśêshaṇaṃ kṛit-saṅkhyâguṇa-vachanâdy-upasarjanaṃ pradhânânuyâyîti svatantra-liṅgâ-bhâvâd viśêshyaval-liṅgam uchyata iti ||

Sûtram 112.—Paravad dvandvaḥ.

Vṛittiḥ.—Dvandva-samâsaḥ paraval-liṅgô bhavati ||

Prayôgah.—*Ivu mara-giḍugaḷ, âne-kudure-baṇṭar bandar, mâva-bhâva-taṅgiyar irddar* ||

[A *dvandva* compound word is of the gender of the last word.]

Vyâkhyâ.—Dvandva-samâsasya sarva-padârtha-pradhânatvê 'py uttara-padasya sâkshât sup-sambandhô 'stîti paraval-liṅgam iti ||

Sûtram 113.—Aṃśi-samâsaḥ.

Vṛittiḥ.—Aṃśi-samâsaḥ paraval-liṅgô bhavati ||

Prayôgah.—*Idu meṅgâl, adu muṅgay* ||

[An *aṃs'i* compound word (or one specifying a part) is of the gender of the last word.]

Vyâkhyâ.—Yatrâṃśâṃśi-vâchinôḥ padayôr aṃśinâbhinnêna[306] iti samâsas sô 'ṃśi-samâsa uchyatê | tatra yady api pûrva-padârthasyaiva prâdhânyaṃ | tathâpy uttara-padasyaiva sup-sambandhât tadval-liṅgatvaṃ ||

Sûtram 114.—Nin-en-tan aliṅgaṃ.

Vṛittiḥ.—Nin, en, tan êtê śabdâ aliṅgâ bhavanti ||

Prayôgah.—*Nîṅgaḷ tandeyar, nîṅgaḷ tâyvir, nîṅgaḷ maraṅgaḷ, âṃ tande, âṃ tâyi, âṃ maraṃ, tâṃ mâḍidaṃ, tâṃ mâḍidaḷ, tâṃ mâḍittu* ||

[*Nin, en, tan* have no gender.]

Vyâkhyâ.—Nanu ninâdînâṃ katham aliṅgatvaṃ । yatô vâchya-dharmô hi vâchakêshûpacharyatê ॥ na hi ninâdînâṃ vâchyam aliṅgaṃ । sarvaṃ vâchyaṃ saliṅgam iti niyamâd iti chên na । atrâliṅga-padêna liṅgânâśrayatvam uchyatê । mukhya-vṛittyâ śabda-mâtram aliṅgaṃ liṅgasyârtha-dharmatvât । upachâra-vṛityâ tu sarvê sarva-liṅgâḥ । upachârê dâridryâbhâvât । tathâpi śishṭa-vyavahâram anusṛitya yaś śabdô yal-liṅgâdhîna-prakriyâ-vishayaḥ sa tal-liṅga uchyatê ॥ na hi ninâdînâṃ śabdânâṃ kiñchil-liṅgam âśritya prakriyôchyatê । saptasv api vibhaktishv êkânêka-vachanêshv api liṅgânâyattaiva prakriyêty aliṅga-padênâvyakta-liṅgataivôchyata iti ॥ nanv atrâvyaya-grahaṇaṃ kartavyaṃ । nin-en-tan avyayam aliṅgam iti ॥ avyayaṃ chêti bhinnô vâ yôgaḥ kartavyaḥ । uktarîtyâ tasyâpy aliṅgatvâd iti chêt satyaṃ । nâtrâvyayânâṃ saliṅgatvâd agrahaṇaṃ । kiṃtv aliṅgatvê 'py avyayatvâd êva । tad api jñâyata iti । tathâ hi । êka-yôgê bhinna-yôgê vâ avyayam aliṅgam ity avyayatvam anûdyaivâliṅgatâ jñâpanîyêty anuvâdya-jñânam âvaśyakaṃ । uddêśya-jñânâbhâvê vidhânâghaṭanât tatrâpi na yathâ kathañchit tad jñânaṃ prayôjakaṃ । uddêśyatvênôddêśya-jñânasyaiva vidhânôpayôgitvât । anyathâtiprasañjanât । tach-châvyayatvam iha sarva-liṅga-vibhakti-vachanêshv avikâritva-lakshaṇaṃ kauṭasthyam êva । tad uktaṃ ।

> sadṛiśaṃ trishu liṅgêshu sarvâsu cha vibhaktishu ।
> vachanêshu cha sarvêshu yan na vyêti tad avyayaṃ ॥

iti । tathâ cha । na kêvalâ prakṛitiḥ prayôktavyâ na cha kêvalaś cha pratyaya iti sâdhutvamâtra-prayôjanâya liṅgât sub[203] iti sub âgatya ślub avyayasyê[247]ti lupyatê । na kâpy atra prakriyâ vidhîyata iti sâmânyataḥ prakriyaiva nâsti । kimuta liṅgâdhînatêti viśêsha-prasaṅgaḥ । atô 'vyayatvâd êva têshâm aliṅgatvam iti na pṛithag grahaṇam iti ॥

Sûtram 115.—Hrasvô 'nêka-svarasyâsamâsê pûrva-padasya.

Vṛittiḥ.—Yasya prayujyamânasya samâsa-kṛitam anêka-svaratvaṃ nâsti tasyânêka-svarasya svarântasya śabdasya hrasvâdêśô bhavati na pûrva-padasya ॥

Prayôgaḥ.—*Nadi, Lakshmi, nâri, Sarasvati, vadhu, alâbu, Sarayu, kuhu, priyagṛi* ॥ anêka-svarasyêti kiṃ । *S'rî, hrî, bhî, dhî, î, nî, bhrû, bhû, lṛi, pû, gṛî, rî, rai, gô, nau, glau* ॥ asamâsa iti kiṃ । *mahâ-S'rî, puṇya-strî, su-bhrû, priya-gṛî, ati-hrî, su-rai, su-dyô, śarad-glau* ॥ *mahâ-Lakshmi, mahâ-nadi* ity-âdau tu svata êva anêka-svaratvâdd-hrasvâdêśaḥ ॥ apûrva-padasyêti kiṃ । *nadî-pati, Gaṅgâ-jalam, vadhû-varar* ॥

[The final vowel of a word which contains more than one vowel and ends in a vowel, but is not a compound word, becomes short ; not when it is the prior word of a compound.]

Vyâkhyâ.—Êvaṃ strî-pun-napuṃsaka-liṅgânuśâsanaṃ saṅkshêpêṇôpadiśyânantaraṃ liṅgât sup[203] iti sub-utpatti-sâdhanaṃ prâtipadikâparâkhyaṃ liṅgaṃ nirṇinîshus tâvat Saṃskṛita-śabdân bhâshâ-vishayatayâ liṅgîkṛitya pradarśayan sama-samabhivyâhâra-vishayêshu ghaṭa-paṭa-stambha-kumbhâdi-śabdêshu viśêshâbhâvâd êkadêśatas sâkalyatô vâ vikṛitim âptavatsu tadbhavêshv êva viśêshân prakaṭayann âdau svarântêshu viśêsha-darśanârtham idam asûtrayad iti sûtrakâra-hṛidayaṃ sva-hṛidayê nidhâya tad êva sûtraṃ vyâkartuṃ paṭhati *hrasva* ity-âdi ॥ nanv atrânêka-svarasyêti sthânî nirdiśyatê । hrasva ity âdêśaḥ । tatrâsamâsa itîdaṃ sthâninô viśêshaṇam âdêśasya vâ । nôbhayathâpi saṅgachchhatê । tathâ hi । yadîdaṃ sthânina êva syât tadâ asamâsê anêka-svarâ yê śabdâs têshâm êva hrasvâdêśô na samâsê 'nêka-svarâṇâm iti syât tathâ cha *mahâ-Lakshmi, mahâ-nadî*ty-âdînâṃ samâsê 'nêka-svarâṇâṃ hrasvô na syât । yadi chêd am-âdêśasya syât tadâpy anêka-svarâ yê śabdâs têshâṃ hrasvâdêśô bhavati na samâsa-vishaya ity atrâpi sa êva dôshaḥ prâdushyâd ity âśaṅkya nâtrâsamâsê 'nêka-svarasyêty

asamâsa-padôpâdânât samâsê 'nêka-svarâś śabdâ vyâvartyantê ǀ yêna *mahâ-Lakshmîty*-âdînâm hrasvô na syât ǀ kimtv anêka-svara-padôpâdânâd asamâsê êka-svarâ yê śabdâḥ S'rî-hrî-bhû-bhrû-prabhṛitayas ta êva vyâvartyantê iti nôkta-dôshaḥ ǁ yady apy atra pada-dvaya-gatôbhaya-nañ-vyâvṛittyâ samâsê êka-svarâ iti târtîyîkô 'pi pakshas tathâpi samâsasyânêka-pada-sâdhyatvêna tatraika-svarâś śabdâḥ prâyô na sambhavanty êva ǀ yadi chânmâtra-pada-samâsât kathañchana sambhavantô 'pi vyâvartyanta êvêti nâtiprasaṅgaḥ ǁ astu vâ samâsê 'nêka-svara-vyâvṛittiḥ ǀ tathâpi na *mahâ-Lakshmîty*-âdâv atiprasaṅgaḥ ǀ têshâm asamâsê 'py anêka-svaratvât ǁ yê tu samâsa-êvânêka-svarâs svayam êka-svarâs santô 'pi samâsa-kṛitam êvânêka-svaratvam âpannâḥ *Puru-śrî*, *puṇya-strî*, *śuchi-bhû*, *su-bhrû* prabhṛitayas ta êva vyâvartyantê na svayam anêka-svarâ ity êvam sarvam âkalayya sûtra-kṛit-tâtparyam êvôdghâṭayati *yasyêty*-âdi ǁ *prayujyamânasyêti* ǀ vyastatayâ samastatayâ vâ prayôga-vishayî-bhavata ity arthaḥ ǀ samâsa-kṛitam anêka-svaratvam nâstîti svabhâvata êvânêka-svaratvam ity arthaḥ ǁ *svarântasyêti* ǀ atrâyam abhiprâyaḥ ǀ yady apy atra sûtrê svarântasyêti na vartatê nânuvartatê-cha ǀ tathâpy atra hrasvô bhavatîti hrasva-śrutyâ svarasyêty êtad upatishṭhatê ǀ hrasva-dîrgha-plutâs sva-samjñayâ ślishyamâṇâs svasyaiva sthânê vêditavyâ iti niyamât ǁ tach chânêka-svarasyêti sthâni-viśêsha-ṇatayâ sambadhyamânam sad yêna vidhis tad-antasya[28] iti tad-antatayâ sampadyata iti ǁ yady apy atra dîrghântasyêty api vaktavyam ǀ tasyaiva hrasva-vidhânât tathâpi hrasvasya hrasvâdêśê prayôjanâ-bhâvâd dîrghasyêty artha-siddham iti pṛithag avachanam iti mantavyam ǁ yat tûdâharaṇê *nadi*, *Lakshmi* ity-âdi-Samskṛita-strî-liṅga-śabdânâm êva pradarśanam tat tu prasiddhimâtrâbhiprâyêṇaiva ǀ na tu pul-liṅga-nishêdhâbhiprâyêṇa ǀ pul-liṅgê 'pi *kshîrapam*, *sômapam*, *yavakri*, *sênâni*, *khalapu*, *śaralu* ity-âdy-udâharaṇâni drashṭavyâni ǁ priyagri-śabdô 'tra yady apy udâharaṇê cha darśitaḥ ǀ tatrôdâharaṇê darśitas tu priyam griṇâtîti priyagrir iti *yavakri*, *sênânîty*-âdi-śabdavad asamâsê 'nêkasvarô jñâtavyaḥ ǀ praty-udâharaṇê tu kêvalam êka-svarô gri-śabdaḥ priyaś châsau griś chêti karmadhâraya-samâsâd êvânêka-svaratvam prâpta iti pûrvasmâd bhinna êva ǁ yady api pûrva-śâstrêshu dhâtûpapadayôr dhâtûpasargayôr api samâsa-vyavahârô 'stîti priyam griṇâtîti priyagrir ity êshô 'pi samasta êvêty anuyôgas tathâpy atra samâsa-grahaṇam sup supâ samâsa[293] iti prasiddha-samâsa-param iti nâtrânu-papattiḥ ǁ kshîrapâdi-śabdêshv apy êshaiva gatir anusartavyêti ǀ êvam samâsa-viśêsham avagamyaiva prayôktavyam ity êtad api sûchitam prayujyamânasyêty anênêti ǁ

Sûtram 116.—Karuṇâdînâm.

Vṛittiḥ.—Karuṇâdi-gaṇa-paṭhitânâm śabdânâm hrasvâdêśô bhavati na pûrva-pada-bhûtânâm ǁ

Prayôgaḥ.—*Karuṇam*, *upatyakam*, *adhityakam* ǁ apûrva-padabhûtânâm iti kim ǀ *karuṇâ-śaradhi*, *damshṭrâ-mûlam* ǁ *karuṇâ*, *khaṭvâ*, *upatyakâ*, *adhityakâ*, *damshṭrâ*, *vâlukâ*, *kandharâ*, *môchâ* iti karuṇâdir âkṛiti-gaṇaḥ ǁ

[The final vowel of *karuṇâ* and the words grouped with it (see above) becomes short; not when they are the prior words of a compound.]

Vyâkhyâ.—Yady apy êshâm pûrvêṇaiva hrasvâdêśaḥ sidhyati ǀ tathâpi ed âtas striyâm[118] iti vakshyamâṇârdhaikârâdêśa-bâdhanârthô 'yam ârambhaḥ ǁ âkṛiti-gaṇô 'yam ǀ têna *mandurâ*, *ghriṇâ*, *padyâ*, *pâḷâ* ity-âdînâm yathâ-lakshyam upasaṅgraha iti ǁ

Sûtram 117.—Rambhâyâḥ kadaḷyâm.

Vṛittiḥ.—Kadaḷy-arthê vartamânasya rambhâ-śabdasya hrasvâdêśô bhavati na pûrva-padasya ǁ

Prayôgaḥ.—*Rambham, rambhaṅgaḷ* || kadaḷyâm iti kiṃ | *Rambhe kêḷikuṃ pekkaṇamam* || apûrva-padasyêti kiṃ | *rambhâ-stambhaṅgaḷ* ||

[The final vowel of *rambhâ* used in the sense of *kadaḷi* (plantain tree) becomes short; not when it is the prior word of a compound.]

Vyâkhyâ.—Kadaḷî vanaspati-viśêshaḥ prasiddhaḥ || ayam api bâdhaka-bâdhanârthô yôgaḥ ||

Sûtraṃ 118.—Ed âtas striyâṃ.

Vṛittiḥ.—Asamâsê 'nêka-svarasya strî-liṅgê vartamânasya âkârântasya śabdasyârdhaikârâdêśô bhavati na pûrva-padasya.

Prayôgaḥ.—*Mâle, bâle, śâle, śayye, kânte, vanite* || anêka-svarasyêti kiṃ | *jyâ, mâ, ptâ, sâ* || asamâsa iti kiṃ | *mahâ-jyâ, para-mâ, piśaṅga-ptâ, parama-sâ* || âta iti kiṃ | *nadî, vadhu* || striyâm iti kiṃ | *kshîrapam, sômapam* || apûrva-padasyêti kiṃ | *bâlâ-stanaṅgaḷ, kântâ-kaṭâkshaṅgaḷ* ||

[The final vowel of a word which is not a compound but contains more than one vowel and is of the feminine gender, and ends in *â*, becomes *e* short: not when it is the prior word of a compound.]

Vyâkhyâ.—Anêka-svarasyêti asamâsa iti cha vartatê | striyâm ity êtach cha Saṃskṛita-rîtyaiva na Bhâshâ-rîtyâ | Bhâshâyâṃ mâlâ-śâlâdi-śabdânâṃ napuṃsakatvêna strîtvâbhâvât || *ptâ* jaṭâ, *sâ* Lakshmîḥ || *Janâmbâ, Jagadambikêty*-âdau mahâ-Lakshmîtyâdivat svata êvânêka-svaratvâd ardhaikâraḥ || pûrvêṇa hrasva-prâptâv ayam ârambhaḥ ||

Sûtraṃ 119.—Pâtrasya bhâṇḍê vâ.

Vṛittiḥ.—Bhâṇḍârthê vartamânasya pâtra-śabdasyârdhaikârâdêśô vâ bhavati na pûrva-padasya || pakshê yathâ-yôgaṃ bhavati ||

Prayôgaḥ.—*Pâtre, pâtregaḷ, pâtram, pâtraṅgaḷ* || bhâṇḍa iti kiṃ | *pâtraṃ yôgyô nartakî vâ* || pâtrasyêti kiṃ | *bhâjanaṃ* ||

[The final vowel of *pâtra* used in the sense of *bhâṇḍa* (a pot) optionally becomes *e* short: not when it is the prior word of a compound, though in a few cases then also.]

Vyâkhyâ.—Bhâṇḍam upakaraṇaṃ | tad-vâchina êvêti yady api sûtrârthaḥ | tathâpi kvachid anyatrâpi dṛiśyatê |

dayeyuṃ sairaṇeyuṃ śra- |
ddheyuṃ arivuṃ śaktiyuṃ vadânyateyuṃ bha- |
ktiyum emb î yêḷuṃ pâ- |
tre yenikkuva dâtṛig oppuv-amala-guṇaṅgaḷ ||

iti | tad-upasaṅgrahâya vâ śabdô bahuḷârthakô 'ṅgîkâryaḥ || apûrva-padasyêty êva | pûrva-padasya tu pâtra-nikaram ity-âdi ||

Sûtraṃ 120.—Ûshmâdînâṃ.

Vṛittiḥ.—Ûshmâdi-gaṇa-paṭhitânâṃ śabdânâm ardhaikârâdêśô vâ bhavati na pûrva-padabhûtânaṃ || pakshê yathâ-yôgaṃ bhavati ||

Prayôgaḥ.—*Ûshme, ûshmaṃ, grîve, grîvaṃ, darbhe, darbhaṃ, mâte, mâtaraṃ, mâtṛi* || *ûshman, darbha, akshata, haṃsa, śâṇa, phalaka, ghaṭika, kâka, ghûka, praharaṇa, jîraka, anduka, kalama, ûha, praśna, udâharaṇa, kôṇa, vadha, abhilâsha, kandarâ, grîvâ, bhikshâ, anvîkshâ, kumbha, âkhyâ, âhvâ, nâsikâ, utkaṇṭhâ, utkalikâ, vanyâ, mâtṛi, amutra, paratra, ubhayatra, sarvatra* ity ûshmâdir âkṛiti-gaṇaḥ ||

[The final vowel of *ûshmâ* and the words grouped with it (for which see above) optionally becomes short: not when they are the prior words of a compound, though in a few cases then also.]

Vyâkhyâ.—Vêty atra vibhâshâ-vachana êva | sa chôshmâdishv aprâptê kandarâdishv âdantêshu prâptê chêti drashṭavyaḥ || *pakshê yathâ yôgam* iti vakshyamâṇa-vidhy-anusârêṇa | ûshmê iti ûshman-śabdasyânênântyâdêśê lub anâmahânâv[36] iti pûrva-svara-lôpaḥ | nô 'śva-pathi-matha[130] iti vakshyamâṇa-yôgênântyâdarśanaṃ || mâte anênaivântyâdêśaḥ || mâtaraṃ, mâtṛi ṛitô ra[122] iti vaikalpikô 'râdêśaḥ || âkṛiti-gaṇatvât *prathiman, drâghiman, gariman, laghiman* ity-âdînâm iman-pratyayântânâm saṅgrahaḥ |

Garimam ayakke mikk aṇimam ajñateg archya Jinêśvarârchchanâ- |
parikâra-vṛiddhiyoḷ mahime yîśite tat-paricharyyeyalli bi- |
ttarisuva kâma-rûpate subhṛitya vaśitvam ad oppe viśrutâṃ- |
bara tala yânadoḷ laghime yâkhyeyoḷ oppe suraṃ virâjipaṃ ||

iti prayôga-darśanât ||

Sûtraṃ 121.—Ud-rûpasya.

Vṛittiḥ.—**Rûpa-śabdasya ukârâdêśô vâ bhavati na pûrva-padasya** ||

Prayôgaḥ.—*Rûpu, rûpugaḷ, rûpaṃ, rûpaṅgaḷ* ||

[The final vowel of *rûpa* optionally becomes *u*: not when it is the prior word of a compound.]

Vyâkhyâ.—Takârô sandôhârthaḥ || *rûpu vichâripanâ anupamaṃ śrî-Rûpa-Kandarppanâ* | *rûpaṃ vichitrâṅgiyâ* iti || daṇḍa-biruda-śabdayôr api dṛiśyatê | tathâ cha prayôgaḥ |

Taḍeyade muṅkiriḍa śiraṃ |
jeḍe gaṭṭal bârad endu bôḷisi bôdaṃ |
kuḍe kondan avaṃ tapamaṃ |
gedegoṇḍ ire daṇḍu bûdi sore rudrâkshaṃ ||

tathâ ||

nîravisidud asêvyateyaṃ |
sore bhasmaṃ sva pada vṛittiyaṃ daṇḍu vini- |
shṭhura-daṇḍadharateyaṃ tâṃ |
dhariyise raudrâkshan embudaṃ rudrâkshaṃ ||

tathâ ||

nere yariyada pore yariyada |
birudugaḷ êk emage kṛitiyan îkshisi mige ma- |
chcharisuva kavi-yarde bikkane |
biridoḍ adê birudu mikka birudum birudê ||

iti ||

Sûtram **122**.—Ṛitô 'raḥ.

Vṛittiḥ.—Ṛikârântasya śabdasya ara ity âdêśô vâ bhavati na pûrva-padasya ||

Prayôgaḥ.—*Pitaram, pitṛi, mâtaram, mâtṛi, bhrâtaram, bhrâtṛi, jâmâtaram, jâmâtṛi* || ṛita iti kiṃ | *priyagṛî* ||

[Final *ṛi* of a word optionally becomes *ara*: not when it is the prior word of a compound.]

Vyâkhyâ.—Prayôgaḥ ||

Mâtararuṃ pitararum-â |
bhrâtararuṃ satiyaruṃ nijâtmajaruṃ jâ- |
mâtararum ellaruṃ sale |
saitirppar Jjavanan ârum êm bâriparê ||

iti || nanv atra takârô tat-kâlaṃ vyudasyatîti priyagṛî-śabdaḥ pratyudâhṛitaḥ | tatra yadi priyaś châsau gṛîś chêty êvaṃ samâsaḥ tadâ samâsa-kṛitânêka-svaratayâ hrasvâbhâvâd dîrghânta êvêti mâbhûd arâdêśaḥ | yadi tu priyaṃ gṛiṇâtîti priya-gṛir ity upapada-samâsas tadâ hrasvô 'nêka-svarasyê[115]ty anêna hrasvâdêśê ṛitô 'ra iti punar arâdêśaḥ kiṃ na syâd iti chên na | Saṃskṛitâny êva prâtipadikâny atra Bhâshâ-vishayê liṅgîkriyanta iti têshâm êva sthânitvaṃ | hrasvâdêśê tu êkadêśatô vikṛitiṃ prâptas tadbhava iti Karṇâṭaka-êvâsau na Saṃskṛita iti nârâdêśa iti || nanv atra priya-gṛî-śabdasya kathaṃ sâdhutvaṃ | priyaṃ gṛiṇâtîti niruktau gṛî nigaraṇa iti dhâtôḥ ṛîkârântatvêna antyôpântyarttâm ity-âdinâ îrâdêśê tataḥ supi ig dîrghê cha priya-gîr ity êva sidhyatîti chêt satyaṃ | itaratra tathâtvê 'pi *Dêvanandi-matê* îrâdêśasya vaibhâshikatayâ ṛikârântatvêna priyagṛiḥ priyagrau priyagra ity-âdi rûpêṇa sâdhitatvât sâdhutvaṃ iti ||

Sûtram **123**.—Ṛid-ârau tuḥ.

Vṛittiḥ.—Vêti nivṛittaṃ | tṛi-pratyayântasya śabdasya ṛikâra âraś châdêśau bhavatô na pûrva-padasya ||

Prayôgaḥ.—*Bharttṛi, bharttâraṃ, harttṛi, harttâraṃ, smarttṛi, smarttâraṃ, dharttṛi, dharttâraṃ* || tur iti kiṃ | *pitaraṃ, pitṛi, mâtaraṃ, mâtṛi* || ṛitaḥ ṛid-vidhânam arâdêśa-bâdhanârthaṃ ||

[The final affix *tṛi* of a word becomes *ṛi* or *âra*: not when it is the prior word of a compound.]

Vyâkhyâ.—Vâ-śabdô yâvat pûrva-yôgam anuvṛittô 'py atra nânuvartata iti âha *vêti nivṛittaṃ* iti || tuṛ ity êtad viśêshaṇaṃ sat tad-anta-grâhakaṃ bhavatîty âha *tṛi-pratyayântasyêti* || takâras sukha-nirdêśârthaḥ || nanv atra kim arthaṃ ṛid grahaṇaṃ | vânuvṛittim âśritya tur âra ity êva nirdêshṭavyas tâvataiva tṛi-pratyayântânâm ârâdêśô vâ bhavatîti *bharttṛi, bharttâram* ity ubhaya-rûpasyâpi siddhêr iti chên na | ṛitô 'ra [122] ity arâdêśô 'pi prâpnôtîti bharttaram ity anishṭa-rûpasyâpi prâdurbhâva-prasaṅgât || na chârôpadêśâd arâdêśô bâdhyata iti nânishṭa-siddhir iti vâchyaṃ | nâtrârô nityatayôpadiśyatê | yênâyam arâdêśa-bâdhakas syât kiṃtu vikalpata êvêty ârâbhâva-pakshê arâdêśasya bâdhâbhâvât | vaiśêshikâprâptâv autsargika-prâptêr nyâyyatvât || na cha kṛitê 'pi ṛid-grahaṇê sadôshas tad-avasthaḥ | ṛid-grahaṇa-sâmarthyâd êva tan-nivâraṇât | anyathâ tat-karaṇam anarthakam êva syâd ity arâdêśa-bâdhanârtham êva tat-karaṇam ity âha *ṛita* ity-âdi ||

Sûtram 124.—Svasrâdêḥ.

Vṛittiḥ.—Svasrâdi-gaṇa-paṭhitânâm śabdânâm ṛikâra-âraś châdêśau bhavatô na pûrva-pada-bhûtânâm ||

Prayôgaḥ.—*Svasṛi, svasâram, naptṛi, naptâram, nêshṭṛi, nêshṭâram, tvashṭṛi, tvashṭâram* || svasrâdêr iti kim | *mâtaram, bhrâtaram* || *svasṛi, naptṛi, nêshṭṛi, tvashṭṛi, kshatṛi, hôtṛi, pôtṛi, praśâstṛi* iti svasrâdiḥ || svasrâdau naptrâdînâm grahaṇam samjñâ śabdânâm vyutpatti-pakshê niyamârtham avyutpatti-pakshê vidhyartham ||

[The final *ṛi* of *svasṛi* and the words grouped with it (for which see above) become *ṛi* and *âra*: not when they are the prior words of a compound.]

Vyâkhyâ.—Nanu kim artham atra svasrâdau naptrâdayaś śabdâḥ paṭhyantê | sûtram vâ kim iti svasrâdêr iti | svasur ity êva vaktavyam | naptrâdînâm tṛi-pratyayântatayâ purvênaiva siddhêr iti chêd idam asi tvam prashṭavyaḥ | kim atra samjñâ-śabdâ vyutpannâ ity angîkurvann êvam bravîshi | kim vâ punar avyutpannâ iti | yadi tê vyutpannâs tadâ naptrâdivat pitrâdînâm api tṛi-pratyayântatvâviśêshât kim ity ârâdêśam nângîkuryâḥ | yadi punar avyutpannâs tadâ naptrâdînâm vâ katham ârâdêśam sâdhayêr ity âkshiptaḥ kim uttaram dêyâ iti || athaivam brûyâḥ | prathama-pakshê tṛi-pratyayântâ apy êta êvârâdêśa-bhâjô nânya iti niyantavyâḥ | dvitîya-pakshê 'py êta êva tad-antatayâ sâdhanîyâ iti | tarhi niyamârtham vidhyartham vâ tad-grahaṇam avaśyam kâryam êvêty âha *svasrâdâv* ity-âdi ||

Sûtram 125.—Dâtur ach cha.

Vṛittiḥ.—Dâtṛi-śabdasya akâra, ṛikâra, âraś châdêśâ bhavanti na purva-padasya ||

Prayôgaḥ.—*Dâtam, dâtṛi, dâtâram* ||

[The final *ṛi* of *dâtṛi* becomes *a, ṛi*, and *âra*: not when it is the prior word of a compound.]

Vyâkhyâ.—Cha-śabdâd ṛiḍ-ârau samuchchîyêtê iti dâtus trairûpyam || tathâ cha prayôgaḥ |

> Îtam puṭṭada munnam urvvarege Karṇṇam dâtṛi Mândhâtanum |
> dâtam sanda Dadhîchiyum karame dâtâram dal end âytu ma- |
> tt îtam puṭṭe baḷikkam îtan idiroḷ dâtṛitvam ârgg uṇṭu kha- |
> dyôtangaḷg iruḷ allad arkkan idiroḷ mey dôrkke yên ârkkumê ||

iti ||

Sûtram 126.—Mândhâtam.

Vṛittiḥ.—Mândhâtṛi-śabdô Mândhâta ity adantatayâ nipâtyatê na pûrva-pada-bhûtaḥ ||

Prayôgaḥ.—*Châgadoḷ îtam Mândhâtam* || pûrva-padê tu na bhavati | *Mândhâtṛi-chakrêśvaram* ||

[*Mândhatṛi* becomes *Mândhâta*: not when it is the prior word of a compound.]

Vyâkhyâ.—Mândhâtṛi-śabdas tṛi-pratyayântô rûḍhô vâ syân nâsyarkârô ra ârô vâdiśyatê | kimtv adantaika-rûpênaiva yathâ prasiddhyuchchâryata ity âha *nipâtyata* iti | lôka-prasiddha-śabda-svarûpôchchâraṇam nipâta iti ||

Sûtram **127.**—Vêdhasi ṛid-rau Vidhâtuḥ.

Vṛittiḥ.—Vêdhasyarthê vartamânasya Vidhâtṛi-śabdasya ṛikârô ra-śabdaś châdêśau bhavatô na pûrva-padasya ||

Prayôgaḥ.—*Vidhâtṛi*, *Vidhâtram* || vêdhasîti kiṃ | *vidhâtṛi*, *vidhâtâram* vidhâyaka ity arthaḥ || vidhâtur iti kiṃ | *Dhâtṛi*, *Dhâtâram* || ṛid-grahaṇam arâdêśa-bâdhanârthaṃ ||

[The final *ṛi* of *Vidhâtṛi* in the sense of *Vêdhasi* (Brahma) becomes *ṛi* and *ra*: not when it is the prior word of a compound.]

Vyâkhyâ.—Yady apy atra vi-pûrvasyaiva Dhâtṛi-śabdasyarkârô ra-śabdaś châdishṭau | tathâpi kêchit kêvalasyâpîchchhanti | tathâ cha prayôgaḥ |

Â tridivad âyur-abdhiya-|
n â tridaśaṃ tîrchche kûḍe bayalâdud enal |
dhâtram mâḍida saṃsṛiti- |
sûtraman âr mmîṛal ârppar avanî-taḷadol ||

iti ||

Sûtram **128.**—Sakhyur ad-âyau.

Vṛittiḥ.—Sakhi-śabdasya akâra âyaś châdêśau bhavatô na pûrva-padasya ||

Prayôgaḥ.—*Sakhaṃ*, *sakhâyaṃ* || sakhyur iti sakhî-śabdasya mâbhût ||

[The final vowel of *sakhi* becomes *a* and *âya*: not when it is the prior word of a compound.]

Vyâkhyâ.—Yady api sakhi-śabdasyêti svarûpa-nirdêśê sakhêr iti vaktavyaṃ | ukârâdêśasyânâvaśyakatvât | yathâ râjan-sakhêr iti | tathâpy artha-nirdêśa êvôkârâdêśa iti niyamâbhâvât tathâ nirdêśaḥ | yathâ sakhyur asambuddhâv ity-âdi || *agni-sakha*, *vâyu-sakha* ity-âdau samâsânta-vidhânêna sakhi-rûpâbhâvân nâdâyâdêśa-prasaṅgaḥ ||

Sûtram **129.**—Vyañjanasyânab-jasantaval-lup cha tasya.

Vṛittiḥ.—Vyañjanântasya śabdasyânapuṃsaka-liṅgê jasantasyêva rûpam ati diśyatê | tasya cha lôpô bhavati na pûrva-padasya ||

Prayôgaḥ.—*Suvâch*, *suvâchaṃ* | êvaṃ *guṇa-bhâjaṃ*, *aśva-yujaṃ*, *ṛitvijaṃ*, *Dêvêjaṃ*, *marutaṃ*, *Bhagavantaṃ*, *mahântaṃ*, *agnimathaṃ*, *sûtra-grathaṃ*, *dvipâdaṃ*, *chatushpâdaṃ*, *vîrudhaṃ*, *tatva-budhaṃ*, *kakubhaṃ*, *pradâmaṃ*, *priya-chatvâraṃ*, *divaṃ*, *viśaṃ*, *tâdṛiśaṃ*, *tvishaṃ*, *ratnamushaṃ*, *gôduhaṃ*, *madhu-lihaṃ*, *anaḍvâhaṃ*, *prashṭhavâhaṃ* || vyañjanasyêti kiṃ | *ghaṭaṃ*, *paṭaṃ* || anab-grahaṇaṃ guṇa-bhâjâdînâṃ guṇa-bhañjâdikaṃ mâbhûd iti | tasya grahaṇaṃ vyañjanântasyaiva lôpa-nivṛittyarthaṃ || apûrva-pada-kṛityaṃ pûrvavat ||

[A word ending in a consonant and not of the neuter gender, takes the termination of the (Sanskrit) first (nominative) case plural omitting the *visarga*: not when it is the prior word of a compound.]

Vyâkhyâ.—Svarântêshu viśêsham uktvâ vyañjanântêshu darśayan vyañjanânta-sâmânyê tâvad âha *vyañjanasyêty*-âdi || atrânab jasantavad iti vat-karaṇênâtidêśaḥ sûchyatê jasantasya yathâ tathêti | tatra kiṃ kâryâtidêśas svarûpâtidêśô vêty âśaṅkya nâtra kâryâtidêśô ghaṭatê | asambhavât |

tathâhi । kâryam hi prakritêḥ pratyayasya vâ syâd ubhayam api jasâśritam êvêti nâtra sambhavaty atô jasantê yâdriśam svarûpaṃ tâdriśam svarûpam êvâtidiśyata iti svarûpâtidêśa êvêty âha *rûpam atidiśyata* iti । na cha vyañjanasyêti shashṭhî-nirdêśâd antyasyaiva tathâ-svarûpam atidiśyêtêti vâchyam । nâtra sthânyâdêśa-bhâva uchyatê । yênântyasya prasajyêta । kiṃtu vyañjanântasya śabdasya jasantavad rûpam bhavatîti samudâyasya samudâyâtidêśô vidhîyatê । âdêśa-rupatvê vat-karaṇa-vaiyarthya-prasaṅgâd iti ॥ napuṃsaka-vyâvṛitti-prayôjanam darśayaty *anab* ity-âdi ॥ tasyêty âdishṭam rûpam êva parâmṛiśyatê । anyathâ vyañjanântasya śabdasyaiva jasantavad rûpâtidêśô lôpâdêśaś cha paryâyêṇa bhavêtâm ity anishṭam prâdushyâd ity âha *tasyêty*-âdi ॥

Sûtram 130.—Nô 'śva-pathi-mathaḥ.

Vṛittiḥ.—Lub iti vartatê । śvan, pathin, mathin varjitasya nakârântasya śabdasya lub bhavati na pûrva-padasya ॥

Prayôgaḥ.—*Râjan*, *râjam* । êvam *mûrddham*, *pûsham*, *aryyamam*, *kari*, *daṇḍi*, *hasti*, *vrati* ॥ na iti kim । *garutmantam*, *guṇavantam* ॥ aśva-pathi-matha iti kim । *śvânam*, *panthânam*, *manthânam* ॥

[Words ending in *n* drop it, except *ś'van*, *pathin*, and *mathin*: not when they are the prior words of a compound.]

Vyâkhyâ.—Atra yady api *Sarvavarmâchârya*-matê panthi-manthity êtâv ikârântâv êva । panthi-manthi-ṛibhukshiṇâm sâv iti vachanât । tathâ cha nakârântasya vihitô vidhis tayôr na prâpnôtîti tad-varjanam ayuktam । tathâpi *S'âkaṭâyanâchâryâdi*-matê tu pathin, mathin iti nakârântâv êtau । naḥ pathi-mathi-ṛibhuksha iti vachanât tad asman-matâśrayaṇêna sâmânyataḥ pravṛittô vidhir iha nishidhyata ity âha *śvan-pathin-mathin-varjitasyêti* ॥ nanv atra śvan-prabhṛiti-varjitasya nakârântasya lôpa-vidhir apêkshitaḥ । nâtra sûtrê lôpa-grahaṇam asti । kêvalam sthâni-mâtram êvôpadishṭam । na vidhêya-svarûpam atô vidhêyâjñânê katham vidhânam pravartêta ॥ na chânantara-yôgâl lupô 'nuvṛittim âśritya tad-vidhânam iti vâchyam । tatas tasyâtrânuvartayitum aśakyatvât tathâ hi । tatra khalu jasantavad rûpâtidêśô lôpaś chêty ubhau vihitau । na hi tayôr êkô 'nuvartayitum śakyaḥ । aparasyâpy anuvṛitti-prasaṅgât । tayôs sanniyôga-śishṭatvât । sanniyôga-śishṭânâm saha vâ pravṛittiḥ sahavâ nivṛittir iti niyamâd ity âśaṅkya nâtrânayôs sanniyôga-śishṭatâ । tatra khalu sêshyatê । yatraikatraika-jâtîyê dvê kâryê । nâtra kârya-dvayam vihitam asti । jasantaval lup cha tasyê[129]ty anêna visarjanîya-vinâkṛitô jasanta-rûpâtidêśa êka êva vidhîyata iti । astu vâ kârya-dvayam atidêśô lôpaś chêti । tathâpi na tâv êka-jâtîyau । atidêśô hi bhâva-jâtîyô lôpas tv abhâva-jâtîya iti vijâtîyatvât । sajâtîyayôr êva hi sanniyôga-śishṭatêti ॥ nanu sâjâtyam vaijâtyam vâ vidhêyataupayikam êva vaktavyam । nânaupayikam ॥ vidhêyatâ hi trêdhâ । âgama-pratyayâdêśa-bhêdât tatrâtidêśô 'py âdêśarûpa êva । âdêśa êva vatkaraṇâdhikyâd atidêśa uchyatê । nâtiriktâtmâ । anyathâ vidhêyâdhikyâd âgama-pratyayâdêśâ upadêśâḥ prakîrtitâ iti vyâkupyêtêti । lôpô 'py âdêśa êvêty avivâdam । tathâ châdêśatvêna tâv êka-jâtîyâv êva na bhinna-jâtîyau । bhâvâbhâva-jâtyôḥ prakṛitânupayôgâd iti chên na । atidêśasyânâdêśa-rûpatvât । yady ayam âdêśa êva syâd âdaśitvâd antyasyaiva syân na sarvasya । vatkaraṇam anarthakam cha syân na hy âdêśê vat-karaṇam ॥ na cha sarvâdêśârtham êva vatkaraṇam iti yuktam । kâryâtidêśê 'pi tathâ-prasaṅgâd iti । atô naivâtrânayôs sâjâtyam । anyathâ kâryatvênâgama-pratyayâdêśânâm apy êka-jâtîyatâ-prasaṅgas syât ॥ vidhêya-tritva-prasiddhis tu prâchuryâbhiprâyêṇêti mantavyam iti ॥ astu vôkta-rîtyâ sâjâtyam । tathâpi na tâv êka-vishayau । vyañjanântasya hy atidêśaḥ । atidishṭasya hi lôpa iti bhinna-vishayatvât । anyathâ tasyêty anarthakam syât । astu vâ yathâ kathaṃchid êka-vishayatâ । tathâpi na kâpi kshatiḥ । na chôktaiva saha pravṛitti-lakshaṇâ-kshatir iti vâchyam । sanniyôga-śishṭayôḥ saah-

bhâvê nirbandhâbhâvât I na cha sanniyôga-śishṭânâṃ saha vâ pravṛittiḥ saha vâ nivṛittir itîyam upanishad-vâk I yênâpâya-bhayâd anul-laṅghyâ syât I kiṃtu svâbhiprêta-prakriyâ-nirvahaṇâya vaiyâkaraṇa-parikalpita-paribhâshâ-mâtram êvêti na tat sarvair aṅgîkartavyam ity asti niyamaḥ II yathâ samânas savarṇê dîrghî bhavati paraś cha lôpam iti *Kâtantra-sûtrê* dîrgha-para-lôpayôs sanniyôga-śishṭatvê 'py avarṇa-ivarṇê ê ity-âdy-uttara-sûtrêshu para-lôpa-mâtram anuvartatê I na dîrgha iti I atô 'nuvṛitti-nivṛitti-lakshaṇânurôdhâd yathâpêkshaṃ kakshîkaryê tathâchâtrâtidêśô nânuvartatê I prayôjanâbhâvât I lôpas tv anuvartatê I prayôjana-sadbhâvâd ity abhiprêtyâha *lub iti vartata* iti II pratyudâharaṇê Garutmantam iti takârânta-śabdaḥ I nakârântô Garutman-śabdô 'py asti I sa Garutmêva Mahêndram âpa kôpâd iti prayôga-darśanât I tatra tu lub êva Garutmam iti II guṇavanta ity api guṇavach chhabdas takârântô na vanta-pratyayântô guṇa-śabda iti II

Sûtram 131.—Ribhuksha-yuvâdhva-maghava-jagatô vâ.

Vṛittiḥ.—Ribhukshâdi-śabdânâṃ lôpô vâ bhavati na pûrva-pada-bhûtânâṃ II

Prayôgaḥ.—*Ribhukshan*, *Ribhuksham*, *Ribhukshâṇam* I êvaṃ *yuvam*, *yuvânam*, *adhvam*, *adhvânam*, *Maghavam*, *Maghavânam*, *jagam*, *jagattu* I jagach-chhabdasyâbâditvât pakshê ugâgamaḥ II

[*Ribhukshan*, *yuvan*, *adhvan*, *Maghavan*, *jagat* optionally drop their final letter: not when they are the prior words of a compound.]

Vyâkhyâ.—Ribhukshêti nakârânta-ṛibhukshan-śabdô natu *Sarvavarmâ*bhiprêta-ṛibhukshi-śabdaḥ II Maghavêty api nakârântô Maghavan-śabdaḥ I na tu Maghavach-chhabdaḥ I jakâra-dvaya-śravaṇâbhâvât II vêti ṛibhuksha-yuvâdhva-Maghônâṃ prâptê vibhâshâ I jagatas tad aprâptê iti mantavyaṃ II jagattu iti kathaṃ dvitvôdantatêty ata âha *jagad* ity-adi I ug abâdînâm[135] iti vakshyamâṇa-sûtrêṇôgâgamê ukî[59]ti dvitvam iti II

Sûtram 132.—Sô 'vasaḥ.

Vṛittiḥ.—Vas-pratyaya-rahitasya sakârântasya śabdasya lôpô vâ bhavati na pûrvapadasya II

Prayôgaḥ.—*Manas*, *manaṃ* I êvaṃ *payaṃ*, *yaśaṃ*, *śiraṃ*, *dhanu*, *sarpi*, *Chandramaṃ*, *Purûravaṃ*, *rajaṃ*, *Aṅgiraṃ*, *Uśanaṃ* II sa iti kiṃ I *Aśvayujaṃ*, *guṇabhâjaṃ* II avasa iti kiṃ I *vidvâṃsaṃ*, *pêchivâṃsaṃ* II

[Words ending in *s*, provided it is not *vas*, optionally drop their final letter: not when they are the prior words of a compound.]

Vyâkhyâ.—Atra avasa ity atra vas grahaṇaṃ yady api *Pâṇini*-matê vidvas prabhṛitishv âdêśa-rûpa êva I vidêr laṭi śatur vas âdêśa-vidhânât I pêchivas-prabhṛitishv êva pratyaya-rûpaḥ II liṭas sarvatra kvasu-pratyaya-vidhânât I tathâpi *S'âkaṭâyana*-matê sarvatra pratyaya-rûpa êvêti tan-matânusârêṇâha *vas-pratyaya-rahitasyêti* II vas ity êvaṃ rûpaṃ sarvatrânugatam iti II yady apy atra lôpô vibhâshayâbhidhîyatê I tathâpi lôpâbhâva-pakshê viśêshasya vakshyamâṇatvâl lôpa-paksham êvâtrôdâharati *manam* ity-âdi II vishaya-vyâptyartham anêka-pradarśanaṃ II vas-pratyayântêshu jasantavad rûpâtidêśô 'ntya-lôpaś chêty autsargikam êva kâryam ity âha *avasa iti kim* iti II

Sûtram 133.—Ug alôpê.

Vṛittiḥ.—Vas-pratyaya-rahitasya sakârântasya śabdasya lôpâbhâva-pakshê ug âgamô bhavati na pûrva-padasya ||

Prayôgaḥ.—*Manassu, payassu, yaśassu, śirassu, dhanussu, sarpissu, Chandramassu, Purûravassu, Aṅgirassu, Uśanassu* || alôpa-grahaṇam ug-lupôr vishaya-vibhâgârtham ||

[Words ending in *s*, provided it is not *vas*, when they do not drop their final letter, take the augment *u*: not when they are the prior words of a compound.]

Vyâkhyâ.—Yat pûrvatra sô 'vasa[132] iti lôpô vikalpitas tatra yadâ lôpas tadâ na kô 'pi viśêsha iti prâg êvôdâhâri | yadâ tu na lôpas tadâ sarvatrôgâgamô viśêsha ity âha *lôpâbhâva-paksha* iti || udâharaṇê sarvatrôki[69]ti dvir-bhâvaḥ || atrâlôpa ity anuktau lôpa ugâgamaś chêti dvâv api paryâyêṇa pravartêyâtâm atas tau tathâ mâbhavêtâm ity anêna vishaya-vibhâgô darśita ity âha *alôpê*ty-âdi ||

Sûtram 134.—Vêyasaḥ.

Vṛittiḥ.—Îyas-pratyayântasya s'abdasya lôpâbhâva-pakshê ug agamô vâ bhavati na pûrva-padasya ||

Prayôgaḥ.—*S'rêyas, s'rêyam, s'rêyassu, s'rêyâṃsam* | êvaṃ *jyâyam, jyâyassu, jyâyâṃsam, kanîyam, kanîyassu, kanîyâṃsam, laghîyam, laghîyassu, laghîyâṃsam* || îyasa iti kiṃ | *manam, manassu* ||

[Words ending in *îyas*, when they do not drop their final letter, optionally take the augment *u*: not when they are the prior words of a compound.]

Vyâkhyâ.—Sô 'vasa[132] iti prâg êva lôpô vikalpitas tatrôgalôpê[133]ti yat tad apîyasantê vikalpyata ity ubhaya-vikalpât trairûpyaṃ bhavati || atra jasanta-rûpâtidêśa-pakshaḥ pul-liṅga-vishayaka êvêti || kêchit tathâpi napi cha dṛiśyantê | tathâ cha prayôgaḥ |

Jyâyâṃsan endud emagaṃ |
śrêyâṃsame tanu-dhanâṅganâ-vishaya-sukhaṃ ||
sthêyâṃsam altad endu ka- |
nîyâṃsaṅg iḷeyan ittu dîkshege pûṇḍar ||

iti ||

Sûtram 135.—Ug abâdînâm.

Vṛittiḥ.—Abâdînâṃ śabdânâm ug âgamô bhavati na pûrva-pada-bhûtânâṃ ||

Prayôgaḥ.—*Ap, appu* | êvaṃ *viyattu, saṃyattu, jagattu* || punar ug-grahaṇaṃ *nityârtham* || *ap, viyat, saṃyat, vidyut, jagat, dyut, parîkshit, agnichit, yajus, sadas, taṭit* ity abâdir âkṛiti-gaṇaḥ ||

[*Ap* and the words grouped with it (for which see above) take the augment *u*: not when they are the prior words of a compound.]

Vyâkhyâ.—Spashṭam êtat || ug alôpê[133]ty ata ug iti vartatê || kim atrôg-grahaṇênêty ata âha *punar* ity-âdi ||

Sûtram 136.—Vâgâdînâṃ svantavach cha.

Vṛittiḥ.—Vâch ity êvam âdînâṃ śabdânâṃ svantavat prathamaika-vachanavad rûpam atidiśyatê ugâgamaś cha bhavati I na pûrva-pada-bhûtânâṃ ||

Prayôgaḥ.—*Vâch, vâkku* I êvaṃ *dikku, tvakku, ṛikku, ushṇikku, kshuttu, pratipattu, parishattu* || *vâch, tvach, ṛich, kshudh, vîrudh, samidh, sampad, pratipad, praishad, vipad, ushṇih, ruch, sraj, dvish, diś, viś* iti vâgâdir âkṛiti-gaṇaḥ I|

[*Vâch* and the words grouped with it (for which see above) take the *su* form of the (Sanskrit) first (nominative) case singular, with the augment *u*: not when they are the prior words of a compound.]

Vyâkhyâ.—Chakârêṇôk samuchchîyatê || svantavad ity atra su iti sânubandha-vivakshayâ prathamaika-vachanam uchyatê || vâgâdînâṃ na kêvalam abâdînâm iva prâtipadikasyôgâgamaḥ I kiṃtu prathamaika-vachanântavad rûpâtidêśa ugâgamaś chêti || anyathâ *vâchchu, tvachchu* ity-âdy-anishṭaṃ prâdushshyâd iti || nanv êvam atidêśêna yady api prâtipadikântyâkshara-śruti-lakshaṇam anishṭaṃ vâryatê I tathâpi na kêvalam atraishâṃ svantaika-rûpatâ I kiṃtu jasanta-rûpântaram apîti || *vâggu, tvaggu* ity-âdy-anishṭaṃ kiṃ na prâdushshyâd ity chên na I vâgâdînâṃ prathamaika-vachanê *vâk, tvak, dik, ushṇik, dviṭ, viṭ, kshut, samit, kakup* iti ka-ṭa-ta-pa śrutir êva sârvatrakîti tathâ rûpaṃ êvâtidiśyatê I *vâg, tvag* ity-âdi ga-ḍa-da-ba śrutis tu na tathêti tad-rûpaṃ nâtidiśyatê || prâchuryânuyâyî hi vyavahâra iti || athavâ su iti niranubandha-vivakshayâ saptamî-bahuvachanam uchyatê I tasmin paratô yad rûpaṃ tadvad rûpam atidiśyata iti I na hy atra ga-ḍa-da-ba-prasaṅga-lêśô 'pîty êtat sarvaṃ âlôchyâha *svantavad* ity-âdi I svantavad ity asyaiva vivaraṇaṃ prathamaika-vachanavad iti || athavâ saptamî-bahuvachanavat prathamaikavachanavad vêty arthaḥ || na châtra saptamî-bahuvachanavad rûpâtidêśê *vâkshu, tvakshu* iti samudâyâtidêśaḥ kiṃ na syâd iti vâchyaṃ I sur antê yasya tat svantam ity atad-guṇa-saṃjñâna-bahuvrîhyâśrayêṇa ka-ṭa-ta-pântasyâvayavasyaivâtidêśô na samudâyasyêti || âkṛiti-gaṇatvân na *bhrâj, jalamuch, bhujaṅgabhuj* ity-âdy upasaṅgrahaḥ ||

Sûtram 137.—Mahadâdînaṃ napi.

Vṛittiḥ.—Mahadâdînâṃ śabdânâṃ svantavad rûpam atidiśyatê ugâgamaś cha bhavati napuṃsaka-liṅga-vishayê I na pûrva-pada-bhûtânâṃ II

Prayôgaḥ.—*Mahat, mahattu* I êvaṃ *bṛihattu, prâkku, avâkku samyakku* II napîti kiṃ I *mahântaṃ, prâñchaṃ, pratyañchaṃ* || *mahat, bṛihat, prâch, avâch pratyach, udach, tiryach, vishvach, nyach, amudryach, adadryach, amumuyâch, adamuyach, sadhryach, samyach* iti mahadâdir âkṛiti-gaṇaḥ ||

[*Mahat* and the words grouped with it (for which see above) take the *su* affix of the (Sanskrit) first (nominative) case singular, and the augment *u*, in the neuter gender: not when they are the prior words of a compound.]

Vyâkhyâ.—Svantavach chêty êva I abâdayô vâgâdayas cha śabdâs svatantra-vastu-vâchakâ iti svatantrâ niyata-liṅgâś cha bhavantîti na tatra viśêshaḥ || mahadâdayas tu na svatantrâḥ I kiṃtu viśêshaṇa-vachanâ iti I viśêshyâyattâ êva I ata upasarjana-liṅgâ bhavanti I tatra yadâ napuṃsaka-liṅgê vartantê I tadaiva svantavad atidêśa ugâgamaś cha syâd anyathâtv autsargikô jasanta-rûpâtidêśa êvêty âha *napuṃsaka-liṅga-vishaya* iti || âkṛititvâd êvaṃ viśêshyâdhînâ vyañjanântâ upasaṅgrâhyâḥ ||

Sûtraṃ 138.—S'a-shôr vâ saḥ.

Vṛittiḥ.—Nivṛittam apûrva-padasyêti || śakâra-shakârayôs sakârâdêśô vâ bhavati ||

Prayôgaḥ.—*S'asi, sasi; śiśu, siśu; śaṅke, saṅke; śambara, sambara; saṃśaya, saṃsaya; vêsha, vêsa; dôsha, dôsa; rôsha, rôsa; dûshaṇa, dûsaṇa; animisha, animisa; kashâya, kasâya* ||

[*S'* and *sh* optionally become *s*.]

Vyâkhyâ.—Evaṃ svarântânâṃ vyañjanântânâṃ cha śabdânâm antasya vidhîyamânaṃ kârya-viśêsham uktvâ ita âdi-madhyâvasâna-rûpaṃ vyâsa-samâsa-vishaya-rûpaṃ pûrvôttara-kêvala-pada-rûpaṃ vâ viśêsham anapêkshya kêvalaṃ Saṃskṛita-śabda-gatânâṃ varṇânâm âgamâdêśâdarśanâny upadarśayann âhêty âha *nivṛittam apûrva-padasyêti* | âkarambâ[160]di-sûtraṃ yad vakshyatê tatpûrvasyôttarasyôbhayasya kêvalasya vâ padasyâdau madhyê 'vasânê vâ yathâ lakshyaṃ bhavatîti drashṭavyaṃ || tatra tâvat śakâra-shakârayôs tâlavya-mûrdhanyayôr ûshmaṇôs sakârô dantya-ûshmâ sarvatra vikalpênâdiśyatê || yady apy atrôdâharaṇê vyastâny êva pradarśitâni | tat tu bhûyishṭhaṃ lakshya-pradarśanâbhiprâyêṇaiva | na tu samasta-pratishêdha-manasêti mantavyaṃ | *Sasi-sêkharaṃ, S'aśi-sêkharaṃ, Saśi-śêkharaṃ, S'aśi-śêkharaṃ* ity cha prayôgasya sammatatvât || na cha pûrvasyôttarasya vâ êkasyaivam âdêśê aparas Saṃskṛita êvêti katham anayôs samâsaḥ | Saṃskṛitâsaṃskṛitayôs samâsa-vidhânâbhâvâd iti vâchyaṃ | nâtra kṛitâdêśasya padasyôttarêṇa samâsaḥ | kiṃtu kṛita-samâsayôr êva tayôḥ purvasyôttarasya vâ âdêśa iti || na chaivaṃ yatra kvâpi yat kiṃchit padasyaivam âdêśa-karaṇênaiva nirvâhê arisamâsa-prasaṅga êvôchchhidyêtêti vâchyaṃ | samastam api nâmaivaivaṃ nirvâhyatê nânyad iti nâtiprasaṅga iti ||

Sûtraṃ 139.—Lô ḷaḥ.

Vṛittiḥ.—**Lakârasya ḷakârâdêśo vâ bhavati** ||

Prayôgaḥ.—*Jala, jaḷa; tilaka, tiḷaka; phala, paḷa; kula, kuḷa; ali, aḷi; salila, saḷiḷa* ||

[*L* optionally becomes *ḷ*.]

Vyâkhyâ.—Atrâpi pûrvavad aviśêshêṇa vikalpô 'vagantavyaḥ | ayam êva kshaḷa-vyapadêśa-bhâk ||

Sûtraṃ 140.—Dô bahuḷam.

Vṛittiḥ.—Dakârasya ḷakârâdêśô bahuḷaṃ yathâ-lakshyaṃ bhavati ||

Prayôgaḥ.—*Guḍa, guḷa; viḍaṅga, viḷaṅga; gauḍî, gauḷi; nâḍî, nâḷi; khaḍga, khaḷga; shâḍguṇya, shâḷguṇya* || bahuḷa-grahaṇâd iha na bhavati | *kâṇḍapaṭa, muṇḍana, muṇḍita, maṇḍana, maṇḍita, kaḍâra, gaḍula* ||

[*D* often becomes *ḷ*.]

Vyâkhyâ.—Bahuḷa-grahaṇaṃ kvachit pravṛitty-âdi-châturvidhya-pratipâdakaṃ | tad api lakshyânurôdhâd êvôpalakshitam ity abhiprêtyâha *yathâ-lakshyam* iti | tatra kvachit pravṛittiḥ | *gauḷi, viḷaṅga* ity-âdi || kvachid apravṛittiḥ | *Mṛiḍaṃ, kuṇḍaṃ, kâṇḍa-paṭaṃ* ity-âdi || kvachid vibhâshâ | *khaḍgaṃ, khaḷgaṃ, guḍaṃ, guḷaṃ, jaḍaṃ, jaḷaṃ, biḍâlaṃ, biḷâlam* ity-âdi || êvaṃ sarvatrôpari chintanîyaṃ || ayam êva ṛaḷa-vyapadêśa-bhâk || atra kiṃchid uchyatê | yady api sakala-bhâvânâm êkânêkâtmakatvâd varṇânâm api tad-âtmakatvaṃ siddham êva | tathâpi prayôjana-vaśâd varṇa-viśêshê ḷakârê kiṃchit

pradarśyatê । tad yathâ ।. iha Karṇâta-vishayê ḷakâras tâvat sâmânyâd êka êva । saṅgraha-nayârpaṇayâ bhêdâbhâvât । viśêshêṇa tu vihitô 'vihitaś chêti dvêdhâ । parâpara-vyavahâra-nayasya bhêda-vishayatvât ॥ tatra vihitas tridhâ । âgataḥ pratîta âdishṭaś chêti । âgamaḥ, pratyayaḥ, âdêśa iti vidhânasya traividhya-sambhavât । âgama-pratyayâdêśâ upadêśâḥ prakîrtitâ iti vachanât ॥ tatra ḷuk cha striyâm[181], aḍ-ḍâṇâchaḥ[182] ity-âdi-sûtrair yatra ḷakâra-âgama-rûpêṇa vidhîyatê sa âgataḥ । yathâ । *orvvaḷ*, *mellerdeyaḷ*, *pere-vaṇeyaḷ*, *allidaḷ*, *illidaḷ*, *mûḍaṇaḷ*, *paḍuvaṇaḷ*, *bandaḷ*, *pôdaḷ*, *ivaḷ*, *avaḷ*, *kariyaḷ*, *biḷiyaḷ* ity-âdi । yatra tu gaḷ anêkatvê supi[232], vaḷa vaḷḷau[426], kuḷi stâchchhîlyê[545] ity-âdi-sûtraiḥ pratyaya-rûpêṇa vidhîyatê sapratîtaḥ । yathâ *ghaṭaṅgaḷ*, *paṭaṅgaḷ*, *nelagaḷ*, *polagaḷ*, *maḍivaḷam*, *paḍevaḷam*, *aḍapavaḷam*, *sejjevaḷam*, *añjukuḷi*, *ôdukuḷi*, *jûdâḷi*, *mâṭâḷi*, *lañchaṅguḷi*, *âṭaṅguḷi* ity-âdi ॥ yady apy atra ḷakâra-mâtrasya na pratyayatayâ vidhis tathâpi pratyayâvayavatvât pratyaya-vyapadêśa iti ॥ yatra punaḥ lô ḷaḥ[139], ḍô bahuḷam[140] ity-âdi-sûtrair âdêśa-rûpêṇa vidhîyatê sa âdishṭaḥ । sa cha dvêdhâ । lakshaṇa-siddhô nipâtasiddhaś chêti । tatrâdyas tûkta-sûtrair êva lakshitaḥ.। dvitîyas tu karambâdi[160]sûtrêṇa nipâtitaḥ । yathâ *nâḷi*, *gauḷi*, *viḷaṅgam*, *paḷuku*, *dâḷimbam*, *kumbaḷam*, *paḷihattam*, *meḷasu* ity-âdi । êvam tri-vidhêshu vihita-vikalpêshu yas tv âgataḥ pratîtô vâ ḷakâraḥ । sa sarvô 'py ârâtîya-mahâ-kavibhiḥ kuḷa ity êva vyapadishṭô nâtra vyapadêśântaram । yathâ prâg udâhṛita êva ॥ yas tu lakshaṇatô nipâtanâd vâ âdishṭaḥ sa trêdhâ vikalpitaḥ । kshaḷô ṛaḷaḥ kuḷaś chêti । tatra Samskṛita-pada-gata-lakârasya sthânê ya âdishṭaḥ sa kshaḷa êva । *baḷam*, *tiḷam*, *maḷam*, *jaḷajam*, *kamaḷam*, *marâḷam* ity-âdi ॥ yas tu ḍakârâdînâm sthânê âdishṭaḥ sa prâyêṇa ṛaḷaḥ । kvachit kuḷaś cha bhavati ॥ sthânî châtra prâyêṇa ḍakâraḥ । ṭa-ṭha-ta-rêpha-kshaḷâś cha kvachit sthâninô bhavanti । tatra ṭa-ṭha-ta-rêphâs Samskṛita-śabda-gatâ êva na Bhâshâ-śabda-gatâḥ ॥ kshaḷas tu Kârṇâṭika êva । Samskṛitê tad-abhâvât ॥ ḍakâras tu yathâ-lakshyam ubhaya-gatô 'pi sthânî bhavati ॥ tatra dâḍimâdi-vyatirikta-ḍakârasya, sphaṭikâdi-vyatirikta-ṭakârasya, ṭhakâra-takâra-rêphâṇâm kshaḷasya cha sthânêshv âdishṭô ṛaḷa ity uchyatê ॥ ḍakârasya tâvat Samskṛitê yathâ । *nâḍi*, *nâḷi*; *gauḍi*, *gauḷi*; *vrîḍâ*, *vrîḷe*; *îḍitam*, *îḷitam*; *chûḍâ*, *chûḷam*; *krîḍâ*, *keḷi*; *khaḍgam*, *khaḷgam*; *shâḍguṇyam*, *shâḷguṇyam* ity-âdi ॥ Bhâshâyâm yathâ । *kâḍ-gichchu*, *mâḍ-gaṭṭe*, *kôḍ-mone*, *eraḍ-mûṛu* ity-âdi । ṛu-dôr dô ra-ḷam[82] ity-anêna ḍakârasyâdishṭatvât ॥ ṭakârasya yathâ । *ghaṭikâ*, *ghaḷige*; *ghôṭikâ*, *gôḷige*; *parpaṭam*, *happaḷam*; *varâṭam*, *varâḷam*; *dhâṭi*, *dâḷi*; *pâṭi*, *pâḷi*; *lâṭam*, *lâḷam*; *ghôṭârûḍham*, *ghôḷâyḷam*; *âkshôṭam*, *âkshôḷam* ity-âdi ॥ ṭhakârasya yathâ । *piṭhikâ*, *piḷige*; *maṭhikâ*, *maḷige*; *mâṭharam*, *mâḷaram*; *pâṭhînam*, *pâḷil* ity-âdi ॥ takârasya yathâ । *prati-hastam*, *paḷi-hattam*; *prati-pâdukâ*, *paḷi-râvuge*; *ati-pâtam*, *aḷi-vâdam* ity-âdi ॥ rêphasya yathâ । *jhallari*, *jallaḷi*; *marichan*, *meḷasu*; *vâgurâ*, *bâguḷi*; *bhṛiṅgâri*, *biṅgaḷi*; *aṅgâram*, *iṅgaḷam*; *kûram*, *kûḷ* ity-âdi ॥ kshaḷasya yathâ । *puḷinam*, *puḷil*; *kaḷama*, *kaḷave*; *argaḷam*, *aguḷi*; *mânyâḷi*, *mannaḷi*; *vâhyâḷi*, *vaiyâḷi* ity-âdi ॥ yady apy atra kshaḷasya sthânitvam sâkshân nôktam । tathâpi karambâdi[160]-sûtrêṇârgaḷâdi-śabdânâm aguḷity-âdi-nipâtana-mahimnâ tat-sthânitvam unnîyatê । nanv argaḷa-śabdasyaiva madhya-piṇḍê rêphasyâdarśanam akârasyôkâraś charama-piṇḍê lakârasya ḷakârô 'kârasyêkâraś cha nipâtyata iti tatra kshaḷasyaivâbhâvât katham tat sthânitvônnayanam iti chên na । lakârasya lô ḷa[139] iti pûrvêṇaiva ḷatvê siddhê 'nêna nipâtanê prayôjanâbhâvât । lakshaṇênâsiddhâv êva hi nipâtanam arthavad iti ॥ na cha ḷatvasya pûrvêṇa siddhâv apy anyad anêna nipâtyata ity arthavad êveti vâchyam । tathâ sati sa êva ḷakâraḥ kshaḷas sampanna iti siddham êva sthânitvam ॥ na châsya kshaḷatvê 'pi na tat sthânê kimchid âdiśyata iti katham sthânitvam iti vâchyam । kshaḷasya satô 'vasthânê tat-saha-charita-varṇânâm yathâvasthâna-naiyatyêna vikṛiti-bhâvâbhâva-prasaṅgât । tathâ chârgalam ity êva śrûyêta nâguḷîti । atô varṇântarê vikṛitim ichchhatâ kshaḷasyâpi ḷakâra âdêshṭavyaḥ ॥ sa êvâtra ṛaḷa uchyatê ॥ êvam *puḷil*, *kaḷave* ity-âdâv api drashṭavyam । tad uktam *Kêśavênâpi* ।

kṛiti-mârggadoḷ uṇṭu ṭakâ- ।
ṛa-takâra-ṭhakâra-rêphad eḍegam bahuḷa- ।
sthitiyim kshaḷakam apabhram- ।
śateyoḷ sukavîndrarinde ṛaḷad âdêśam ॥

iti || ḍâḍima-sphaṭikâdyôr ḍakâra-ṭakârayôr âdishṭô 'pi kuḷa êva | yathâ *dâḷimbam*, *kumbaḷam*, *gauḷam*, *guḷam*, *jhagaḷe*, *viḷaṅgam*, *paḷuku*, *pêḷige*, *viḷige*, *guḷige*, *varâḷam*, *ragaḷe*, *pôḷige*, *lampaḷike* iti || prayôgaś cha |

paḷukam muttam Bidi kum- |
baḷa bittina teṟade koṟedu sêrisaḷ adharam |
poḷeyal ḍâḍima-bîjam- |
gaḷa teṟadim meṟevuv avaḷa mone-kemb-algaḷ ||

iti | atra prâsa-bhûta-ḷakâra-chatushṭayê prathamash ṭakârâdishṭô dvitîyô ḍakârâdishṭas tâv ubhâv api kuḷâv êva | anyathâ prasiddha-kuḷâbhyâm itarâbhyâm saha prâsa-sthânê mâ prayujyêyâtâm iti || êvam vihita-vibhâgaḥ || avihitas tu nisarga-siddhô vyutpattim anapêkshyânâdi-śishṭa-vyavahâra-prasiddhyâ dhâtvavayavô nâmâvayavô vâ yô ḷakâras sa dvêdhâ vyapadishṭaḥ | raḷaḥ kuḷaś chêti | nâtra kshaḷas tasya vihitatva-niyamât || tatra kuḷyâdi-dhâtvavayavô 'vagaḷiyâdi-nâmâvayavô yô ḷakâras sa raḷa uchyatê | atiriktas sarvô dhâtu-gatô nâma-gatô vâ kuḷa iti || atra kuḷyâdi-gaṇô dhâtu-prakaraṇê pradarśita iti tatraiva drashṭavyaḥ || avagaḷiyâdi-gaṇas tu pradarśyatê | yathâ *avagaḷiyam*, *âḷâḷigam*, *bôḷaṭaram*, *daṇḍuḷigam*, *jirkkoḷavi*, *daḷavuḷam*, *uḷikaḷi*, *kaḷakuḷam*, *râḷikaḷi*, *baḷuvaḷi*, *paḷayige*, *toḷarikal*, *adavaḷal*, *tuḷikal*, *guḷikal*, *uḷikal*, *moḷakâl*, *baḷiyam*, *baḷikam*, *bâḷikkam*, *gaḷapam*, *keḷavam*, *peḷavam*, *uḷila*, *paḷagam*, *paḷaham*, *bâḷukam*, *dallila*, *aḷkuḷa*, *neḷkuḷa*, *aḷkajam*, *koḷtaḷi*, *toḷtuḷi*, *thaṭṭuḷi*, *mummaḷi*, *maṇmuḷi*, *chappaḷi*, *puchchaḷi*, *sompuḷi*, *pompuḷi*, *jallaḷi*, *mallaḷi*, *kollaḷi*, *umbaḷi*, *bembaḷi*, *kambaḷi*, *aguḷi*, *koḷavi*, *uḷugu*, *beḷagu*, *moḷagu*, *peḷaku*, *poḷaku*, *paḷapu*, *poḷapu*, *eḷadu*, *paḷadu*, *geḷasu*, *goḷasu*, *seḷasu*, *eḷavu*, *seḷavu*, *peḷavu*, *noḷavu*, *poḷtaṟe*, *aḷkaṟu*, *eḷcharu*, *baḷike*, *baḷikke*, *kaḷtale*, *baḷtale*, *jâḷige*, *jôḷige*, *sâḷige*, *êḷige*, *îsuḷ*, *bâsuḷ*, *tippuḷ*, *tuppuḷ*, *ikkuḷ*, *pokkuḷ*, *kauṅkuḷ*, *negaḷ*, *muguḷ*, *nemaḷ*, *temaḷ*, *esaḷ*, *tamaḷ*, *pasaḷ*, *tuḷil*, *taḷal*, *maḷal*, *kaḷal*, *koḷal*, *poḷal*, *biḷil*, *tiḷil*, *neḷal*, *nâḷal*, *pôḷal*, *khûḷa*, *bôḷa*, *nâḷa*, *keḷa*, *guḷa*, *moḷa*, *kuḷa*, *taḷa*, *muḷta*, *eḷta*, *baḷta*, *eḷga*, *peḷga*, *giḷi*, *aḷi*, *uḷi*, *baḷi*, *paḷi*, *taḷi*, *chaḷi*, *tuḷi*, *suḷi*, *iḷi*, *âḷi*, *pâḷi*, *kêḷi*, *nâḷi*, *mûḷi*, *bôḷi*, *puḷgi*, *maḷgi*, *aḷti*, *paḷti*, *maḷti*, *kaḷtu*, *toḷtu*, *eḷtu*, *poḷtu*, *uḷku*, *biḷku*, *tôḷu*, *êḷu*, *pôḷu*, *tâḷu*, *kâḷu*, *kuḷu*, *puḷu*, *beḷe*, *eḷe*, *meḷe*, *maḷe*, *moḷe*, *taḷe*, *toḷe*, *keḷe*, *boḷe*, *jeḷe*, *kaḷte*, *bâḷte*, *âḷte*, *aḷte*, *aḷke*, *biḷke*, *kaḷke*, *eḷke*, *pâḷ*, *pôḷ*, *tôḷ*, *gôḷ*, *bâḷ*, *tâḷ*, *kîḷ*, *gîḷ*, *bîḷ*, *śûḷ* ity-avagaḷiyâdayaḥ || *ghaḷilane*, *phaḷilane*, *ghuḷummane*, *dhaḷammane* ity-âdayô mahâ-prâṇavad anukaraṇa-gatâ nitya-raḷâḥ | *chaḷilane*, *kiḷilane*, *gaḷagaḷane*, *kiḷa-kiḷane* ity-âdayô 'lpa-prâṇavad anukaraṇa-gatâ vikalpita-raḷâḥ | pakshê tu kuḷâḥ || itô 'tiriktâḥ *ôkuḷi*, *sûkuḷi*, *iḷige*, *maḷige*, *taḷige*, *aḷiya*, *mêḷa*, *jôḷa*, *puḷi*, *kaḷi* ity-âdi-nâma-gatâḥ || *baḷi*, *naḷi*, *muḷi*, *tiḷi*, *bêḷ*, *siḷ*, *tûḷ*, *kêḷ*, *uruḷ*, *suruḷ* ity-âdayô dhâtu-gatâś cha nisarga-siddhâ ḷakârâḥ kuḷa-vyapadêśabhâjaḥ || ity avihita vibhâgaḥ || êvam vihitâvihita-vibhâgêna raḷa-kuḷa-kshaḷa-vibhâgô vijñêyaḥ || atrâyam nishkarshaḥ | lakâra-sthânikâḥ kshaḷâḥ | âḍâḍimasphaṭikâdy anya-sthânikâ gaṇa-paripaṭhitâś cha raḷâḥ | śêshâs sarvê kuḷâ iti || yady apy ayam vibhâgaḥ śabda-siddhy anibandhanatvâd vyâkaraṇa-vishayô na bhavatîti sûtra-kritâ nôpadishṭa iti vritti-kritâpi nôpadarśitaḥ | tathâpi kavitâ-vishayê prâsâdishûpayujyata iti mayâ kimchit prapañchitaḥ | kanda-vrittâdi-chhandô-nibaddha-prabandhêshu prâsa-sthânê yaḥ prathamam prayuktas sa êva sarvatra prayôktavya ity ârâtîya-mahâ-kavînâm sampradâyaḥ | tathâ cha tat prayôgâḥ | raḷasya tâvat |

dâḷiyoḷ arigaḷan aḷarisi |
pâḷiyoḷ aḷavaḍisi nel anar âvam karevâ |
kêḷiyoḷe naḷidu tannaya |
pêḷigeyam neṟeye nerepidam dharaṇîśam ||

tathâ kuḷasya |

tiḷi veḷagina têḷ veḷagina |
baḷi veḷagina baḷḷi veḷaginoḷ veḷagina baḷ |
veḷagina beḷasina siriyene |
toḷa toḷa toḷagidudu mûrtti Chandraprabhanâ ||

tathâ kshaḷasya |

chaḷad aḷakaṃ harshshôdgata- |
puḷakaṃ nakha-mukha-vidâritôgrêbha-śiraḥ- |
phaḷakaṃ mṛiga-tiḷakaṃ Piṅ- |
gaḷakaṃ pôg endu kaḷupidaṃ Damanakanaṃ ||

iti || idaṃ chaikênaiva ḷakârêṇa nirvahaṇîyam iti nirvâha-lakshaṇa-guṇa-vivakshâyâm êvêti lakshaṇîyaṃ | tad avivakshâyâṃ tu naivaṃ niyamaḥ || dvâbhyâṃ tribhir vâ kathanê 'pi śruti-vaiguṇyâbhâvêna dôshâbhâvât | tathaiva dṛiśyantê hi mahatâṃ prayôgâḥ | tatra ṛaḷa-kuḷayôr yathâ |

daḷav uḷav âraḍi seṛeyaḍa |
vaḷal aḷal edaṛuṃ chaliñche mañchalu lañchaṃ |
kaḷavu pisuṇ pasavu baṛaṃ |
paḷiv aḷiv alas olasu kuttum ill â nâḍoḷ ||

iti || ṛaḷa-kshaḷayôr yathâ |

vrîḷeyin eṛagal kaṇgaḷ |
pâḷil poṇarante poḷeye nakhaḍoḷ bhayadin- |
d âḷiyan appuva vadhu bhû- |
pâḷakanoḷ mâḍidaḷ dara-smita-kṛitiyaṃ ||

iti || kuḷa-kshaḷayôr yathâ |

toḷaguva nabhadoḷ pittâ- |
viḷa-dṛishṭig avidyamâna-mêchaka-ruḡhiy on- |
d eḷasi mige tôrppa teṛadiṃ |
khaḷaṅge polan alte kṛitiyoḷ illada dôshaṃ ||

iti || trayâṇâṃ yathâ |

taḷa-thaḷipa padârtthaman êṃ |
gaḷa kâṇbane dôsha-dṛishṭi-durmmati gaḍ ad êṇ
tiḷivane guṇa-santatiyaṃ |
khaḷaṃ gaḍ entuṃ rasaṅgaḷôḷ poredapanê ||

iti || atra sarvatra ṛaḷâdînâṃ vyapadêśa-bhêdê 'pi śrutyânuguṇyam astîti prâsa-karaṇam iti || lakâra-ḷakârayôḥ rêpha-ṛakârayôś cha prâsa-niyamô yady api *Darpaṇa-kṛitâ* nyashêdhi | yathâ |

ati pîḍanadiṃ rêphâ- |
śritam âda ṛakâramuṃ samantu ḍakârâ- |
śritam âda ḷaḷanum aṅgî- |
kṛita-pada-latvakke nêma sallada kuḷanuṃ ||

ivû varṇṇâvṛittige sa- |
ḷvuvu sanduṃ prâsad eḍege sallavu yamaka- |
vyavahṛitig âgavu dêśî- |
yav enipuv â hrasvam enisid ê ô sahitaṃ ||

iti || tathaiva dûshyatayôdâhâri cha | yathâ |

nelanaṃ page puge phaṇiyavo- |
l oḷa pokk aḷaṛisidan emba niyamaṃ dûshyaṃ ||

iti ||

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dhuradoḷ paṟimaṟiyâḍuva ।
teṟadind uṟad iṟidan emba niyamam dûshyam ॥.

iti cha ॥ tathâpy ârâtîyâs tu prâyuñjataiva । yathâ ।

ôlaga-sâle pû-giḍugaḷ ôḷige jêvaṇa-sâle matta bhṛiṅ-।
g âḷige janma-śâle Kusumêshuge saurabha-śastra-śâle taṅ-।
gâḷige nâṭya-śâle kusumâpachaya-pracharat-purâṅganâ-।
lôla-kaṭâksha-lakshmig enal oppuvu valliya pushpa-vâṭigaḷ ॥

iti ॥ tathâ ।

alar gaṇe tumbid ambujada moggeya mûḍige nîḷda kêtakî-।
daḷadaḷag âmradoḷ daḷira kaypoḍe kabbina bil tad agrado-।
ḷ miḷirva tamâla-pallavada châmarad uppara vaṭṭam oppe ban-।
d eḷed isuv ambanam biḍidu pântharan â paripanthi Manmatham ॥

iti cha ॥ tathâ ।

maḷeg endum kôḍad ugrâ-tapake seḍeyad udyadd-himakk aḷkad ôran-।
t olavim samyak-tapô-mârggadoḷ odavid avaṅg akshaya-śrîkaram ka-।
yyoḷag appaḷ tappad end urvvareg anumisuvant âvagam tôṟuv â ni-।
śchala-mûrtti-śrîya sâmartthyaman are maruḷar bballarê Gummaṭêśâ ॥

iti ॥ tathâ ।

tiḷi goḷan emba mandiradoḷ ambuja-śaiśava-śayyeyalli sâ-।
rdd aluguva vîchi tûge sale nidrisal ollade chañcharîka-saṅ-।
kuḷa-ravad aḷkeyinde naḷinî-rajadoḷ poraḷutte karṇikâ-।
daḷa nayanôdakam tuḷuke bandudu bâlakan ante mârutam ॥

iti ॥ tathâ rêpha-ṟakârayôś cha ।

toṟed oguva bâshpa-vâriyi-।
n eṟaṅkegaḷ nându maguḷe virahânalanim ।
nere barepu pâṟe paḍu-nê-।
śaroḷ irddud agaldu chakravâka-dvandvam ॥

iti ॥ tatraishâm ayam âśayaḥ । yady api prâsa-sthânê śrutyânuguṇyâya samâna-piṇḍa êva prayôktavyaḥ । tathâpi kvachid yuktâkshara-prâsa-sthaḷê atyantam śruti-vaiguṇyê sthânâdi-bhêdê 'py êkatra rêpha-yuktô 'nyatra ṟaḷa-yuktô mahâ-kavibhir niśśaṅkam prayujyatê । yathâ ।

or kkuḍite nîrgge paripa-।
ḷṭ erkkeya paṇṇ eleyam uṟige dêśigaram dê-।
varkkaḷg oḍeyar mmâḷpi-।
r nnilkarisida nimma dorege bôḷeyar oḷarê ॥.

iti ॥ tathâ ।

baḷdudu Baḷḷavâḍi neṟe nam-।
birddud âruhatam Jinêndranan-।
t irdda mahânubhâvar ।.

ity-âdi ॥ tathâ ।

khaḷga-karan âgi piriḍum ।
silgara sûḷeyara saṅgad irppudu bhû-dê-।
vargg idu takkude nija-nija-।
mârggadoḷ irav êḷvud âvanum dvija-tilakâ ॥

iti ॥

churchchidavol bisilaḷ ure ki- |
muḷchida taḷir ante nondu Guṇanandi. ||

ity-âdi || naivaṃ rêpha-ṛakârâdau vaiguṇyam asti | sthânâdêḥ sâdṛiśyâd iti || yady apy atra prâsa-bhêdâḥ śântôpanata-samîpa-gatâdi-bhêdâd daśadhâ | tê punaḥ pratyêkaṃ turaṅga-mayûrâdi-bhêdâd daśadhêty âhatya śataṃ bhêdâs sambhavanti | tat sarvam âlaṅkârikâṇâm êva vishayô na vaiyâkaraṇânâm ity uparamyatê ||

Sûtraṃ 141.—Yô jaḥ.

Vṛittiḥ.—Bahuḷam iti vartatê | yakârasya jakârâdêśô bahuḷaṃ bhavati ||

Prayôgaḥ.—*Yâga, jâga*; *yôgi, jôgi*; *yuddha, judda*; *yâvaka, jâvaka*; *Duryyôdhana, Dujjôdana*; *yave, jave* ||

[Y often becomes *j*.]

Vyâkhyâ.—Naya-bhaya-jaya-nyâya-prâyêty-âdau bahuḷa-grahaṇâj jakârô na bhavati || atra pûrvatrôttaratra vâ sarvatra varṇântara-kâryam uktâd vakshyamâṇâd vâvagantavyaṃ ||

Sûtraṃ 142.—Dvitîyasya prathamô vargâṇâṃ.

Vṛittiḥ.—Vargâṇaṃ dvitîyasya varṇasya prathama-varṇâdêśô bahuḷaṃ bhavati ||

Prayôgaḥ.—*Khadira, kadira*; *khala, kaḷa*; *khaṇḍa, kaṇḍa*; *khâsa, kâsa*; *nakha, naka*; *chhanda, chanda*; *chhinna, chinna*; *chhavi, chavi*; *chhândasa, chândasa*; *chhanna, channa*; *kaṇṭhike, kaṇṭike*; *śuṇṭhi, śuṇṭi*; *maṭha, maṭa*; *kuṇṭha, kuṇṭa*; *kaṇṭha, kaṇṭa*; *kaṭhe, kaṭe*; *kanthe, kante*; *pantha, panta*; *Mithile, Mitile*; *patha, pata*; *phala, paḷa*; *phâla, pâḷa*; *phaṇi, paṇi*; *kapha, kapa*; *gumphana, gumpana* || varga-grahaṇaṃ pâṭhâpêkshayâ mâbhûd iti ||

[The second letter of a *varga* often becomes the first.]

Vyâkhyâ.—Antaratama-nyâyêna vargântarîyasyâprasaṅgaḥ || varga-grahaṇâbhâvê pâṭham apêkshyâtiprasajyêtêty âha *varga-grahaṇam* iti ||

Sûtraṃ 143.—Tṛitîyaḥ prathama-chaturthayôḥ.

Vṛittiḥ.—Vargâṇaṃ prathamânâṃ chaturthânâṃ cha tṛitîya-varṇâdêśô bahuḷaṃ bhavati ||

Prayôgaḥ.—*Vâsuki, Vâsugi*; *ḍamarukam, ḍamarugam*; *âkara, âgara*; *mallike, mallige*; *jîrike, jîrige*; *sûchi, sûji*; *môchana, môjana*; *vache, baje*; *vâchane, bâjane*; *sañchaya, sañjaya*; *kôṭe, gôḍe*; *makuṭa, maguḍa*; *aṭavi, aḍavi*; *mâṭa, mâḍa*; *taṭa, daḍa*; *jâti, jâdi*; *vasati, basadi*; *chatura, chadura*; *dûti, dûdi*; *kaitava, kaidava* || chaturthasya | *ghaṇṭe, gaṇṭe*; *ghaṭe, gaṭe*; *ôgha, ôga*; *Mâgha, Mâga*; *saṅgha, saṅga*; *jhaṅke, jaṅge*; *jhakaṭa, jagaḷa*; *jhampe, jampe*; *jhaḍiti, jaḍiti*; *jhasha, jasa*; *ḍhakke, ḍakke*; *gâḍha, gâḍa*; *rûḍhi, rûḍi*; *shaṇḍa, saṇḍa*; *dṛiḍha, diḍa*; *dhana, dana*; *dharma, damma*; *dhare, dare*; *nidhi, nidi*; *sâdhaka, sâdaka*; *Bhairava, Bairava*; *bhôgi, bôgi*; *bhaya, baya*; *S'ambhu, Sambu*; *śôbhe, sôbe* ||

[The first and fourth often become the third.]

Vyâkhyâ.—Spashṭam êtat ||

Sûtraṃ 144.—Ba-môr vaḥ.

Vṛittiḥ.—Bakâra-makârayôr vakârâdêśô bahulaṃ bhavati ||

Prayôgaḥ—*Kabaḷa, kavaḷa*; *śibike, sivike*; *śamba, saṃva*; *bandhana, vandana*; *vibâdha, vivâda*; *kâma, kâva*; *bhîma, bîva*; *grâma, gâva*; *yâma, jâva*; *kuṅkuma, kuṅkuva* ||

[*B* and *m* often become *v*.]

Vyâkhyâ.—Yady api Saṃskṛita-pada-gata êva varṇas sarvatra sthânî || makâras tu Kârṇâṭikô 'pi kvachit sthânî bhavatîti tasyâpi va-śrutir ishyatê | tathâ cha prayôgaḥ |

avadharipudu vibudhar ddô- |
shav idaṛoḷ ênânum uḷḷodaṃ priyadiṃ ti- |
rdduvudu guṇa-yuktamuṃ dô- |
sha-vidûramum âge mechchi kaikoḷvud idaṃ ||

iti | tathâ |

avadhâraṇeya niyôga- |
vyavahṛitiyind ire nipâta-vishayadoḷ alp â- |
rtthavan âḷd are vastuvin a- |
rddhavan usiruttire taguḷchuvudu saṃhiteyaṃ ||

iti ||

Sûtraṃ 145.—Pô haś cha.

Vṛittiḥ.—Pakârasya hakârâdêśaś chakârâd vakârâdêśaś cha bahuḷaṃ bhavati ||

Prayôgaḥ—*Gôpura, gôhura*; *paravaśa, haravasa*; *paṭṭike, haṭṭige*; *pîvara, hîvara*; *kapi, kavi*; *dîpike, dîvige*; *châpala, jâvaḷa*; *sûpa, sûva*; *kûpa, kûva* ||

[*P* often becomes *h* and *v*.]

Vyâkhyâ.—Chêna vas samuchchîyatê ||

Sûtraṃ 146.—Vô baḥ.

Vṛittiḥ.—Vakârasya bakârâdêśô bahuḷaṃ bhavati ||

Prayôgaḥ—*Vase, base*; *vêga, bêga*; *vañchane, bañchane*; *Vasanta, Basanta*; *vîṇe, bîṇe* ||

[*V* often becomes *b*.]

Vyâkhyâ.—Spashṭaṃ ||

Sûtraṃ 147.—Ag-ig-ug vyañjanê vyañjanasya.

Vṛittiḥ.—Vyañjanê parê vyañjanasya agâgama-igâgama-ugâgamaś cha bahuḷaṃ bhavati ||

Prayôgaḥ—*Yatna, yatana*; *Indra, Indara*; *praśna, parasana*; *vrata, barata*; *śrama, sarama*; *varsha, barisa*; *Chandra, Chandira*; *mandra, mandira*; *śrî, siri*; *hrî, hiri*; *mukti, mukuti*; *yukti, yukuti*; *alpa, alupa*; *yugma, juguma*; *arha, aruha* ||

[When a consonant follows another consonant *a*, *i*, or *u* often comes between.]

Vyâkhyâ.—Bahuḷâdhikârâd êkô dvau trayô vâ yathâ lakshyaṃ bhavanti I anêka-prâptau yugapad virôdhât paryâyô 'vagantavyaḥ || êkasya tâvad akaḥ I *nûtnaṃ*, *nûtanaṃ* ; *kudhraṃ*, *kudharam* ity-âdi || ikaḥ I *varshaṃ*, *barisaṃ*; *harshaṃ*, *harisam* ity-âdi || ukaḥ I *padmaṃ*, *padumaṃ*; *sadmaṃ*, *sadumam* ity-âdi || dvayôs tâvad âdyayôḥ I *Chandraṃ*, *Chandaraṃ*, *Chandiraṃ* ; *mandraṃ*, *mandaraṃ*, *mandiram* ity-âdi || antyayôḥ I *arhaṃ*, *arihaṃ*, *aruhaṃ*; *sarshapaṃ*, *sarisapaṃ*, *sarusapaṃ* ity-âdi || âdy-antyayôḥ I *mukti*, *mukati*, *mukuti* ; *bhukti*, *bugati*, *buguti* ity-âdi || trayâṇaṃ I *Arhantaṃ*, *Arahantaṃ*, *Arihantaṃ*, *Aruhantaṃ* ; *tandri*, *tandari*, *tandiri*, *tanduri* ity-âdi || sarvatrâgâdi-sâhacharyâd uki nôkî[69]ti dvir-bhâvaḥ ||

Sûtraṃ 148.—Lup kîla-mîna-kîra-nîra-kûrasya.

Vṛittiḥ.—Kîlâdi-śabdânâṃ lôpô bahuḷaṃ bhavati ||

Prayôgaḥ.—*Kîla*, *kîl* ; *mîna*, *mîn* ; *kîra*, *kîr* ; *nîra*, *nîr* ; *kûra*, *kûr* ||

[*Kîla*, *mîna*, *kîra*, *nîra*, *kûra* often drop their final vowel.]

Vyâkhyâ.—Kûlasyâpi dṛiśyatê I *kûl*, *kûlge*, *kûloḷ* ity-âdi || atra sthânibhûtaḥ kûla-śabdaḥ pratimâdishu dârḍhyârthaṃ pîṭha-randhra-pravêśya-bhâga-vachanô nadî-kûlâdi-vachanas tatra prayôgâdarśanât ||

Sûtraṃ 149.—Sas thi.

Vṛittiḥ.—Sakârasya bahuḷaṃ lub bhavati ṭhakârê parê ..

Prayôgaḥ.—*Saṃsthe*, *sante* ; *sthâna*, *tâṇa* ; *sthiti*, *titi* ; *sthaṇḍila*, *taṇḍila* ; *avasthe*, *avate* ||

[*S* is often dropped before *th* following (in the same word).]

Vyâkhyâ.—Êka-pada-vishayam idaṃ I yatra sthâni-nimittê bhinna-pada-gatê na tatra lôpaḥ || *ambhas-thuṭanaṃ*, *saras-thôṭam* ity-âdau tad-abhâvât ||

Sûtraṃ 150.—Sparśâdishu.

Vṛittiḥ.—Sparśâdi-gaṇa-paṭhita-śabdêshu vartamânasya sakârasya bahuḷaṃ lub bhavati ||

Prayôgaḥ.—*Sparśa*, *parusa* ; *sphaṭika*, *paṭika* ; *sphikke*, *hikke* ; *stuti*, *tuti* || *sparśa*, *sphaṭika*, *sphôṭaka*, *sphikkâ*, *sphâlana*, *spandana*, *skanda*, *skandana*, *stambha*, *stambhana*, *stôbha*, *stôbhana*, *stuti*, *stavana*, *stimita*, *stôma*, *stava*, *sphuraṇa*, *smaraṇa*, *sphâra* iti sparśâdir âkṛiti-gaṇaḥ ||

[*Spars'a* and the words grouped with it (for which see above) often drop their *s*.]

Vyâkhyâ.—Spashṭaṃ ||

Sûtraṃ 151.—Sô vaḥ.

Vṛittiḥ.—Sakârât parasya vakârasya bahuḷaṃ lub bhavati ||

Prayôgaḥ.—*Svargga*, *sagga* ; *svâmi*, *sâmi* ; *Svayaṃbhû*, *Sayambu* ; *Svabhû*, *Sabu* ; *svara*, *sara* ; *tapasvi*, *tapasi* ; *śvâna*, *sâna* ; *śvêta*, *sêta* ; *śâśvata*, *sâsata* ; *îśvara*, *îsara* ; *parishvaṅga*, *parisaṅga* ; *abhishvaṅga*, *abisaṅga* ||

[*V* following on *s* is often dropped.]

Vyâkhyâ.—Atra sakâra-vakârayôs sthâny-âdêśa-bhâva-bhrântiṃ vârayati *sakârâd* ity-âdi || vyâkhyânâddhi viśêsha-pratipattiḥ | atra sa ity âhitânâhita-sâdhâraṇyêna nimittôpâdânaṃ | têna śâśvatêśvarâbhishvaṅga-parishvaṅgâdau nânyô yatnaḥ kartavyaḥ || śakâra-shakârayôs satva-karaṇânantaram anênaiva siddhêḥ | śa-shôr vâ saḥ[138], lô ḷaḥ[139] ity êtayôs sârvatrikatvât | ata êvânayôr ḍô bahuḷam[140] iti bahuḷa-grahaṇât prâg êva nirûpaṇam ity abhiprêtya tân apy udâhṛitavân iti drashṭavyaṃ ||

Sûtraṃ 152.—Dhô vindhya-vandhyâ-sandhyâ-dhyânê.

Vṛittiḥ.—Vindhyâdi-śabdê vartamânasya dhakârasya bahuḷaṃ lub bhavati ||

Prayôgaḥ.—*Vindhya*, *Biñja*; *vandhyâ*, *bañje*; *sandhyâ*, *sañje*; *dhyâna*, *jâna* ||

[*Vindhya, vandhyâ, sandhyâ, dhyâna* often drop their *dh*.]

Vyâkhyâ.—Spashṭaṃ ||

Sûtraṃ 153.—Rô vyañjanê

Vṛittiḥ.—Rêphasya bahuḷaṃ lub bhavati vyañjanê parê ||

Prayôgaḥ.—*Vargga*, *vagga*; *Durgga*, *Dugga*; *vartti*, *batti*; *karttari*, *kattari*; *markkaṭa*, *makkaḍa* || vyañjana iti kiṃ | *râśi*, *ratnaṃ* ||

[*Rêpha* is often dropped before a consonant following.]

Vyâkhyâ.—Nanv atra kathaṃ *vargga-durggêty*-âdîny udâharaṇâni siddhêyuḥ | yatô *vargga-durggêty*-âdau rêphasya lôpê tan-nimittakô dvir-bhâvô 'pi lupyatê | nimittâbhâvê naimittikasyâpy abhâva iti | tathâ cha | vaga-dugêty-âdikam anishṭaṃ êva sidhyêd iti chêt | na vayam êshâm atra rêphasya nimittatâṃ dvirbhâvasya naimittikatâṃ vâ sañchakshâṇâḥ | kiṃtu pûrva-śâstra-siddhânâm êva têshâṃ kêvalaṃ rêphamâtram êva lupyâma iti tâvataiva tṛipyâmaḥ | nimitta-naimittika-bhâvê tu prâchâm êva vâchô yuktir iti || kiṃcha | nimittâbhâvê naimittikasyâpy abhâva iti nêyaṃ sârvatrikî vyâptiḥ | pitari mṛitê putrasyâpi maraṇa-prasaṅgât | prâgabhâvâdêḥ prakṛitânupayôgât | kiṃtu prakriyâ-nirvâhârtham *Âchâryair* êva kaiśchit paribhâshitaṃ iti na sarvatra pravartatê | anyathâ | samânas savarṇê dîrghî-bhavati paraś cha lôpam ity-âdau savarṇa-lôpê tan-nimittakô dîrghô 'pi lupyêtêti têshâṃ tavâbhyudayêty-âdîni na siddhêyur iti | ata êva chaitat khaṇḍitaṃ *Patañjalinâ* na hidaṃ vachanaṃ nâpi nyâya iti ||

Sûtraṃ 154.—Pûrvaś cha vyañjanât.

Vṛittiḥ.—Vyañjanâd uttarasya rêphasya lôpaḥ pûrva-varṇâdêśaś cha bahuḷaṃ bhavati ||

Prayôgaḥ.—*Drôṇi*, *Ḍôṇi*; *śrêṇi*, *sêṇi*; *śrôṇi*, *sôṇi*; *Chandra*, *Chanda*; *prabhu*, *habu*; *prasara*, *pasara*; *mudrike*, *muddige*; *nidre*, *nidde*; *patrike*, *hattige*; *vêtra*, *betta*; *vapra*, *bappa*||

[*Rêpha* following a consonant is often dropped; also the letter preceding it is repeated.]

Vyâkhyâ.—Chakârêṇa lôpas samuchchîyatê | anyathâ pûrvâdêśa êva syân na lôpa iti || yady api pûrvatvam âpêkshikaṃ | tachchâvadhya-vachanê durjñêyaṃ | tathâpy arthâd avagamyatê || rêphô hi sthânî | sa cha yataḥ paratô 'sti sa êva pûrva iti || lôpa-pûrvâdêśayôr yugapad virôdhât paryâyô 'vagantavyaḥ | virôdhê tu vikalpas syâd iti vachanât ||

Sûtram 155.—Shaḥ kaḥ.

Vṛittiḥ.—Kakârâd uttarasya shakârasya lôpaḥ pûrva-varṇâdêśaś cha bahuḷaṃ bhavati ||

Prayôgaḥ.—*Kshâra, kâra*; *kshîra, kîra*; *bhaiksha, baika*; *dîkshe, dîke*; *kshêpaṇa, kêpaṇa*; *rakshe, rakke*; *akshara, akkara*; *bhikshe, bikke*; *lakshaṇa, lakkaṇa*; *paksha, pakka* ||

[*Sh* following on *k* is often dropped; also the letter preceding it is repeated.]

Vyâkhyâ.—Ka iti pañchamîty âha *kakârâd* iti ||

Sûtram 156.—Hrasvas svarâṇâm âdêḥ.

Vṛittiḥ.—Svarâṇâṃ madhyê âdi-bhûtasya svarasya hrasvâdêśô bahuḷaṃ bhavati ||

Prayôgaḥ.—*Sâkshi, sakki*; *prêkshaṇa, pekkaṇa*; *Kâñchi, Kañchi*; *râkshasa, rakkasa*; *kâṇḍapaṭa, kaṇḍapaṭa*; *kârya, kajja*; *ârya, ajja* ||

[The first vowel of a word is often shortened.]

Vyâkhyâ.—Svarâṇâm ity vyañjanâdêr api yathâ syâd iti || hrasvasya hrasvâdêśô 'narthaka iti dîrghasyêti labhyatê ||

Sûtram 157.—Od utaḥ.

Vṛittiḥ.—Svarâṇâm âdi-bhûtasya ukârasyârdhaukârâdêśo bahuḷaṃ bhavati ||

Prayôgaḥ.—*Kuṇḍa, koṇḍa*; *kunta, konta*; *tuvari, tovari*; *bhujaṅga, bojaṅga*; *sukha, soga*; *subhaga, sobaga* ||

[When the first vowel is *u* it often becomes *o* short.]

Vyâkhyâ.—Svarâṇâm âdêr ity êva | têna *vidhu, madhu* ity-âdau nâtiprasaṅgaḥ ||

Sûtram 158.—Id ṛitaḥ.

Vṛittiḥ.—Svarâṇam âdi-bhûtasya ṛikârasya ikârâdêśô bahuḷaṃ bhavati ||

Prayôgaḥ.—*Tṛiṇa, tiṇa*; *dṛiḍha, diḍa*; *bhṛiṅga, biṅga*; *śṛiṅga, siṅga*; *Kṛishṇa, Kishṇa*; *mṛiga, miga* ||

[When the first vowel is *ṛi* it oft n becomes *i*.]

Vyâkhyâ.—Idam api svarâṇâm âdêr êva | têna *anṛita, prakṛiti, prâkṛita, sarîsṛipâ*dau nâtiprasaṅgaḥ ||

Sûtram 159.—Ṛir anuttarasya.

Vṛittiḥ.—Kutaśchid varṇâd anuttarasya ṛikârasya ri-śabdâdêśô bahuḷaṃ bhavati ||

Prayôgaḥ.—*Ṛishi, risi*; *ṛiṇa, riṇa*; *ṛitu, ritu*; *ṛiddhi, riddi*; *ṛishabha, risaba* || anuttarasyêti kiṃ | *śṛiṅgâra, siṅgâra*; *bhṛiṅgâra, biṅgâra* ||

Initial *ṛi* often becomes *ri*.]

Vyâkhyâ.—Ṛita iti vartatê ǀ tasyêdaṃ viśêshaṇam anuttarasyêti ǁ nanv atra kathaṃ nirdêśaḥ ǀ kiṃ nâsty uttarô yata iti bahuvrîhiḥ ǀ kiṃ vâ nôttarô 'nuttara iti tatpurusha ity âśaṅkya nâtra bahuvrîhiś śaṅkyaḥ ǀ ṛita uttaraṃ varṇâbhâvê svayam êvântyas syâd ity ṛidanta-vidhinaiva gatârthatvâd atas tatpurusha êva vaktavyas tatrâpy avadhy-apêkshâstîty âha *kutaś-chid* ity-âdi ǀ śabda-svarûpê svayam âdibhûtasyêti yâvat ǁ

Sûtram 160.—Karambâdayaḥ.

Vṛittiḥ.—Karamba ity âdayaś śabdâḥ kadambâdînâṃ śabdânâṃ bahulaṃ nipâtyantê ǁ

Prayôgaḥ.—*Kadamba, karamba* ǀ atra dakârasya rêphô nipâtyatê ǁ *apsaras, achcharase* ǀ atra pakâra-sakârayôś chakârâdêśaḥ antya-sakârasyârdhaikârâgamaś cha nipâtyêtê ǁ *gahana, gâna* ǀ atra prathamâkârasya dîrghâdêśô ha-śabdasya lôpaś cha nipâtyêtê ǁ *pragraha, hagga* ǀ atra pra-śabdasya lôpaḥ rêphasya pûrva-rûpatâ hakâra-gakârayôr viparyâsaś cha nipâtyantê ǀ êvam uttaratrâpi yathâ-yathaṃ varṇâgama-vikârâdarśana-viparyayair vyutpattiḥ bahulam avagantavyâ ǁ *tulasi, tolachi*; *kâṃsya, kaṃchu*; *nartaki, nachchaṇi*; *vatsalâ, bachchaḷe*; *nitya, nichcha*; *kuhaka, kuyaka*; *siṃha, siṅga*; *sannâha, sannaṇa*; *śukti, śutti*; *yukti, jutti*; *vistâra, bittara*; *kastûri, katturi*; *pustaka, hottage*; *kustumburu, kottumbari*; *gupta, gutta*; *chihna, chinna*; *pushkariṇi, hokkariṇe*; *maskari, makkari*; *śashkuli, chakkuli*; *utpaṭa, uttaḍe*; *utpâṭa, ubbaṭe*; *ratna, ranna*; *Karṇâṭaka, Kannaḍa*; *unmatta, ummatta*; *ujjvala, ujjaḷa*; *prajvala, pajjaḷa*; *bilvapatra, bellavatta*; *satvaka, sattuga*; *anyâya, anneya*; *kanyakâ, kannike*; *palyayana, (palyâṇa), palluṇa*; *mṛityu, mittu, miltu* iti cha ǀ *kâvya, kabba*; *lêpya, leppa*; *agni, aggi*; *lâgnika, laggiga*; *pâdukâ, hâvuge*; *gadâ, gaje*; *danta, janta*; *Madana, Mayaṇa*; *pada, paya*; *Yaśôdâ, Jasôye*; *amari, avare*; *daṃshṭrâ, dâḍe*; *kâhala, kâḷe*; *hṛishṭa, heṭṭa*; *hṛidaya, hidaya, erde* iti cha ǀ *śṛiṅkhalâ, saṅkale*; *kṛitaka, gataka*; *Prâkṛita, Pâgada*; *Saṃskṛita, Sakkada*; *prâkâra, pâgara, pâkal* iti cha ǀ *amṛita, amardu*; *mṛidvikâ, middige*; *aṅgushṭha, uṅguṭa*; *tvarita, turiha*; *vijñâpana, binnaha*; *saṃjñâ, sanne*; *śûnya, sonne*; *yajña, janna*; *jyôtsnâ, jonna*; *âjñâ, âṇe*; *kukkuṭa, kôḷi*; *kumâra, kôra, kuvara* iti cha ǀ *mayûra, môra*; *kuranṭa, gôranṭe*; *mûḍha, môḍa*; *kûṭa, kôḍu*; *Saurâshṭra, Soraṭa*; *saubhâgya, sobagu*; *krauñcha, koñche*; *kaupîna, kôvaṇa*; *vyâghra, bagga*; *tâta, tande*; *tîkshṇa, tikka*; *Vinâyaka, Benaka*; *chêla, sêle*; *śilâ, sile*; *śilâ, sile*; *niyama, nêma*; *jaṭâ, jaḍe*; *śayyâ, sejje*; *vyañjana, beñjana*; *vyatirêka, betirêka*; *vyathâ, bete*; *vyavahâra, bêhâra*; *saindhava, sendava*; *vaidya, bejja*; *Vaiśâkha, Besage*; *vaira, bêra*; *hiṅgu, iṅgu*; *sindûra, sendura*; *divasa, devasa*; *diśâ, dese*; *dukûla, dugula*; *âkâśa, âgasa*; *śalâkâ, salage*; *tâmbûla, tambula*; *ârâma, ârave*; *vilâsa, bilasa*; *bandhûka, banduge*; *gôdhûma, gôduve*; *barbûra, bobbuḷi*; *kûrpâsa, kuppasa*; *śmaśâna, masaṇa*; *prayâṇa, payaṇa*; *aśôka, asuge*; *kaṭhôra, kaṭura*; *udyôga, ujjuga*; *udyâpana, ujjavaṇe*; *âyushya, âyisa*; *jyôtisha, jôyisa*; *mânusha, mânisa*; *alêkha, alake*; *rasâyana, rasayana*; *sâhasa, sâsa*; *sahaja, sâja*; *vâhaḷi, vâḷi*; *mahiman, mahime, (maime)*; *bâhyâḷi, vaihâḷi*; *Yamunâ, Jagune*; *jalûkâ, jiguḷe*; *śîkara, sîvara*; *adhyaksha, addika*; *utkaṭa, uggaḍa*; *agastya, agase*; *saṅghâta, saṅgaḍa*; *khani, kaṇi*; *sthâna, tâṇa*; *piśuna, hisuṇa*; *vijñâna, binnaṇa*; *nartana, nachchaṇa*;

śunaka, soṇaga; *kusumbha*, *kusumbe*; *dhûma*, *dûve*; *kambala*, *kambaḷi*; *pâṭalâ*, *pâdari*; *arggala*, *aguḷi*; *kuddâla*, *guddali*; *kâcha*, *gâju*; *aksha*, *achchu*; *akshi*, *achchi*; *Lakshmî*, *Lachchi*; *dâman*, *dâvu*; *dyûta*, *jûdu*; *pishṭa*, *hiṭṭu*, (*piṭṭu*); *âścharya*, *achchari*; *kapiñjala*, *kaviñju*; *grahaṇa*, *garaṇa*; *grâmîṇa*, *gâvila*; *dvîpa*, *dîvi*; *dvârapaṭṭa*, *dâravaṭṭa*; *dhvani*, *dani*; *jvara*, *jara*; *snushâ*, *sose*; *sasya*, *sasi*; *âlasya*, *alasu*; *mâṇikya*, *mâṇika*; *nyûna*, *nûna*; *nyâya*, *nâya*; *râjan*, *râya*; *kuṭaja*, *koḍasige*; *lâmajja*, *lâmañcha*; *muñja*, *node*, (*mode*); *vallabha*, *ballaha*; *kuṭhâra*, *kodali*; *vardhaki*, *baḍagi*; *vidyâ*, *bijje*; *kâshṭha*, *kaḍḍi*; *nishṭhâ*, *niṭṭe*; *gôshṭhi*, *goṭṭi*; *kôshṭha*, *koṭṭa*; *mañjishṭhâ*, *mañjiṭṭige*, (*mañjiṭige*); *pratishṭhâ*, *hadiṭe*, (*hadiḍe*); *jyêshṭhâ*, *jaṭṭe*; *srishṭi*, (*siṭṭi*), *suṭṭi*; *kashṭa*, *kaṭṭa*; *mushṭikâ*, *muṭṭige*; *ishṭakâ*, *iṭṭige*; *dâḍima*, *dâḷimba*; *kûśmâṇḍa*, *kumbaḷa*; *markaṭa*, *maṅkaḍa*; *kramuka*, *kavuṅgu*; *lâñchhana*, *lachchana*; *Ujjayinî*, *Ujjeṇi*; *nirûpa*, *nirava*; *prasâdhana*, *hasadana*; *uttarîya*, *uttarige*; *vardhamâna*, *baddavaṇa*; (*aṭarûsha*), *âṭarûsha*, *â ḷasôge*; *maruvaka*, *maruga*; *khadira*, *kaira*; *śrêya*, *saya*; *vakra*, *vaṅka*; *pânîya*, *pâṇiya*; *kaṇṭaka*, *kaṇṭaya*; *prâṇa*, *haraṇa*; *trâsa*, *tarasa*; *mukha*, *moga*; *yuga*, *noga*; *matsya*, *machcha*; *svachchha*, *sochcha*; *vichchhanda*, *bichchanda*; *chhurikâ*, *surige*; *ghaṭikâ*, *gaḷige*; *vîṭikâ*, *vîḷeya*; *ghuṭikâ*, *guḷige*; *pêṭikâ*, *pêḷige*; *turamba*, *turumbu*; *mûta*, *mûḍe*; *sandhi*, *sandu*; *granthi*, *gaṇṭu*; *mânyatâ*, *mannaṇe*; *sphôṭaka*, *pôḷige*; *sphaṭika*, *paḷuku*; *raghaṭâ*, *ragaḷe*; *lâmpaṭya*, *lampaḷige*; *Brahman*, *Bomma*, *Barmmêti* cha । *pramâṇa*, *pavaṇu*; *mukula*, *muguḷ*; *śulba*, *sul*; *kûra*, *kûḷ*; *pratipat*, *pâḍiva*; *dvitîyâ*, *bidige*; *tritîyâ*, *tadige*; *chaturthî*, *chauti*; *pañchami*, *pañchave*; *shashṭhi*, *chaṭṭi*; *saptami*, *sattave*; *ashṭami*, *aṭṭave*; *navami*, *naumi*; *daśami*, *dasave*; *êkâdaśi*, *êyârasi*; *dvâdaśi*, *bâdase*; *trayôdaśi*, *têrase*; *chaturdaśi*, *chaudase*; *pûrṇimâ*, *huṇṇave*, (*puṇṇame*); *amâvâsyâ*, *avase* । ity-âdayô yathâ-prayôgam anusartavyâḥ ॥

[*Karamba* often takes the form of *kadamba*, and so on with the other words here given.]

Vyâkhyâ.—Evam atra yâval-lakshya-bhûyastvâl lakshâṇôktyaiva kâryam uktvâ itas tal-laghîyastvât prati-padôktir êva laghîyasîti tathaivôpadiśann api prati-lakshyam sûtrakaraṇê grantha-gaurava-bhayât sarvam lakshyam saṅgrihya gaṇa-pâṭhatô nipâtanêna lakshayatîty âha *karamba ity-âdaya* iti ॥ driśyatê hy êshâ pûrvêshâm api rîtiḥ । yathâ prishôdarâdaya ity-âdi ॥ karamba ity-âdi-śabda-svarûpâṇi kêshâm nipâtyanta ity ata âha *kadambâdînâm* iti ॥ nanv atra samudâyasyaiva nipâtanam avayavasya vâ । nâdyaḥ । kadamba ity-âdau dakâra-vyatirêkêṇêtara-varṇânâm tad-avasthatayâ nipâtanêna prayôjanâbhâvât ॥ na dvitîyaḥ । apsaras ity-âdau vidhîyamâna-kâryâṇi kim yugapad êva vidhîyantê kramêṇa vâ । nâdyaḥ । yugapad anêka-kâryâṇâm kartum aśakyatvât ॥ nântyaḥ । êkatraika-kârya-karaṇa-mâtrâd vikrityâpatyâ prakrita-sthânyabhâvênêtara-kâryâṇâm apravritti-prasaṅgâd iti chên na । dvitîya-pakshasyaiva svîkârât । na chôkta-dôshânushaṅgaḥ । nâtra kâryâṇi parâpara-nityânityâdi-rûpâṇi bhavanti । yêna prabala-durbala-vibhâgênêdam prathamam idam paśchâd iti kalpanâyâm uktânupapattis syât । kiṃtu lakshyânurôdhât sva-sva-vishayê tâni-tâni pravartanta iti nâtra krama-yaugapadya-vikalpâvakâśaḥ । na hy âpaṇâdâv anêka-purushâs sva-sva-nimitta-vaśât saha kramêṇa vâ samâgatâḥ sva-sva-sthânê sva-prayôjanâni sâdhayantô vipratipadyantê ॥ yathâ pûrva-śâstrêshu mahyâm rautîti mayûraḥ shaḍbhir adhikâ daśa shôḍaśa ity-âdau na krama-yaugapadya-chintâ । tathâ prakritê 'pîti ॥ astu vâ samudâyâdêśaḥ । na châtrâpi kâchit kshatiḥ । yathâ pûrva-śâstrê pâda-dantâdînâm pad dann ity-âdya itîty âha *atrêty-âdi* । prati-śabdam êvam yathâ-lakshyam yôjanîyam ity âha *yathâ-yatham* iti ॥ varṇâgamêty-âdi । tad uktam ।

> varṇâgamô varṇa-viparyayaś cha dvau châparau varṇa-vikâra-nâśau ।
> dhâtôs tad-arthâtiśayêna yôgas tad uchyatê pañcha-vidham niruktam ॥

iti ॥ âkriti-gaṇatvât *Lakshmi*, *Lakumi* ; *Lakshmaṇa*, *Lakumaṇa* ; *vyâdhi*, *biyadi* ; *vyâdha*, *biyada* ; *vyâ a*,

biyaḷa ; vyâsaṅga, biyasaṅga ; jhañjhâ, jañju ; chhatrikâ, sattige ; maṭhikâ, maḷige ; pîṭhikâ, pîḷige ; pâṭhîna, pâḷil ; mâṭhara, mâḷara ; gâthâ, gâhe ; putrikâ, puttaḷi ; prakshâlana, pakkhâḷana ; âkshôṭa, akkhôḷa ; krakacha, karagasa ; śilpika, chippiga ; śikhari, chikari ; niśchala, nichchaḷa ; sannâha, sannaṇa ; satphala, sappaḷa ; vrishabha, basava ; suvâsini, sôvâsiṇi ; tailika, telliga ; hiṅguḷaka, iṅgalika ; ayôgra, ayôga ; mahishi, maisi ; pattana, paṭṭaṇa ; Âshâḍha, Âsaḍi ; manthani, mantaṇi ; Phalguna, Paluguṇa ; aṅkana, aṅgaṇa ; aṅgâra, iṅgaḷa ; śriṅgâra, siṅgara ; gôpâla, gôvaḷa ; suraparṇi, surahonne ; chikitsâ, chikichche ; uchcha, udda ; vaṃśa, baṃcha ; haṃsa, aṃche ; hâra, âra ; ûshme, ubbe ; ilâ, eḷe ; daiva, devva ; kukshi, kukke ; mêṭhi, meṇṭi ; arka, erkke, eḷke iti cha | *bhikshu, bichchu ; kaksha, kachcha ; charma, samma ; chûrṇa, suṇṇa ; svarṇa, sonne ; Mâgha, Mâgi* ity-âdayô yathâ-lakshyaṃ upasaṅgrâhyâḥ ||

Sûtram 161.—Pindu-mundôr das taḥ.

Vṛittiḥ.—Pindu-mundu ity êtayôr dakârasya takârâdêśô bahuḷaṃ bhavati ||

Prayôgaḥ.—*Pindu, pintu ; mundu, muntu* || da ity antyasya mâbhût ||

[*Pindu* and *mundu* often optionally change their *d* to *t*.]

Vyâkhyâ.—Evam êtair yôgais tadbhava-liṅga-svarûpam udbhâvya tatsamêshu viśêshâbhâvâd itô dêśya-liṅga-svarûpaṃ nirûpayitukâmas tatrâpi liṅga-traya-vartishu śabdêshv adv-âdishu striyâṃ puṃsi cha viśêshaṃ pradarśayishyaṃs tâvan nitya-napuṃsakayôḥ pindu-mundu-śabdayôr viśêshaṃ darśayatîty âha *pindu-mundu ity êtayôr* ity-adi || bahuḷaṃ bhavatîti | vikalpatô bhavatîty arthaḥ ||

Sûtram 162.—Âtêtôtaṃ puṃsy adv-idûdôḥ.

Vṛittiḥ.—Bahuḷam iti nivṛittaṃ || adu-idu-udu ity êtêshâṃ yathâ-saṅkhyam âta-îta-ûta ity êtê âdêśâ bhavanti pul-liṅga-vishayê ||

Prayôgaḥ.—*Âtaṃ, îtaṃ, ûtaṃ ; âtanaṃ, îtanaṃ, ûtanaṃ* || puṃsîti kiṃ | *adu, idu, udu* ||

[*Adu, idu, udu* become respectively *âta, îta, ûta* in the masculine gender.]

Vyâkhyâ.—Yad ita ûrdhvam anukramishyâmas tan nityam êva na bahuḷam iti vaktum adya yâvad anuvṛittam api bahuḷa-grahaṇam itô na vartata ity âha *bahuḷam iti nivṛittam* iti | yady api pûrvatraivaitan nivṛittaṃ | karambâdishv[160] êva tat-kârya-darśanaṃ | pindu mundôr[161] ity atra vikalpa-mâtram êvêti | tathâpi tatra vâ-grahaṇaṃ kartavyaṃ | tach cha gauravaṃ bhavatîty atô bahuḷânuvṛittim âśritya tasyaiva vibhâshâ-vâchitvâśrayaṇam êva lâghavam iti tad-anuvṛittir iti || adv-âdînâṃ sarvanâma-śabdavad buddhistha-vâchakatvâl liṅga-traya-vṛittau puṃsi-vishayê bhavanta âtâdayas tiṅadvâdêr[24] iti sarvasyaiva bhavantîti ||

Sûtram 163.—Striyâṃ âked îked ûket.

Vṛittiḥ.—Adu-idu-udu ity êtêshâṃ yathâ-saṅkhyam âke-îke-ûke ity âdêśâ bhavanti strî-liṅga-vishayê ||

Prayôgaḥ.—*Âke, îke, ûke ; âkeyaṃ, îkeyaṃ, ûkeyaṃ ; âkeyiṃ, îkeyiṃ, ûkeyiṃ* || atra takârâ nirdêśârthâḥ ||

[*Adu, idu, udu* become respectively *âke, îke, ûke* in the feminine gender.]

Vyâkhyâ.—Nanu tapara-karaṇaṃ kiṃ artham atat-kâlâvyudâsakatvâd ity ata âha *takârâ nirdêśârthâ* iti || âke îke iti hrasvasyaichy abhâvâd visandhir dôsha iti takârôpaślêshêṇa nirdêśaḥ kriyata ity arthaḥ || yady api nâtra sandhyakaraṇaṃ dôshaḥ | yatas tat-prâptâv apy antarêṇa nishêdhakaṃ tad-akaraṇam êva dôshô nâprâptâv iti | tathâpi sukha-nirdêśârtham êva tat-karaṇam iti mantavyaṃ ||

Sûtram 164.—Dôr vaḥ.

Vrittiḥ.—Adu-idu-udu ity êtêshâṃ dôr va-śabda âdêśô bhavati pul-liṅgê strî-liṅgê cha vishayê ||

Prayôgaḥ.—*Avaṃ, ivaṃ, uvaṃ* ; *avanaṃ, ivanaṃ, uvanaṃ* ; *avaḷ, ivaḷ, uvaḷ* ; *avaḷaṃ, ivaḷaṃ, uvaḷaṃ* || du-grahaṇaṃ sarvâdêśa-nivrittyarthaṃ ||

[*Adu, idu, udu* change their *du* to *va* in the masculine and feminine genders.]

Vyâkhyâ.—Nanu katham atra striyâṃ puṃsi chêti ghaṭatê | yatas striyâm ity êva vartatê | na puṃsîti | tasyânantaram êva nivartanâd iti chên na | tatra striyâm iti viśêsha-vachanâd apravrittâv apy uttaratrânuvrittau bâdhakâbhâvât || na cha tad ullaṅghya katham uttaratra vartanam iti vâchyaṃ | maṇḍûka-plutyâśrayaṇêna tathânuvartanât | vichitrâ hy adhikâra-gatiḥ | sarvatra vivakshaiva niyâmikêti || avaḷ ivaḷ ity-âdau atô 'nêkatvê chådvâdi guṇôktêr[184] iti vakshyamâṇa-sûtrêṇa ḷugâgamaḥ || tiṅ-advâdêr[24] iti sarvâdêśô mâ prasâṃkshîd iti du-grahaṇaṃ ity âha *du-grahaṇam* iti | uttarârthaṃ cha tat | ombattu pattôs tâ dim[173] iti yâvat || striyâṃ puṃsi chêty âvôn âvaḷ chaikatvê[175] iti yâvat ||

Sûtram 165.—Peṛatôr lup.

Vrittiḥ.—Dôr iti vartatê | peṛatu ity êtasya dôr lub bhavati | pul-liṅgê strî-liṅgê cha vishayê ||

Prayôgaḥ.—*Peṛaṃ, peṛanaṃ, peṛaniṃ* ; *peṛaḷ, peṛaḷaṃ, peṛaḷiṃ* ||

[*Peratu* drops its final syllable in the masculine and feminine genders.]

Vyâkhyâ.—Spashṭaṃ ||

Sûtram 166.—Ad guṇôktêḥ.

Vrittiḥ.—Guṇa-vachanânâṃ dôr adâdêśô bhavati pul-liṅgê strî-liṅgê cha vishayê ||

Prayôgaḥ.—*Kariyaṃ, kariyanaṃ* ; *iniyaṃ, iniyanaṃ* ; *niḍiyaṃ, niḍiyanaṃ* ; *kiṛiyaṃ, kiṛiyanaṃ* ; *kariyaḷ, kariyaḷaṃ* ; *iniyaḷ, iniyaḷaṃ* ; *niḍiyaḷ, niḍiyaḷaṃ* ; *kiṛiyaḷ, kiṛiyaḷaṃ* ||

[The final syallable of adjectives changes to *a* in the masculine and feminine genders.]

Vyâkhyâ.—Takâras sukha-nirdêśârthaḥ || guṇa-dvârâ guṇini vartamânâ uktir êva guṇôktiḥ | *karidu, biḷidu* ity-âdiḥ | yathâ nîlâdi-śabdaḥ | na kêvalaṃ guṇa-mâtrôktiḥ | *karppu, belpu* ity-âdînâm api tad-uktitva-prasaṅgât || na cha *karidu, karppu* iti *biḷidu, belpu* iti cha paryâya-śabdâv êva nânayôr viśêsha iti vâchyaṃ | *karidu, biḷidu* ity-âdayô hi śabdâḥ krishṇa-śvêtâdi-guṇân puraskritya tad-viśishṭaṃ dravyam âhuḥ | *karidu katturi, karidu kôgile, biḷidu kappuraṃ, biḷidu muttu* ity-âdi-sâmânâdhikaraṇyêna

prayôga-darśanât | yathâ *nîlam utpalaṃ, śuklaḥ paṭa* ity-âdayaḥ || *karppu, belpu* ity-âdayas tu kêvalaṃ guṇam êvâbhidadhatê | na kadâpi guṇinaṃ | yathâ *nailyaṃ, śauklyam* ity-âdaya iti | yady api nailyâdi-śabdâ api na guṇaṃ êvâbhidadhata iti niyamaḥ | kadâchij jâtim apy âhur iti | tathâpi kadâpi dravyaṃ nâhur êvêti || *kariyaṃ, kariyanam* ity-âdau dôr adâdêśê yak svarê svarasyê[35]ti yag-âgamaḥ ||

Sûtraṃ 167.—Tôr daḥ.

Vṛittiḥ.—Guṇa-vachanânâṃ dôs tu-śabdasya da-śabdâdêśô bhavati pul-liṅgê strî-liṅgê cha vishayê ||

Prayôgaḥ.—*Kûridaṃ, kûridanaṃ*; *nêridaṃ, nêridanaṃ*; *kûridaḷ, kûridaḷaṃ*; *nêridaḷ, nêridaḷaṃ* || tôr iti kiṃ | *nidiyaṃ, nidiyanaṃ*; *nidiyaḷ, nidiyaḷaṃ* ||

[The final syllable *tu* of adjectives becomes *da* in the masculine and feminine genders.]

Vyâkhyâ.—Yadi api guṇôktêr ity êtasya tôr ity êtad viśêshaṇatayâ sambadhya yêna vidhir[28] iti tad-anta-lâbhê tu-śabdântâyâ guṇôktêr dôr da-śabdâdêśa ity êvam anvayê 'py artha-siddhir bhavaty êva | tathâpi dôr ity asyaivêdaṃ viśêshaṇam ity êvaṃ yôjanâyâm api prakṛita-siddhir bhavatîty abhiprêtya tatra *mâtu, bûtu* ity-âdâv atiprasaṅga-vâraṇâya guṇôktêr ity êtad api viśêshaṇatayâbhinîya phalitam âha *guṇa-vachanânâṃ dôr* ity-âdi ||

Sûtraṃ 168.—Eḷadu paḷadôr eyaḥ.

Vṛittiḥ.—Eḷadu-paḷadu ity êtayôr dôḥ eya ity âdêśô bhavati pul-liṅgê strî-liṅgê cha vishayê ||

Prayôgaḥ.—*Eḷeyaṃ, eḷeyanaṃ*; *paḷeyaṃ, paḷeyanaṃ*; *eḷeyaḷ, eḷeyaḷaṃ*; *paḷeyaḷ, paḷeyaḷaṃ* ||

[The final syllable of *eḷadu* and *paḷadu* becomes *eya* in the masculine and feminine genders.]

Vyâkhyâ.—Ad guṇôktêr[166] ity asyâyam apavâdaḥ || *eḷeyaṃ, paḷeyaṃ* | lub anâma-hânâv[36] iti purva-svarasya lôpaḥ ||

Sûtraṃ 169.—Posatôr ambaḥ.

Vṛittiḥ.—Posatu ity êtasya dôḥ amba ity âdêśô bhavati pul-liṅgê strî-liṅgê cha vishayê ||

Prayôgaḥ.—*Posambaṃ, posambanaṃ*; *posambaḷ, posambaḷaṃ* ||

[The final syllable of *posatu* becomes *amba* in the masculine and feminine genders.]

Vyâkhyâ.—Tôr da[167] ity asyâyam apavâdaḥ ||

Sûtraṃ 170.—Kelavu palavôr ad-abau cha.

Vṛittiḥ.—Kelavu-palavu ity êtayôr dôḥ at aba ity êtâv âdêśau bhavataś chakârâd ambaś cha pul-liṅgê strî-liṅgê cha vishayê ||

Prayôgaḥ.—*Kelar, kelaraṃ*; *kelabar, kelabaraṃ*; *kelambar, kelambaraṃ*; *palar, palaraṃ*; *palabar, palabaraṃ*; *palambar, palambaraṃ* | êvaṃ striyâṃ ||

[The final syllable of *kelavu* and *palavu* becomes *a, aba* and also *amba* in the masculine and feminine genders.]

Vyâkhyâ.—Takâras sandhyarthaḥ || chakâras samuchchayârthaḥ | tênâmbas samuchchîyata ity âha *chakârâd ambaś chêti* ||

Sûtram 171.—Nitôr baḥ.

Vṛittiḥ.—Nitu-pratyayântasya śabdasya dôr ba ity âdêśô bhavati pul-liṅgê strî-liṅgê cha vishayê ||

Prayôgaḥ.—*Anibar, anibaraṃ; inibar, inibaraṃ; enibar, enibaraṃ* ||

[The final syllable of words ending in *nitu* becomes *ba* in the masculine and feminine genders.]

Vyâkhyâ.—Adv idûdôr nituḥ parimâṇê dôr lup chê[435]ti nitur vidhâsyatê | tad-antasyêty âha *nitu-pratyayântasyêti* || nâtra tôr da[167] iti dâdêśâvakâśas tasya guṇôkti-vishayatvâd iti ||

Sûtram 172.—Baṛidôr uvômbau.

Vṛittiḥ.—Baṛidu ity êtasya dôḥ uva umba ity âdêśau bhavataḥ pul-liṅgê strî-liṅgê cha vishayê ||

Prayôgaḥ.—*Baṛuvaṃ, baṛuvanaṃ; baṛumbaṃ, baṛumbanaṃ; baṛuvaḷ, baṛuvaḷaṃ; baṛumbaḷ, baṛumbaḷaṃ* ||

[The final syllable of *baṛidu* becomes *uva* and *umba* in the masculine and feminine genders.]

Vyâkhyâ.—Spashṭam êtat ||

Sûtram 173.—Ombattu-pattôs tâdiṃ.

Vṛittiḥ.—Ombattu pattu ity êtayôr dôs takârêṇa saha diṃ-âdêśô bhavati pul-liṅgê strî-liṅgê cha vishayê ||

Prayôgaḥ.—*Ombadimbar, ombadimbaraṃ; padimbar, padimbaraṃ* | êvaṃ striyâṃ ||

[The final syllable *ttu* of *ombattu* and *pattu* becomes *diṃ* in the masculine and feminine genders.]

Vyâkhyâ.—Nanu saṅkhyâ-śabdânâm avyakta-liṅgatvât kathaṃ strî-puṃsa-liṅgâyattô dim-âdêśa iti chêt satyaṃ | dvi-vidhâ hi saṅkhyâ-śabdâḥ | saṅkhyâna-vâchinaḥ saṅkhyêya-vâchinaś chêti | âdaśatas saṅkhyâs saṅkhyêyê | ata ûrdhvaṃ saṅkhyânê saṅkhyêyê chêti vachanât || yady apy âdaśata iti daśan-śabdasyâvadhi-vachanâd êka-dvy-âdînâṃ Saṃskṛita-śabdânâm êvâyaṃ vibhâgô na Bhâshâ-śabdânâṃ | Bhâshâyâṃ daśan-śabdasyâbhâvât | tathâpi tad-arthakânâm *ondu, eraḍu* prabhṛitînâṃ pattu-śabda-paryantânâṃ śabdânâṃ saṅkhyêya-vâchitvam ata ûrdhvaṃ *pannondu, panneraḍu* prabhṛitînâṃ saṅkhyâna-saṅkhêyôbhaya-vâchitvam ity êvam artha-pradarśana-paraṃ tad-vachanam iti || êvaṃ cha saṅkhyâna-vâchinâm êva têshâṃ liṅgâyatta-prakriyâbhâvâd avyakta-liṅgatâ | saṅkhyêya-vâchinâṃ tu tadâyatta-prakriyâ-vishayatvâd vyakta-liṅgataivêti saṅkhyâ-śabdâ api kathaṃchid vyakta-liṅgâ bhavanti | siddhir anêkântâd iti vachanât || yathâ Saṃskṛitê tisras trayas trîṇi, chatasraś chatvâraś chatvârîti | tathâ saṅkhyêya-vâchinôr *ombattu, pattu* ity anayôr dôs striyâṃ puṃsi cha dim-âdêśaḥ saṅachchhata êvêti || têti sahârthê tṛitîyêty âha *takârêṇa sahêti* | takâra-sahitasya dôs sthâna ity arthaḥ | anyathântya-takârâdêr êva du-saṃjñatvâd aparas takârô 'vaśishyêta || idaṃ cha têti viśêshaṇaṃ

ombattu, pattu iti dvi-takâraka śabdâpêkshaṃ | *ombatu, patu* ity êka-takârâv api śabdau stas tatra kêvalaṃ dôr ity êva sambadhyatê | na têti | du-vyatirêkêṇa takârântarasyâbhâvât | prayôgaś cha |

Nandanan utsaṅgadoḷ i- |
rdd oṇd ayd eraḍ ombat endu todaḷ esevinam ô- |
r ondane kuḍi-velarindam a- |
d end eṇisugum enna korala hârada muttaṃ ||

iti || *ombadimbar, padimbar* iti | saṅkhyâyâ var[241] iti var-pratyayê ombattu-pattôr varô vô ba[98] iti bâdêśaḥ||

Sûtram 174.—Âvudôr âr.

Vṛittiḥ.—Dôr iti nivṛittaṃ | âvudu-śabdasya âr iti âdêśô bhavati pul-liṅgê strî-liṅgê cha vishayê ||

Prayôgaḥ.—*Âr, âraṃ, âriṃ* ||

[The word *âvudu* becomes *âr* in the masculine and feminine genders.]

Vyâkhyâ.—Atrâvudu-śabdasya sarvasyaivârâdêśô na du-mâtrasyêti tan-nivṛittiṃ darśayati *dôr* ity-âdi || advâditvât sarvâdêśaḥ ||

Sûtram 175.—Âvon âvau chaikatvê.

Vṛittiḥ.—Âvudu-śabdasya âvon âva ity âdêśau bhavataś chakârâd âr chaikatvê pul-liṅgê strî-liṅgê cha vishayê ||

Prayôgaḥ.—*Âvon, âvonaṃ; âvaṃ, âvanaṃ; âr, âraṃ; âvoḷ, âvoḷaṃ; âvaḷ, âvaḷaṃ; âr, âraṃ* ||

[The word *âvudu* becomes *âvon, âva* and also *âr* in the singular number masculine and feminine genders.]

Vyâkhyâ.—Chakâras samuchchayârthô 'trâpêkshitaḥ | anyathâ âvudôr êkatva-vishayê âr bâdhyêtêty âha *chakârâd âr chêti* || *âvoḷ, âvoḷaṃ* | lup cha na[183] iti lug-âgamô na lôpaś cha ||

Sûtram 176.—Vâ napy êtuḥ.

Vṛittiḥ.—Âvudu ity êtasya êtur ity âdêśô vâ bhavati êkatvê napuṃsaka-liṅga-vishayê ||

Prayôgaḥ.—*Êtariṃ, âvudariṃ; êtara, âvudara; êtarattaniṃ, âvudarattaniṃ; êtaroḷ, âvudaroḷ* || napîti kiṃ ! *âvaniṃ, âvaḷiṃ* ||

[*Âvudu* optionally becomes *êtu* in the singular number neuter gender.]

Vyâkhyâ.—Napîti vachanât striyâṃ puṃsi châr êva | udâharaṇê prathamâ-dvitîyâ-chaturthîshu viśêshasya satvâd apradarśanaṃ ||

Sûtram 177.—Kety êch cha.

Vṛittiḥ.—Âvudu ity êtasya êkâraś chakârâd êtuś châdêśau vâ bhavata êkatvê keti parê napuṃsaka-liṅga-vishayê ||

Prayôgaḥ.—*Êke, êtarkke, âvudarkke* ||

[*Âvudu* optionally becomes *e* and *êtu* in the singular before the affix *ke* in the neuter gender.]

Vyâkhyâ.—Takârô nirdêśârthaḥ I anyathâ ke ity asya saptamyanta-nirdêśâghaṭanât I chakâras samuchchayârthaḥ I vêti vartatê I têna êkârâdêśa êtvâdêśaś chêti dvâv api vikalpatô bhavata ity ubhaya-vikalpê trairûpyaṃ darśayati *êke*, *êtarkke*, *âvudarkke* iti || nanu *êtarkke*, *âvudarkke* ity ubhayatrâpy advâdêḥ kit[269] ity aṛau sati ṛôr vikṛitât[275] iti getô gakârasya kâdêśô 'bhimataḥ I êke ity atra tu kâdêśa-prâptêr êvâbhâvât kathaṃ nirdêśaḥ || na cha getaḥ ka-âdêr[274] iti sâmânya-vidhânât tat-siddhiḥ || tasyâdantavishayatvâd iti chên na I ata êva nirdêśa-balât tat-siddhêḥ I yady atra kâdêśô na syât ketîti na nirdiśêt I nirdidêśê chatô 'tra kâdêśô 'stîti jñâyata iti ||

Sûtram **178**.—Ên m-amôḥ.

Vṛittiḥ.—Âvudu ity êtasya ên ity âdêśô vâ bhavaty êkatvê mi ami cha parê napuṃsaka-liṅga-vishayê ||

Prayôgaḥ.—*Ên*, *âvudu*; *ênaṃ*, *âvudaṃ* || mamôṛ iti kiṃ I *êtaṛiṃ*, *âvudaṛiṃ* ||

[*Âvudu* optionally becomes *ên* in the singular before the affixes *m* and *am* in the neuter gender.]

Vyâkhyâ.—Vêti vartatê I m-amôr iti na vishaya-saptamî I api tu para-saptamîty âha *mi ami cha parê* iti || *ên*, *âvudu* ity atra ma[251] iti prathamâyâ lôpaḥ ||

Sûtram **179**.—On achaḥ.

Vṛittiḥ.—Ach-pratyayântasya śabdasya on ity âdêśô vâ bhavaty êkatvê vishayê ||

Prayôgaḥ.—*Mâḍidoṃ*, *mâḍidoḷ*; *mâḍidaṃ*, *mâḍidaḷ*; *kûḍidoṃ*, *kûḍidoḷ*; *kûḍidaṃ*, *kûḍidaḷ* || acha iti kiṃ I *mâḍidaṃ*, *mâḍidaḷ*; *kûḍidaṃ*, *kûḍidaḷ* ||

[The verbal affix *a* optionally becomes *on* in the singular.]

Vyâkhyâ.—Ach kartṛi-karmaṇôr[543] iti dhâtôḥ kṛit-saṃjñakô 'j vidhâsyatê I sa châtra viśêshaṇatar yânta-grâhakô bhavatîty âha *ach-pratyayântasyêti* || pratyudâharaṇê *mâḍidaṃ* I dhâtôr[412] ity-âdinâm-pratyayaḥ || *mâḍidaḷ* I aḷ-amas striyâm[453] ity aḷ-âdêśaḥ ||

Sûtram **180**.—Ondôḥ puṃsy orvvaś.

Vṛittiḥ.—Vêti nivṛittaṃ I ondu ity êtasya orvvaś ity âdêśô bhavaty êkatvê pul-liṅga-vishayê śakâras sarvâdêśârthaḥ ||

Prayôgaḥ.—*Orvvaṃ*, *orvvanaṃ*, *orvvaniṃ* ||

[*Ondu* becomes *orvva* in the singular number masculine gender.]

Vyâkhyâ.—Vêti nivṛittaṃ naikatva ity âha *nityaṃ bhavaty êkatva* iti || nanv atraikatvânuvṛittir ihârthâ kim uttarârthâ vâ I nâdyaḥ I aphalatvât I vyâvṛitti-phalakaṃ hi viśêshaṇaṃ I nâtrêdaṃ phalavat I ondu-śabdasya êkatva-saṅkhyâ-viśishṭa-vâchitva-naiyatyênânêkatvê svayam apravartanât || na dvitîyaḥ I yatra kâryaṃ tatraiva vṛittir yuktâ nânyatrêti || na châtra nivṛittam uttaratra kathaṃ pravartata iti vâchyaṃ I na hy adhikârâṇâṃ nadî-srôtôvad avyavachchhinnâ gatir êkaivêti niyamaḥ I maṇḍûka-plutivad utplutyôtplutyâpi anuvartanât I anyathâ sarvaṃ sarvatra vartêta I kutra kaḥ kiṃ na sâdhayêd iti prasajyêtêti chên na I ubhayathâpi dôshâbhâvât tathâ hi I prathama-pakshê tâvat I ondu

śabdasya saṅkhyêya vâchina êvaikatva-niyamah । katipaya-vâchinas tv anêkatva êva pravritti-darśanât । driśyatê cha prayôgah ।

> orvvar jjadâtma-vâdiga- ।
> ḷ orvvar kkshanikâtma-vâdigaḷ durddriśar in- ।
> t orvvar vvibhutva-vâdiga- ।
> ḷ orvvarum orkkoraloḷ âdar âtmana teranam ॥

iti ॥ nanv êvam anêkatvê 'py orvva-rûpâṅgîkârê êkatvânuvrittir nâlam । anêkatvê chêty api vaktavyam syâd iti chên na । tatra saṅkhyâyâ var[241] iti var-pratyayê or ondôr[358] iti or-âdêśê cha tathâ rûpa-nishpattêh । nâtra tathâ sambhavô var-pratyayasyânêkatva-vishayatvât ॥ dvitîya-pakshê 'pi nôkta-dôshah । yatra kâryam tatraiva vrittir iti niyamâbhâvât । na hi kâryam êkatra kritavatô 'nyatrâpi karishyatô madhyê vrittir nishiddhâ । baddha-dâru-gatayô hy adhikârâ iti । driśyatê hi nadî-taranê parâpara-tîra-tarani-târana-kârinô dârunô madhyê kshêpanî-sâdhyê 'gâdha-vârini svayam akârya-kârinô 'pi taranyâ saha bandha iti ॥ athavâ madgu-gatir ayam adhikârah । yathâ jalâśayê madgur êkatra kâryam kritvâ nimajjyânyatrôtthâya kârya-kârî drishtah ॥ nâtra nimajjana-mâtrân nivrittas tirôhita êvânuvritta iti । tathâyam apîti ॥ vichitrâ hy adhikâra-gatih । tad uktam ।

> gô-yûtha-nadî-srôtô mandûka-plavana-baddha-dârukavat ।
> tila-tandula-madgu-gativad gatayah S'abdânuśâsanê sûtrânâm ॥

iti ॥

Sûtram 181.—Luk cha striyâm.

Vrittih.—Ondu ity êtasya orvvaś ity âdêśô bhavati lug-âgamaś chaikatvê strî-liṅga-vishayê ॥ ukâras sukha-mukhôchchâranârthah । kakârô 'ntya-vidhyarthah ॥

Prayôgah.—*Orvvaḷ, orvvaḷam, orvvaḷim* ॥

[*Ondu* becomes *orvva* and takes the augment *ḷ* in the singular number feminine gender.]

Vyâkhyâ.—Chakârad orvvâśas samuchchayah ॥ samuchchayô 'yam vidhih । âgamâdêśayôr avirôdhât । avirôdhê samuchchaya iti vachanât ॥

Sûtram 182.—Ad-dânâchah.

Vrittih.—At, da, ana, ach ity êtat-pratyayântânâm śabdânâm lug-âgamô bhavati êkatvê strî-liṅga-vishayê ॥

Prayôgah.—Atah । *mellerdeyaḷ, nundodeyaḷ, perevaneyaḷ* ॥ dasya । *allidaḷ, illidaḷ, ellidaḷ* ॥ anasya । *teṅkanaḷ, badaganaḷ, naduvanaḷ, kadeyanaḷ* ॥ achah । *nôdidaḷ, bêdidaḷ, kâdidaḷ, kûdidaḷ* ॥ êshâm iti kim । *lamchaṅguḷi, adukuḷi* ॥

[Words ending with *at, da, ana* or *ach* affixes take the augment *ḷ* in the singular number feminine gender. (*At* denotes the final *a* of a compound word, *da* and *ana* denotes derivatives, *ach* is verbal.)]

Vyâkhyâ.—At svarât[328] ity at samâsântah ॥ daś chêta[422] iti dik-chhabdâd ana[421] iti cha dânau taddhitau ॥ ach kartri karmanôr[543] ity ach krit ॥ tê cha viśêshanatayânta-grâhakâ ity âha *êtat pratyayântânâm* iti ॥ lug êva vartatê naurvvaśiti ॥ *lamchaṅguḷi* । guḷir grihnâtî[414]ti guḷis taddhitah ॥ *adukuḷi* । kuḷis tâchchhîlyê[545] iti kuḷih krit ॥

Sûtram 183.—Lup cha naḥ.

Vṛittiḥ.—Nakârântânâṃ śabdânâṃ lôpô bhavati ḷug-âgamaś chaikatvê strî-linga-vishayê ||

Prayôgaḥ.—*Âvoḷ, mâḍidoḷ, kûḍidoḷ, mâḍuvoḷ, mâḷpoḷ* ||

[Words ending in *n*, drop it and take the augment *ḷ* in the singular number feminine gender.]

Vyâkhyâ.—Cha-śabdêna ḷuk samuchchîyatê | *âvoḷ* iti | âvan âvau chaikatvê[175]ty âvonn-âdêśân nântatâ || *mâḍidoḷ* ity-âdau on acha[179] iti onn-âdêśâd iti ||

Sûtram 184.—Atô 'nêkatvê châdvâdi-guṇôktêḥ.

Vṛittiḥ.—Akârântânâm advâdînâṃ guṇa-vachanânâṃ cha ḷug-âgamô bhavaty êkatvê 'nêkatvê cha strî-linga-vishayê ||

Prayôgaḥ.—*Avaḷ, ivaḷ, uvaḷ, âvaḷ, peṛaḷ, kariyaḷ, biḷiyaḷ, iniyaḷ, tôṛidaḷ, nêridaḷ, piriyaḷ, kiṛiyaḷ, avaḷdir, ivaḷdir, uvaḷdir, âvaḷdir, peṛaḷdir, kariyaḷdir, biḷiyaḷdir* || ata iti kiṃ | *âke, îke* ||

[*Adu, idu, udu,* and adjectives ending in *a*, take the augment *ḷ* in the singular and plural numbers feminine gender.]

Vyâkhyâ.—Ata ity advâdêr guṇôktêś cha viśêshaṇaṃ || tatrâdv-idûdûnâṃ dôr vâdêśâd ad-antatâ | âvudôr âvâdêśât | peṛatôr du-lôpât | guṇôktînâṃ dôr adâdêśâd iti || chakârâd êkatva-samuchchayaḥ ||

Sûtram 185.—Aneyasya.

Vṛittiḥ.—Aneya-pratyayântânâṃ śabdânâṃ ḷug-âgamô bhavaty êkatvê 'nêkatvê cha strî-linga-vishayê ||

Prayôgaḥ.—*Pattaneyaḷ, pattaneyaḷdir; eraḍaneyaḷ, eraḍaneyaḷdir; mûṛaneyaḷ, mûṛaneyaḷdir* ||

[Words ending in the affix *aneya* take the augment *ḷ* in the singular and plural number feminine gender.]

Vyâkhyâ.—Parimâṇâch châṇeyaḥ pûraṇê[434]ti taddhita-pratyayas tad-antasyêti ||

Sûtram 186.—Magasya.

Vṛittiḥ.—Maga-śabdasya ḷug-âgamô bhavaty êkatvê 'nêkatvê cha strî-linga-vishayê ||

Prayôgaḥ.—*Magaḷ, magaḷdir; magaḷaṃ, magaḷdiraṃ* ||

[*Maga* takes the augment *ḷ* in the singular and plural numbers feminine gender.]

Vyâkhyâ.—Maga-śabdô 'patya-vâchî | tatra stryapatya-vishayê ḷuk ||

Sûtram 187.—Uk sâmânyê.

Vrittiḥ.—Maga-śabdasya ug-âgamô bhavaty êkatvê sâmânya-vishayê ||

Prayôgaḥ.—*Magu* ||

[*Maga* takes the augment *u* in the singular number common gender.]

Vyâkhyâ.—Strî-pumân iti viśêsham anapêkshyâpatya-mâtra-vivakshâyâm ity arthaḥ || anêkatvê viśêshasya vakshyamâṇatvâd êkatva-paryavasânam ity âha *êkatva* iti ||

Sûtram 188.—Dôḥ kkaḷ anêkatvê.

Vrittiḥ.—Maga-śabdasya dôḥ kkaḷ-âgamô bhavaty anêkatvê sâmânya-vishayê | kkaḷ iti dvi-kakârakô nirdêśaḥ ||

Prayôgaḥ.—*Makkaḷ*, *makkaḷam* ||

[The final syllable of *maga* becomes *kkaḷ* in the plural number common gender.]

Vyâkhyâ.—Yady apy anêkatva iti vartatê | tathâpi tatraivêti niyamârtham punar upâdânam || kakâra-dvitvê yatnântaram akartavyam | nirdêśâd êva siddhêr ity âha *dvi-kakâraka* iti ||

Sûtram 189.—Nâr-viri.

Vrittiḥ.—Ari viri cha vishayê striyâṃ ḷug-âgamô na bhavati ||

Prayôgaḥ.—*Avar*, *ivar*, *iniyar*, *kûḍidar* || ar-virîti kim | *avaḷdir*, *ivaḷdir* ||

[The affixes *a* and *vir* in the feminine gender do not admit the augment *ḷ* before them.]

Vyâkhyâ.—Atra nêti nishêdha uchyatê | sa cha nishêdhyâpêkshaḥ | abhâvasya pratiyôgi-sâpêkshatva-niyamât | nishêdhyaś châtra na sâkshâd abhihitô 'taḥ kiṃ bhûtô bhâvî vartamânô vêti mṛigyatê | tatra na tâvad bhâvî aprâptatvât | sarvatrâpi buddhyâ prâptasyaiva nishêdhât | nâpi vartamânaḥ tasyâbhâvât | nâtra nimittaṃ nishêdhaṃ cha vinânyad uchyatê || na cha tri-pada-kalpanayâtrâr êva nishidhyatâm iti vâchyam | ar-dir-vir-pratyayânâm paryâya-prâpti-śîlatayâ yugapat prâptis svata êva viruddhêty ârambhaṇânarthakya-prasaṅgât | virôdhê tu vikalpas syâd iti vachanâd atô 'trâpi nimittam êvêti dvi-padam êvaitad iti || tataḥ pariśêshâd bhûta ity êvaishitavyam | tatra cha pratyâsannô ḷug êva nânyad ity abhiprêty âha *ari viri cha vishayê ḷug-âgamô na bhavatîti* | strî-puṃsâd ar-dir-vir[239] ity-âdayas strî-vishayê vidhâsyantê | ḷug-âgamas tu vihita êva || âgama-pratyayânâm samâna-vishayê yugapad virôdhâbhâvât | arâdishu sarvatra prâptau satyâm ari viri cha nishidhyatê | diri tu na nishêdhas tathâ prayôga-darśanâd iti || *avaḷdiroḷ avaḷdiram vikṛita-rûparam mâḍidam* ity-âdi ||

Sûtram 190.—Jâti-śabdâd itiḥ.

Vrittiḥ.—Ata iti vartatê | akârântâj jâti-vâchakâch chhabdâd iti pratyayô bhavati striyâṃ vishayê ||

Prayôgaḥ.—*Brâhmaṇiti*, *pârvviti*, *kshattriyiti*, *arasiti* | êvaṃ *okkaligiti*, *gâṇigiti*, *agasagiti*, *Kannaḍigiti*, *Koṅkaṇigiti* ||

[Words denoting a caste (or race), ending in *a*, take the affix *iti* in the feminine gender.]

Vyâkhyâ.—Itas strî-pratyayâ vakshyantê । tatra tâvad itir iti pratyayasya nirdêśaḥ । jâti-śabdâd iti prakṛitêḥ । jâtir Brâhmaṇatvâdiḥ ॥ yady apy atra śabda-grahaṇam akartavyam । jâtêr ity êtâvataiva tal-lâbhât । na hy arthât pratyayô vidhâtuṃ śakyaḥ । sarvatra śabdâd êva tad-vidhânât । tathâpi yathâgnêr ḍhag ity-âdi pûrva-śâstrêshv agni-rûpârthasya bâdhâd âgnêya ity-âdâv agni-śabda êva gṛihyatê । tathâtrâpi jâter ity uktê jâtir ity êsha êka êva śabdô gṛihyêta । na jâti-vâchakaś śabdô 'taś śabda-grahaṇâdhikyâj jâti-vâchakâ Brâhmaṇâdayaś śabdâḥ prakṛititvêna labhyanta ity âha *jâti-vâchakâd* iti ॥ tathâpi kâru-chakri-divâkîrtîty-âdi-śabdêbhyô 'pi syâd ity ati-prasaṅga-vâraṇârtham âha *akârântad* iti ॥ nanv atra sûtrê tad-abhâvât kautaskutô 'yam ity-ata âha *ata iti vartata* iti । atô 'nêkatvê châdvâdi-guṇôktêr[184] ity atrâta iti vartatê ॥ tach châneyasyê[185]ty êvam âdau tathâtvê prayôjanasyâbhâvê 'py âyatyâm satvâd anvîyamânam atrârtha-vaśâd vibhakti-pariṇâma iti svayaṃ shashṭhyantam api pañchamyantatayâ vipariṇamyata ity abhiprâyaḥ । idam Saṃskṛita-Karṇâṭaka-sâdhâraṇam ity ubhayathâpy udâharati *Brâhmaṇiti*, *pârvviti*, *kshattriyiti*, *arasiti* iti ॥ atra arasa-śabdaḥ kshattriya-jâti-vachana êva । na kêvalaṃ râja-vachanaḥ ॥ *okkaligiti*, *gâṇigiti* । atra okkaliga-śabdaḥ śûdra-vachanaḥ । gâṇiga-śabdas tilantuda-vachanaḥ । ubhâv apy êtâv akhaṇḍau । na tu okkal gâṇa ity êtâbhyâm iga-pratyayântau । vaḍigêgôḷigât[192] iti vakshyamâṇa-yôgâd êva siddhêḥ ॥ *Kannaḍigiti*, *Koṅkaṇigiti* । atra Kannaḍiga-Koṅkaṇiga-śabdau Kârṇâṭika-Kauṅkaṇika-śabdayôḥ karambâditvân nipâtitau । na tv igantau Kannaḍa-Koṅkaṇa-śabdau । igantatvâd êva siddhêḥ । êvaṃ *Kannaḍiti*, *Koṅkaṇiti* ity atra Kannaḍa-Koṅkaṇa-śabdau jâti-vâchinâv êva । na kêvalaṃ dêśa-vâchinâv iti mantavyau ॥ *akkasâliti*, *seṭṭiti*, *okkaliti* ity-âdînâm adantatvâbhâvê 'py arasy-âdaya[202] iti nipâtanât siddhir avagantavyâ ॥

Sûtram 191.—Puṃ yôgê.

Vṛittiḥ.—Akârântâch chhabdât puṃ-yôgê 'rthê iti pratyayô bhavati striyâṃ vishayê ॥

Prayôgaḥ.—*Arasana peṇḍati*, *arasiti* । êvaṃ *pradhâniti*, *taḷavariti*, *suṅkigiti*, *tôṭigiti* ॥

[Words ending in *a*, whose meaning implies a husband, take the affix *iti* in the feminine gender.]

Vyâkhyâ.—Atra puṃ-śabdô dhava-vâchî । na kêvalaṃ puṃ-vyañjanôpalakshitârtha-vâchî ॥ nanv atra puṃ-yôga ity artha-nirdêśa êva kṛitô na prakṛiti-nirdêśas tathâ cha kutaḥ pratyayôtpattir iti chêt । puṃ-yôgê sati striyâṃ vartamânô yaḥ puṃ-vâchî śabdas tata ity ayam arthas sâmarthyâl labhyatê । tathâ hi । pratyaya-vidhâna-balât sâmânyataḥ prakṛitir unnîyatê । artha-viśêshôpâdânâd viśêshêṇa nirṇîyatê ॥ *âke basuri*, *îke bâṇati* ity atra basuri-bâṇati-śabdau puṃ-yôgê saty êva striyâṃ vartêtê । na hi puṃ-yôgâbhâvê striyâḥ garbhaḥ prasavô vâstîti ॥ tathâpi na tau puṃ-vâchakâv iti na tâbhyâṃ pratyayaḥ । *âke*, *îke* ity-âdînâṃ tu striyâṃ vṛittis svabhâvâd êva na puṃ-yôgât ॥ *arasiti*, *kshatriyiti*, *okkaligiti*, *śûdriti* ity-âdau arasa-kshatriya-okkaliga-śûdra ity-âdayaś śabdâḥ puṃ-vâchinô 'pi *arasana peṇḍati*, *kshatriyana peṇḍati* ity êvaṃ dhava-yôgê vivakshitê strî-vṛittayô bhavantîti têbhya êva pratyayôtpattiḥ । vichitrâ hi śabda-vṛittir iti ॥ *arasiti* । svayam akshatriya-jâtir api kshatriyasya bhâryâ । jâtau tu pûrvêṇaiva siddhêḥ । pradhânâdi-śabdêbhyas tu puṃ-yôga êva pratyayaḥ । nâtra jâtiś śaṅkyâ । pradhânatvâdi-jâtêr abhâvâd iti ॥

Sûtram 192.—Vaḍigêgôḷigât.

Vṛittiḥ.—Vaḍiga-iga-uḷiga ity êtat pratyayântâch chhabdâd iti pratyayô bhavati striyâṃ vishayê ॥

Prayôgaḥ.—Vaḍiga । *pâvaḍiga*, *pâvaḍigiti* ; *pûvaḍiga*, *pûvaḍigiti* ; *mâlevaḍiga*, *mâlevaḍigiti* ॥ iga । *saravandigiti*, *paṭṭasâligiti*, *gandigiti* ॥ uḷiga । *dêvuḷigiti*, *pâkuḷigiti*, *kayduḷigiti* ॥

[Words ending the affixes *vaḍiga*, *iga* or *uḷiga*, take the affix *iti* in the feminine gender.]

Vyâkhyâ.—Vaḍigô jâtau[416], igaḥ paṇyam[405], kurvaty uḷigaś chê[410]ty-âdi-sûtrair vaḍigâdi-pratyayâ vakshyantê I tê cha viśêshaṇatayânta-grâhakâ bhavantîty âha *vaḍigêty*-âdi II *pâvaḍigiti* I idaṃ cha jâti-puṃ-yôga-sâdhâraṇaṃ I svayam âhituṇḍika-jâty-utpannâ vâ I yatkiṃchij-jâti-sambhavâpy âhituṇḍikasya bhâryâ vâ I êvaṃ upari sarvatra drashṭavyaṃ II pratyayârthas tu taddhita-prakaraṇê vakshyatê II

Sûtram 193.—Gôgâd iś cha.

Vrittiḥ.—Ga-pratyayântâd uga-pratyayântâch cha śabdâd i-pratyayô bhavati chakârâd iti pratyayaś cha striyâṃ vishayê II

Prayôgaḥ.—*Mâtugi, mâtugiti ; bûtugi, bûtugiti ; laṃchagi, laṃchagiti ; nârugi, nârugiti ; bêrugi, bêrugiti ; tâḷugi, tâḷugiti* II

[Words ending in the affixes *ga* or *uga* take the affix *i* and also *iti* in the feminine gender.]

Vyâkhyâ.—Têna jîvati ga-vaṇigau[415], vyañjanâd uga[424] ity-âdibhir ga-pratyaya uga-pratyayaś cha vidhâsyêtê II tad-antâch chhabdâd i-pratyaya iti-pratyayaś chêty âha *gêty*-âdi II udâharaṇê tu mâtugîty-âdau mâtu-bûtu-laṃcha ity êtêbhyô gântêbhya êva I nârugîty-âdau tu nâr-bêr ity êtâbhyâm ugântâbhyâm êva pratyayaḥ I tâḷugîty-âdau tu tâḷu ity ud antât triṇa-vallî-vyatirikta-vanaspati-vâchakâd gântâd vâ tâḷ iti ḷakârântâd êva tad-vâchakâd ugântâd vâ pratyaya iti mantavyaḥ I tatrôbhayatrâpi prayôga-darśanât I

ìḷeya nimbeya mâduva I
dâḷimbada bakkevalasinim mâvina pom- I
bâḷeya teṅgina kauṅgina I
tâḷugaḷiṃ meṛedud oṅdu posa sasi-dôṇṭaṃ II

tathâ II

mâḷgaṭṭegaḷ irttaḍiyoḷ I
sîḷgâygaḷ bîgi beḷedu kembittugaḷiṃ I
pôḷ gedardire dâḷimbaḍa I
tâḷgaḷ niṭṭipara diṭṭig iṭṭaḷam esegum II

iti II

Sûtram 194.—Ap-kât.

Vrittiḥ.—Ap-pratyayântât ka-pratyayântâch cha śabdâd i-pratyayô bhavati striyâṃ vishayê II

Prayôgaḥ.—*Niḍugaṇṇi, niḍuverali, surkkuṅguruḷi, kariki, biḷiki, muduki* II

[Words ending in the affixes *a* and *ka* take the affix *i* in the feminine gender.]

Vyâkhyâ.—Ab bahuvrîhêr[327] ity ap-samâsântaḥ I guṇôktêḥ kô du lup chê[403]ti kô 'styartha-pratyayaḥ II tad-antâch chhabdâd i-pratyaya êva bhavati I nêti pratyayaḥ I pûrvatra chânukrishṭatvât II yady api chânukrishṭam uttaratra nânuvartata iti na sârvatrikaḥ I tathâpy atra strî-pratyaya-vidhâv aṅgîkriyatê II *niḍugaṇṇi* I kiraś cha kur vyañjanê[340]ti kurâgamaḥ II

Sûtram 195.—Âytâd ech-cha.

Vṛittiḥ.—Âyta-pratyayântâch chhabdâd et-pratyayô bhavati chakârâd i-pratyayaś cha striyâṃ vishayê ||

Prayôgaḥ.—*Sûḷâyte, sûḷâyti, avasarâyte, avasarâyti* ||

[Words ending in the affix *âyta* take the affix *e*, and also *i*, in the feminine gender.]

Vyâkhyâ.—Âytô 'dhikṛitê bahuḷam[425] iti vakshyatê | tad-antâd iti ||

Sûtram 196.—Vaṇiga-vantêchât.

Vṛittiḥ.—Vaṇiga, vanta, icha iti êtat-pratyayântâch chhabdâd et-pratyayô bhavati striyâṃ vishayê ||

Prayôgaḥ.—*Lañchavaṇige, ûṭavaṇige, sirivante, guṇavante, kâluriche, karahaḍiche* ||

[Words ending in the affixes *vaṇiga, vanta*, and *cha* take the affix *e* in the feminine gender.]

Vyâkhyâ.—Têna jîvati ga-vaṇigau[415] tad asyâsty asminn iti vantaḥ[402] ichô hrasvasya chôpântya syê[420] ti vaṇigâdayô vakshyantê | tad-antâd et-pratyaya êva i-pratyayô na bhavati | chânukṛishṭatvât ||

Sûtram 197.—Sitagâdibhyaḥ.

Vṛittiḥ.—Sitagâdibhyaś śabdêbhya et-pratyayô bhavati striyâṃ vishayê ||

Prayôgaḥ.—*Sitage, chadure, pâṇbe, jôḍe, kaḷḷe, beḷḷe, heḍḍe, egge, boḷḷe, ruñche, baṇḍe, muṇḍe, tuṇṭe* | sitagâdayaḥ prayôga-gamyâḥ ||

[*Sitaga* and words classed with it (for which see above) take the affix *e* in the feminine gender.]

Vyâkhyâ.—Spashṭaṃ || sitagâdir âkṛiti-gaṇaḥ || têna *laṇḍe, keppe, têpe* ity-âdayô grâhyâḥ ||

Sûtram 198.—Ṛâd itiḥ.

Vṛittiḥ.—Ṛa-pratyayântâch chhabdâd iti-pratyayô bhavati striyâṃ vishayê ||

Prayôgaḥ.—*Kumbaṛiti, kammaṛiti* ||

[Words ending in the affix *ṛa* take the affix *iti* in the feminine gender.]

Vyâkhyâ.—Ṛaḥ kamma kumbât[412] iti ṛa-pratyayô vakshyatê | tad-antâd iti-pratyayaḥ || yady api jâti-śabdâd itir[190] ity anantaraṃ ṛâd iti karaṇê pratyayônvêtîti lâghavaṃ | atra karaṇê tu pratyaya-nirdêśâd gauravaṃ | tathâpi ti-pratyaya-vidhânârtham atrâpi ṛâd iti prakṛitir nirdêshṭavyêty atraivôpâdânam iti ||

Sûtram 199.—Tiḥ.

Vṛittiḥ.—Ṛa-pratyayântâch chhabdât ti-pratyayô bhavati striyâṃ vishayê ||

Prayôgaḥ.—*Kumbaṛati, kammaṛati* || yôga-vibhâga uttarârthaḥ ||

[Words ending in the affix *ṛa* take the affix *ti* in the feminine gender.]

Vyâkhyâ.—Prakṛitir upâttaivêty âha ṛêty-âdi ||

Sûtram 200.—Vaḷa-vaḷḷâl lup cha.

Vṛittiḥ.—Vaḷa, vaḷḷa ity êtat-pratyayântâch chhabda-rûpât ti-pratyayô bhavati | tayôr lôpaś cha striyâṃ vishayê ||

Prayôgaḥ.—*Maḍivaḷti, sejjevaḷti, aḍapavaḷti, paḍevaḷti* ||

[Words ending in the affixes *vaḷa* or *vaḷḷa* take the affix *ti*, dropping their last syllable, in the feminine gender.]

Vyâkhyâ.—Vaḷa vaḷḷâv[426] ity êtâv adhikṛitê 'rthê pratyayau vakshyêtê | tad-antâch chhabdât ti-pratyayô lôpaś cha | atra pratyayâdêśayôr avirôdhât samuchchaya-vidhiḥ | atô 'tra vaḷa-vaḷḷa-pratyayântayôr êva lôpa ity âha *tayôr* iti | atra lôpê tv ayaṃ viśêshaḥ | vaḷa-pratyayântât ti-pratyayê prakṛitêr antyasyaiva lôpaḥ | vaḷḷa-pratyayântât ḷu-prakṛitêr dôr lôpô nântya-mâtrasyêti || nanv atra na kiṃchid asti gamakam ataḥ katham êsha viśêsha iti chêt | anantarôttara-sûtra-gatasya dôr ity asya siṃhâvalôkana-rîtyâtrâpi sambandhâd iti || na chaivaṃ vaḷa-pratyayântê 'pi prasaṅgaḥ | lakshyânusâritvâl lakshaṇôpadêśasyêti ||

Sûtram 201.—Kâṛa-gâṛâd dô raś cha.

Vṛittiḥ.—Kâṛa-pratyayântâd gâṛa-pratyayântâch chhabdât ti-pratyayô bhavati | tayôr dô rêphâdêśaś cha striyâṃ vishayê ||

Prayôgaḥ.—*Nagekârtti, nuḍikârtti, bagekârtti, âṭakârtti, bêṭakârtti, oṛegârtti, mâlegârtti, baḷegârtti, jûjugârtti* ||

[Words ending in the affixes *kâṛa* or *gâṛa* take the affix *ti*, changing their final syllable to *rêpha*, in the feminine gender.]

Vyâkhyâ.—Kâṛaḥ pravaṇa-vyâpṛitayôḥ,[423] gâṛô jâtâv[411] iti kâṛa-gâṛau vakshyêtê | tad-antât ti-pratyayô bhavati dô rêphâdêśaś cha | akâras tûchchâraṇârtha iti || nanu ti-pratyayaḥ pûrvatra chânukṛishṭaḥ katham atrânuvartata iti chên naisha pûrvatra chânukṛishṭaḥ | pratyayântarasyâvachanât | pratyayântara-sannidhau hi chakâraḥ pûrvânukarshakô yathâ gôgâdiś chê[193] ty-âdau | nâtra tathâ | kiṃtu vaḷa-vaḷḷât ti-pratyayô bhavati lôpaś chêti chakârêṇa lôpa êva samuchchîyata iti ||

Sûtram 202.—Arasy âdayaḥ.

Vṛittiḥ—Arasy-âdayaś śabdâ nipâtyantê ||

Prayôgaḥ.—*Arasi, pârvvati, okkaliti, seṭṭiti, geṇati, jôgiti, kaṇiti* || iti arasy-âdir âkṛiti-gaṇaḥ ||

[*Arasi* and the other words classed with it (for which see above) are irregular.]

Vyâkhyâ.—Arasi iti | arasa-śabdâd arasu-śabdâd vâ jâtau puṃ-yôgê tat-kârya karaṇê vâ i-pratyayô nipâtyatê | tathâ prayôga-darśanât ||

arasaroḷ elagê sarasama- |
n arasiyavôl âḍutirppe ninag idu guṇavê ||
arasar sarasaman aṛivare |
sarasaman âdarasar allad avaroḷ magaḷê ||

iti || êvaṃ pârvvatîty-âdâv api prayôgô drashṭavyaḥ || âkṛiti-gaṇô 'yaṃ | têna *pârvvanti, akkasâliti, paṭṭasâliti* ity-âdaya upasaṅgrâhyâḥ ||

Sûtram. **203**.—Liṅgât sup.

Vṛittiḥ.—Liṅga-saṃjñakâch chhabdât supô bhavanti ||

Prayôgaḥ.—*Êgaṃ, varaṃ, valaṃ, ayyô, ôhô, ahô* ||

[Words in the crude form have *sup* affixes.]

Vyâkhyâ.—Êvaṃ strî-pun-napuṃsaka-liṅga-viśêshêṇa tadbhava-tatsama-dêśya-prabhêdaṃ liṅga-svarûpaṃ nirûpyêdânîṃ tatas sub-utpatti-prakriyâṃ darśayitu-kâmaḥ karmâdi-kâraka-viśêshêshu sub-viśêshân karmaṇy am[204] ity-âdi-yôgaiḥ pradarśayishyaṃs tâvat sâmânyatas tad-utpattim âhêty âha *liṅga-saṃjñakâd* ity-âdi || yady apy ayam adhikâraḥ | upari yâvad-viśêsham adhikriyamâṇatvât | tathâpi kathaṃchana vidhir api bhavati | avyayânâṃ vikriyâbhâvê 'pi padatva-mâtra-nirvahaṇâya vibhaktir apêkshitâ | tatra chôttarêshâṃ karmâdi-viśêsha-kathanôpayôgâd ayam êva vidhâyaka iti | ata êvôdâharaṇêshu tâny êva pradarśayati *êgaṃ, varam* ity-âdi ||

Sûtram **204**.—Karmaṇy aṃ.

Vṛittiḥ.—Kriyâ-vyâpyaṃ karma | tasminn anuktê kârakê liṅgâd aṃ-pratyayô bhavati ||

Prayôgaḥ.—*Ghaṭamam mâḍidaṃ kumbaraṃ, mancyaṃ geydaṃ kammaraṃ, kûḷan aṭṭaṃ bâṇasigaṃ, billaṃ kisidaṃ baḍagi, paḷuvaṃ kaḍidan okkaligaṃ, ûran eydidaṃ pathikaṃ, nêsaraṃ nôḍidaṃ pârvvaṃ* ||

[The object of a verb takes with its crude form the affix *am*.]

Vyâkhyâ.—Karma-śabdasyânyatrôtkshêpaṇâdi-kriyâ-vâchitvê 'py atra karma-karaṇâdi-kâraka-prakaraṇatvâd dhâtu-vâchya-kriyâ-vishaya-bhûta-vastu-vâchitvam êvêty âha *kriyâ-vyâpyaṃ karmêti* || muktê[227] ity uttaratrôktê kârakê prathamâyâ vakshyamâṇatvâd anukta iti sâmarthyâl labhyata ity âha *anuktê kâraka* iti | yasmin kârakê dhâtôḥ pratyayô vidhîyatê tad uktam anyad anuktam iti || nanu kathaṃ karmâdêḥ kârakatvaṃ | yataḥ karôtîti kârakam iti vyutpattyâ kartur êva kârakatâ | karmâdînâṃ tu kriyata iti karma, kriyatê 'nênêti karaṇaṃ, sampradîyatê 'smâ iti sampradânaṃ, apâdîyatê 'smâd ity apâdânaṃ, adhikriyatê 'sminn ity adhikaraṇam iti vyutpattyâ kartṛi-sâdhana-kâraka-padêna sâmânâdhikaraṇyâbhâvâd iti chêt | satyaṃ | kriyâ hi dvêdhâ | mukhyôpasarjana-bhêdât | tatra yâ sâkshâd dhâtunôchyatê sâ mukhyâ | yâ tu nântarîyaka-siddhâ sôpasarjanâ | yathâ Dêvadattaḥ kâshṭhais sthâlyâm ôdanaṃ pachatîty atra Dêvadattaḥ pachati, kâshṭhâni jvalanti, sthâly ambhô dhattê, ôdanam viklidyatê, êvaṃ pachyâdi-kriyâ-bhânê pachiḥ sâkshâd dhâtunôchyatê | jvalanâdayas tu nântarîyakatayâ bhâsantê | tad-abhâvê pachêr êvâbhâvât | tathâ cha jvalanâdi-kriyâpêkshayâ kâsṭhâdîny api kartṝṇy êvêti kâraka-vyapadêśam arhanti | kriyâṃ kurvaddhi kârakam iti vachanât || na chaivaṃ kâraka-mâtrasya kartṛitvê Dêvadattasyaiva kathaṃ kartṛitvêna nirdêśa ity vâchyaṃ | sâmânyataḥ kâraka-mâtrasya kartṛitvê 'pi viśêshêṇa tu yad-vyâpârâyattê kârakântara-pravṛitti-nivṛittî sakala-kâraka-sâkalya-sâdhyâyâṃ kriyâyâṃ yat svatantratayâ kârakântarasya yathâ svaṃ svayam êva pravartakaṃ nivartakaṃ vâ svayaṃ kênachid aprayuktam ity apara-tantraṃ tat kartṛi-kârakam uchyatê | svatantraḥ kartêti vachanât | itarat sâdhaka-tamatvâdi-dharma-vivakshâyâṃ karaṇâdi-vyapadêśa-bhâg bhavati | tad uktaṃ |

sva-vyâpârêshu kartṛitvaṃ sarvatraivâsti kârakê |
vyâpâra-bhêdâpêkshâyâṃ karaṇatvâdi-sambhavaḥ ||

iti || yady api *Mêruv irddapudu, rathaṃ pôdapudu* ity-âdau kârakântarasyâprayôktary achêtanê

Mêrvâdau chêtanê 'pi vâ *aḍasidan annamaṃ Dêvadattaniṃ Jinadattam* ity-âdau Jinadattâdi-prayuktê Dêvadattâdâv asvatantrê svatantrê 'pi vâ *Dêvadattaṃ nidrisidaṃ, mûrchchhisidaṃ, sattam* ity-âdau dhâtvarthânukûla-yatnaṃ kârakântara-prayôgaṃ châkurvati chôkta-lakshaṇâbhâvât kathaṃ kartṛitvam iti śaṅkôttara-chintâ-saṅkalanêna bahu-vaktavyam asti | tathâpi tat-prapañchas sarvô 'pi tulya-vishayatvât pûrva-śâstrasyaiva vishayô nâsya granthasya bâlâdhikârakasyêti grantha-gaurava-bhayân na pratanyatê || tad êvaṃ-bhûtasya kartuḥ kriyayâ yad âpyatê vyâpyatê vishaya-vishayi-bhâvênânushajyatê tat karma-kârakaṃ bhavati || na chaivaṃ karaṇâdînâm api karmatva-prasaṅgaḥ | sarvâṇy api kârakâṇi kartṛi-prayôjitâny êva nija-nija-vyâpâram abhinirvartayantîti sarvatra kriyâ-vyâptêr iti chên na | ishṭâpattêḥ | na hi kriyâ-vishayatvê 'pi karmatvaṃ nêshyata iti brûmaḥ | kâshṭhâni jvâlayati sthâlîm ambhô dhârayatîty abâdhita-prayôga-darśanât | kiṃtu sâdhakatamatvâdi-dharmântara-vivakshâyâm êva karaṇatvâdi-rûpatâ | vastu-mâtrasya shaṭ-kârakâtmakatvê 'pi vivakshâtô hi kâraka-vyavasthêti || tach cha karma tri-vidhaṃ | nirvartyaṃ vikâryaṃ prâpyaṃ chêti | tatra yan nirvartyatê prâg asad-avasthyaṃ sat prâdur bhâvyatê tan nirvartyaṃ | yathâ kumbhaṃ karôti, nagaṃ karôtîti | atra hi kumbhâdayaḥ prâg asanta êva prâdur-bhâvyantê | yady api mṛid-âdi-rûpêṇa santa êva | tathâpi vivakshita-paryâyêṇâsanta iti | sad-asadâtmakatvâd vastuna iti || yad vikriyatê sad êvâvasthântaraṃ nîyatê tad vikâryaṃ | tad dvêdhâ | upamṛidya-tadrûpam anupamṛidya-tadrûpaṃ chêti | âdyaṃ yathâ | kâshṭaṃ dahatîti | atra pûrva-rûpasyôpamardaḥ | dvitîyaṃ yathâ | suvarṇaṃ kuṇḍalayati | atra pûrva-rûpasyânupamardaḥ | yat tu na nirvartyatê nâpy anyathâ kriyatê api tu sad êva prâpyatê vishayî-kriyatê tat prâpyaṃ | yathâ Vêdam adhîtê, Sûryaṃ paśyatîti | atra Vêdas Sûryô vâ nôtpâdyatê nâpy anyathâ kriyatê api tv adhyayanâdinâ tad-avastha êva vishayî-kriyatê || yady apy atra sarvatra dravyârthika-paryâyârthika-naya-prachârêṇa prati-kshaṇaṃ tri-lakshaṇaṃ ity utpâdya-vyaya-dravya-rûpatayâ nirvartyam api vikâryaṃ vikâryam api nirvartyaṃ tad-ubhayam api prâpyaṃ prâpyam api tad-ubhayaṃ upamardô 'py anupamardaḥ anupamardô 'py upamardaḥ tad-avasthô 'py atad-avasthaḥ atad-avasthô 'pi tad-avastha iti bhavati | tathâpi saṅgrâhaka-vibhâjaka-naya-vishayîbhûta-tat-tad-dharma-vivakshayâ vyâkhyâtṛi-buddhyanusâriṇî hi vastûnâm iyattâ | vastutas tu saṅkhyânuyôgê sarvam api vastu êkâdy-êkôttara-kramêṇa saṅkhyâtâsaṅkhyâtânanta-prabhêdaṃ dêśa-sakala-pratyaksha-gôcharam iti || tad êvam anêka-bhêda-bhinnam api nirvarty-âdi-bhêda-trayaṃ nâtikrâmatîti tad êva tri-vidham udâharati *ghaṭamam* ity-âdi | *ghaṭamaṃ mâḍidaṃ kulâlaṃ, maneyaṃ mâḍidaṃ. baḍagî, kûḷan aṭṭaṃ bâṇasigaṃ* | idaṃ trayaṃ nirvartyasya | *billaṃ kisidaṃ baḍagi, paḷuvaṃ kaḍidan okkaligaṃ* idaṃ dvayaṃ vikâryasya | *ûran eydidaṃ pathikaṃ, nêsaraṃ nôḍidaṃ pârvvaṃ* idaṃ dvayaṃ prâpyasyêti vibhâgaḥ ||

Sûtram 205.—Gati-śabdârthâ karmaṇâm prayôjyê kartari.

Vṛittiḥ.—Gaty-arthânâṃ śabdârthânâm akarmaṇâṃ dhâtûnâṃ sambandhini prayôjyê-'nuktê kartary am-pratyayô bhavati ||

Prayôgaḥ.—Gaty-arthê | *arasaṃ bhṛityanan ûran eydisidaṃ, gôvaḷaṃ turugaḷaṃ maneyaṃ pugisidaṃ, jôdan arasanan âneyan êṛisidaṃ* || śabdârthê | *arasaṃ kânteyaṃ savivâtaṃ nuḍisidaṃ, pitaraṃ putranaṃ todal-nuḍiyaṃ nuḍisidaṃ, arasiy aragiḷiyaṃ mel-nuḍiyaṃ nuḍisidaḷ* || akarmaṇi | *nâyakaṃ keḷadiyaṃ nâṇchisidaṃ, kânteyan arasaṃ talpadoḷ malagisidaṃ, Indraṃ Jinanaṃ Mêruvinoḷ misisidaṃ* || êshâm iti kiṃ | *purôhitan arasaniṃ dânamaṃ kuḍisidaṃ, arasaṃ gauḍaniṃ polaman uḷisidaṃ* || prayôjya iti kiṃ | *ûran eydidaṃ pathikaṃ, kânte nuḍiyaṃ nuḍidaḷ* ||

Kartṛi-kriyâ-pada-dvandvât karmâpêkshâ yadâ bhavêt ।
tadâ sakarmakô dhâtur viparîtas tv akarmakaḥ ॥

[The indirect object of verbs expressive of going and sounding, and of intransitive verbs, takes the affix *am*.]

Vyâkyâ.—Gati-śabda-padayôḥ kṛita-dvandvayôr artha-padênâbhidhêya-vâchinâ bahuvrîhir iti pratyêkaṃ sambandhaḥ । tataś châkarma-padêna dvandva ity abhiprêtyâha *gatyarthânâm* ity-âdi ॥ akarmaṇâm iti nityâkarmakâṇâm ity arthaḥ ॥ dhâtavô hi dvêdhâ । sakarmakâ akarmakâś chêti । yêshâṃ prayôgê kartṛi-pada-samabhivyâhârê 'pi karmâkâṅkshâ jâyatê tê sakarmakâḥ । *mâḍu*, *nôḍu* ity-âdayaḥ । atra *Dêvadattaṃ mâḍidaṃ*, *Yajñadattaṃ nôḍidaṃ* ity-âdau kartṛi-kriyâ-samabhivyâhârê 'pi śrôtuḥ karmâkâṅkshâ jâyatê । *ênam* iti । punaś cha *ghaṭamam* ity-âdi-karma-pada-śravaṇât sâ nivartata iti sakarmakâḥ ॥ yêshâṃ tu prayôgê sâ na jâyatê tê hy akarmakâḥ । tad-âkâṅkshâ-virahaś cha kvachit svabhâvataḥ kvachit samabhivyâhâra-viśêshataḥ kvachid arthântaravṛittitaḥ kvachid avivakshâtaś cha bhavati । tathâhi *ir*, *bar* ity-âdînâṃ prayôgê *âtan irddaṃ*, *îtaṃ bandam* ity-âdi tad-ubhaya-samahbivyâhârê *elli*, *ettaṇim* iti kârakântarâkâṅkshâyâm api karmâkâṅkshâ na jâyata êvêti svayam akarmakâḥ ॥ kvachit *koḷ*, *kare* ity-âdînâṃ prayôgê *nelanaṃ koṇḍaṃ*, *satiyaṃ karedam* iti svayaṃ sakarmakatvê 'pi *dorekoḷ*, *meygere* ity-êvam upapada-samabhivyâhârê akarmakatvam êva । *siri dorekoṇḍudu*, *tâṃ meygaredam* ity-âdau karmâkâṅkshâyâ abhâvât ॥ tathâ kvachid *uḷ*, *sari* ity-âdînâṃ prayôgê *poḷanan uḷtaṃ*, *maṇiyaṃ saridam* iti hala-vilêkhana-sûtra-pravêśanâdy-arthêshu sakarmakatvê 'pi *âtanoḷaṃ*, *avaroḷar*, *îtaṃ saridaṃ*, *ivar saridar* iti sattâ-palâyanâdy-arthêshv akarmakatvam êva । tatrâpi tad-âkâṅkshâyâ abhâvât ॥ tathâ kvachid *aḍu*, *uṇ* ity-âdînâṃ prayôgê *tuyyaḷan aṭṭaṃ*, *tuppaman uṇḍam* iti sakarmakatvê 'pi *âm inn aṭṭuṇḍu barduku geyvudu diṭame* ity-âdishv akarmakatvam êva । atra chitta-kshôbhavaśât pâka-bhôjana-kriyâ-mâtrasya nishêdhât tad-vishaya-bhûta-karma-viśêshasya sutarâm avivakshaivêti svayaṃ sad api karma na buddhim adhyâstê । vichitrâ hi śabda-gatir iti ॥ atrâvivakshita-karmakâ dhâtavaḥ anityâkarmakâḥ । itarê nityâkarmakâ iti vibhâgaḥ ॥

Prayôjya iti । ayam arthaḥ । dhâtvarthânukûla-vyâpâravân kartâ । sa dvêdhâ । svatantraḥ paratantraś chêti । yaḥ parair aprayukta êva karmâdi-kârakâṇi nija-nija-vyâpârê prayuñjânô dhâtvartham nirvartayati sa svatantraḥ । yathâ *âtan aṭṭan*, *îtan uṇḍam* ity-âdi ॥ yas tu prêshaṇâdhyêshaṇâdinâ tvaṃ êvaṃ kurvity anyêna niyôjita êva kriyâyâṃ pravartatê sa paratantraḥ । yathâ *bâṇasiga nîm bônaman aḍu*, *gurugaḷ nîm emage tatvamaṃ dayageyyim* ity-âdi । atra pâchakô gurur vâ parêṇa prayukta êva pâka upadêśê vâ pravartata iti । sô 'tra prayôjya uchyatê ॥ yas tu prayôjakaḥ sô'pi kartêti vakshyatê ॥ tatra prayôjyê kartarîti kramêṇôdâharati *arasaṃ bhṛityanan ûran eydisidam* ity-âdi ॥ *bhṛityan ûran eydidam* iti svatantra kartṛi-prayôgaḥ । bhṛityô grâmam agachchhad ity arthaḥ ॥ yadâ taṃ prâyuṅta râjâ । tadâ eydu ity atô dhâtôr hêtumati[536]ti isupi *eydisidam* iti ; bhṛityaḥ kartâpi prayôjya iti bhṛitya-śabdâd am bhavati । êvaṃ *gôvaḷaṃ turugaḷaṃ maneyaṃ pugisidaṃ* । atra *turugaḷ maneyaṃ pokkuvu* iti svatantra-kartṛi-prayôgaḥ । gâvô gṛihaṃ prâviśann ity arthaḥ । tâḥ prâyuṅta gôpâla iti supi *pugisidam* iti । gavâṃ kartṛitvê 'pi prayôjyatvât *turugaḷam* ity am bhavati । êvam upari sarvatrôhyaṃ ॥ *misisidaṃ* । vêsmi ya[542] iti mî-dhâtôr isupi vaikalpika isâdêśaḥ ॥ nanv ayaṃ yôgô nârambhaṇîyaḥ । yatô râjâdayô hy atra prayôjakâḥ kartârô bhavantîti tadîyayâ niyôjana-kriyayâ bhṛityâdayô vishayî kriyanta iti kriyâ-vyâpyatvât karmatvê siddhê karmaṇy am[204]ity êva dvitîyâ-siddhêr iti chên na । svâtantryêṇa pâratantryêṇa vâ yaḥ sâkshâd dhâtvarthânukûla-kṛitimâṃs tat-kriyâ-vyâpyasyaiva karmatvêna prayôjaka-kriyâ-vishayasya karmatvâbhâvât । anyathâ *purôhitan arasanim dânamaṃ kuḍisidaṃ*, *arasaṃ gauḍaniṃ poḷanan uḷisidam* ity-âdu purôhitêna râjñâ vâ niyôjitê râjñi gauḍê vâ kartari tṛitîyâ na syât । ata êva tathaiva praty-udâharatîti ॥ sakarmakâkarmaka-vibhâgaṃ pûrva-sammatyâ dṛiḍhayati *kartrity*-âdi । atra yadâ tadêti kâla-ghaṭitatayâ lakshaṇa-kathanâd ayam arthaḥ sûchyatê । yadâ akarmakâ api dhâtavaḥ sôpasargâs tadâ sakarmakâ bhavanti । yathâ sukham anubhavati, gurum

atiśêta iti || yadâ sakarmakâ apy avivakshita-karmakâs tadâ akarmakâ bhavanti | yathâ nêha pachyatê nêha bhujyata iti | nâtra pâkô nâtra bhôga ity artha iti || hêtu kartṛi[209] ity-âdinâ kartari tṛitîyâ-prâptâv ayaṃ ârambhaḥ ||

Sûtram 206.—Bôdhâśanâvanatînâṃ vâ.

Vṛittiḥ.—Bôdhâdy-arthânâṃ dhâtûnâṃ prayôjyê kartary am-pratyayô vâ bhavati ||

Prayôgaḥ.—*Guru śishyanaṃ vyâkaraṇaman ôdisidaṃ, śishyanim* iti vâ | *upâdhyâyaṃ mâṇavakanaṃ vêdamaṃ paṭhisidaṃ, mâṇavakanim* iti vâ | *pitṛi putranaṃ katheyaṃ pêḷisidaṃ, putranim* iti vâ | *janani kûsaṃ pâyasaman uṇisidaḷ, kûsim* iti vâ | *Nandagôpaṃ Achyutanaṃ beṇṇeyaṃ tinisidaṃ, Achyutanim* iti vâ | *dâdi pasuḷeyaṃ pâlaṃ kuḍisidaḷ, pasuḷeyim* iti vâ | *tande maganaṃ guruvinge namaskarisidaṃ, maganim* iti vâ | *guru śishyanaṃ Jinaṅg eragisidaṃ, śishyanim* iti vâ | *abbe kûsaṃ induvige poḍamaḍisidaḷ, kûsim* iti vâ ||

[The indirect object of verbs expressive of teaching, eating or honouring, optionally takes the affix *am.*]

Vyâkhyâ.—Bôdhô jñânaṃ aśanaṃ âhârô 'vanatir abhivâdaḥ | na hi bôdhâdayô dhâtavaḥ | katham êshâṃ prayôgê kartary am vidhîyata ity ata âha *bôdhâdy-arthânâm* iti | vâchya-vâchakayôr abhêdôpachârât tathâ nirdêśaḥ || êvaṃ api bôdhâśanâvanati-śabdân âdâyâtiprasaṅgas syâd ata âha *dhâtûnâm* iti || nanv êvam api na dhâtûnâṃ prayôjyaḥ svatantrô vâ kartâsti | sarvatrâpi kriyâṃ praty êva kartṛi-karmâdikâraka-vyavasthôpapattêr iti chên na | bôdhâdy-arthânâṃ dhâtûnâṃ prayôgê tad-vâchya-kriyâṃ prati yaḥ prayôjyaḥ kartâ tatraivaṃ paratayâ tathâ nirdêśât || vâ bhavatîti pakshê kartari tṛitîyâ || *guru śishyanaṃ vyâkaraṇaman ôdisidaṃ* iti | yady api ôdu ity ayaṃ dhâtuḥ pâṭhârthô na bôdhârthaḥ | tathâpi pâṭhasyâpi bôdha-kâraṇatvâd bôdha-kâryatvâch cha bôdhârthatvam iti || *paṭhisidam* iti | paṭhana-śabdâd isup tat karôti[533]ty âdinâ isupi du-lôpê cha sati paśchâl lub anâmahânâv[36] iti pûrvasvarasya lôpê paṭhisu ity asya dhâtôr hêtumati[536]ti punar isupi isupî supaḥ ślub asvârtha[541] iti supaḥ ślupi dhâtôr êkânêkatva [442]ityâdinâ anyaikatvê ami dapa-davam[446] ity-âdinâ atîta-kâlê da-pratyayê iḍuta[476] iti ikârâdêśê cha siddhaṃ rûpaṃ | apâṭhayad ity arthaḥ | êvaṃ *namaskarisidam* ity atrâpy ûhyaṃ | anamasyad ity arthaḥ ||

Sûtram 207.—Kâlâdhvanôr am vyâptau.

Vṛittiḥ.—Kâlô muhûrtâdiḥ | adhvâ gantavya-kshêtraṃ krôśâdi | vyâptiḥ svêna saṃbandhênâtyanta-saṃyôgaḥ || kâlê châdhvani cha vartamânâl liṅgâd aṃ bhavati vyâptau dyôtyamânâyâṃ ||

Prayôgaḥ.—Kâlê || *Âṛu diṅgaḷaṃ taḷvidaṃ, jâvamaṃ toḷaldaṃ* || adhvani | *are gâvudamaṃ paridaṃ, gâvudaman ôḍidaṃ* || vyâptâv iti kiṃ | *mâsadoḷ ôdidaṃ, gâvudadoḷ ôḍidaṃ* || atra pâṭha-mâtraṃ gamyatê na vyâptiḥ | punar am-grahaṇaṃ nityârthaṃ ||

[Words expressive of an uninterupted space of time or distance, add to their crude form the affix *am.*]

Vyâkhyâ.—Vartanâ-lakshaṇaḥ kâlaḥ | sa dvêdhâ | niśchaya-rûpô vyavahâra-rûpaś chêti | tatra niśchaya-rûpô'ṇupuñjâtmâ nastikâyô na vivakshitaḥ | vyavahâravishayatvât | atô vyavahâra-rûpa êva vivakshita ity âha *muhûrtâdir* iti | âdi-śabdêna prahara-dina-mâsâdi-parigrahaḥ || adhvâpi dvêdhâ |

sûkshma-sthûla-bhêdât | tatra sûkshmaḥ paramâṇvavashṭambha-yôgya-pradêśa-rûpô nâtra vivakshitaḥ | vyavahâravishayatvâd êva | kiṃtu sthûla êva vivakshita ity âha *krôśâdîti* || vyâptir yady api sambandhâtmâ | tathâpi na sâmânya-sambandha-rûpâ | kiṃtu viśêshata êva | viśêshêṇâptir vyâptir iti | atô vivakshita-viśêsham âha *atyanta-saṃyôga* iti | dravya-guṇa-kriyâbhir avichhinnaḥ sambandhas tasyâṃ dyôtyamânâyâm ity arthaḥ || *aṟu dingaḷaṃ taḷvidaṃ*, shaṇ mâsân agamayat | *jâvamaṃ taḷaldaṃ*, yâmam adhâvat || êvaṃ sarvatra kriyayâ vyâptiḥ kvachid guṇênâpi vyâptir asti || *gâvudamaṃ koṅki parivud âpoḷe satataṃ* | atra vakrimaiva guṇaḥ || *prachchhâdita rûpar ondu barisaman irddar* | atrâjñâpita-rûpatvaṃ guṇaḥ | êvaṃ dravyêṇâpi drashṭavyaṃ || idânîm atrâstîty abâdhita-pratîtyâ kâlâdhvanôḥ sarvâdhâratvêna saptamî-prâptau vachanaṃ ||

Sûtram 208.—Iṃ siddhau.

Vṛittiḥ.—Siddhiḥ kriyâ-phala-nishpattiḥ | tasyâṃ gamyamânâyâṃ kâlâdhvanôr vartamânâl liṅgâd iṃ bhavati vyâptau dyôtyamânâyaṃ ||

Prayôgaḥ.—*Mâsadiṃ vyâkaraṇaṃ pûrṇṇam âdudu, barisadiṃ śâstraṃ mugidudu, krôśadiṃ vêdaman ôdidaṃ, gâvudadiṃ śâstramuṃ paṭhisidaṃ* || siddhâv iti kiṃ | *mâsamaṃ vyâkaraṇaman ôdidaṃ, krôśaman gadyaman ôdidaṃ* | atra vyâpti-mâtraṃ gamyatê na siddhiḥ || vyâptâv iti kiṃ | *mâsadoḷ ôdidaṃ, krôśadoḷ ôdidaṃ* || atra siddhi-mâtraṃ gamyatê na nairantaryaṃ ||

[Words expressive of a certain time or distance in which a work was completed, add to their crude form the affix *im*.]

Vyâkhyâ.—Siddhi-śabdasya jñapti-lâbhâdy-anêkârthatvê'pi vivakshitam artham âha *kriyâ-phala nishpattir* iti | anêna kriyâ-vyâptir darśitâ | tatraivâyaṃ vidhir na dravya-guṇa-vyâptyôr iti | ata êvôdâhṛitau saiva pradarśyatê || praty-udâharaṇê tu siddhi-pada-vyâvartyê *mâsamaṃ vyâkaraṇaman ôdidam* ity atra vyâpti-mâtraṃ gamyata iti yuktaṃ | tadgamikâyâ dvitîyâyâś śravaṇât | vyâpti-pada-vyâvartyê *mâsadoḷ odidum* ity atra siddhi-mâtraṃ gamyata ity atra yady api na kiṃchit sâdhakam asti | tathâpi bâdhakâbhâvât tad-vachanam iti | nairantaryaṃ tu nâsty êva siddhis tatrâstu mâstu vêti || pûrvêṇa dvitîyâ-prâptâv ayam ârambhaḥ ||

Sûtram 209.—Hêtu-kartṛi-karaṇêtthaṃ bhûta-lakshaṇê.

Vṛittiḥ.—Phala-sâdhana-yôgyaḥ padârthô hêtuḥ | svatantraḥ kartâ | tat-prayôjakaś cha | sâdhakatamaṃ karaṇaṃ | imaṃ kaṃchit prakâram âpanna itthaṃbhûtaḥ | sa lakshyatê yêna tad itthaṃbhûta-lakshaṇaṃ | hêtv-âdyarthê vartamânâl liṅgâd im bhavati ||

Prayôgaḥ.—Hêtau | *dhanadiṃ kulaṃ, bijjeyiṃ jasaṃ, tatva-jñânadiṃ môkshaṃ* || kartari | *kumbaraniṃ mâḍalpaṭṭudu, akkasâleyiṃ padakaṃ geyyalpaṭṭudu, arasaniṃ bâṇasiganin annaṃ mâḍisalpaṭṭudu, Hariyind Arjjunaniṃ Karṇṇaṃ kollisalpaṭṭaṃ* || karaṇê | *koḍaliyiṃ kaḍidaṃ, kuḷugôliṃ koydaṃ* || itthaṃbhûta-lakshaṇê | *kamaṇḍaluviṃ chhâttranaṃ kaṇḍaṃ, chaṇḍikeyiṃ vaṭuvan aṟidaṃ* ||

[Words denoting cause, maker, instrument, or characteristic, add to their crude form the affix *im*.]

Vyâkhyâ.—Hinôti gachchhati vyâpnôti kâryaṃ kâraṇatayâ jñâpyaṃ jñâpakatayêti vyutpattyâ hêtur dvi-vidhaḥ | kârakô jñâpakaś chêti | tatra kâraka-prakaraṇatvât sa êva vivakshitô na jñâpaka ity âha *phala-sâdhana-yôgya* iti | kârya-nishpâdana-samarthârtha-jâtîyaḥ | sâkshât kâryam akurva-

tô 'pi taj-jâtîyasya hêtutvêna saṅgrahârtham yôgya-padôpâdânam || nanu yady êvam hêtau tritîyâ syât kâraka-mâtrê 'pi sâ prasajyêta | na hy ahêtu-bhûtam kârakam asti | sarvam api kârakam hêtur êvêti | na chaivam utsargataḥ prâptâpi sâ sampradânâdau chaturthyâdi-vidhânâd apôdyata iti na kaśchid dôsha iti vâchyam | êvam api kartṛi-karaṇayôḥ pṛithag-upâdânam anarthakam êva syâdd hêtu- padênaiva gatatvâd iti chên na | hêtu-mâtram êva kârakam | yênôkta-dôshas syât | kimtu kriyâm kurvadd hi kârakam iti sâkshât phala-jananônmukhâny êva kârakâṇi bhavanti | hêtus tu yôgyatâ-mâtrêṇâpi bhavatîti tayôḥ kathamchid bhêdât || astu vâ hêtu-kârakam | naitâvatâ dôshaḥ | dharmy-abhêdê- 'pi dharma-bhêdasya satvât | dharma-nibandhanâ hi vibhakty-utpattiḥ | na hi *dhanadim kulam* ityâdau tritîyâ dhanam âchashṭê | tasya dhana-śabdênaivôktatvât | kimtu tad-gatam hêtutvam êvêti || êvam kartṛi-karmâdi-kârakêshu vihitâpi vibhaktiḥ kartṛitva-karmatvâdi-dharmân êvâchashṭê | kartṛi-karmâdayas tu prakṛity-arthâ êva | sub-vibhaktînâm prakṛity-artha-gata-svârtha-bôdhakatva-niyamâd iti | êvam cha hêtutvât kartṛitvâdikam bhinnam êvêti kartṛitva-karaṇatvayôs tritîyayâbhidhâpanârtham tayôr upâdânam iti || kartṛi-padârthaḥ prâg êva vichâritaḥ | svatantraḥ kartêti || yas tam prayuṅtê sô 'pi kartêty âha *tat-prayôjakaś chêti* | sa trêdhâ | prêshakô 'dhyêshaka ânukûlyabhâk chêti | tatra yaḥ sâkshât kartâram prêshatê prabhutvêna niyuṅtê sa prêshakaḥ | yô 'dhyêshatê satkârapûrvakam niyuṅtê-sô 'dhyêshakaḥ | yas tu na prêshatê nâdhyêshatê param tv ânukûlya-mâtram bhajatê sa ânukûlya-bhâg iti || karaṇa-śabdasyêndriyâdy-arthântara-vṛittim vârayan vivikshitam âha *sâdhakatamam* iti | atiśayitam sâdhakam sâdhakatamam prakṛishṭam kâraṇam kâraṇasya prakarsha ity arthaḥ || nanu kô nâma kâraṇasya prakarshaḥ | na tâvad vyâpâra-bhûyastvam | karmâdhikaraṇayôr ativyâptêḥ | tathâ hi | pachana-kriyâyâm tâvad Dêvadattaḥ kartâ, taṇḍulâḥ karma, kâshṭhâni karaṇam, sthâly adhikaraṇam ity avivâdam | tatra yathâ kâshṭhâny âpâka-pari-samâpti-nirantaram chêshṭamânâni bhûyô vyâpârâṇi dṛiśyantê | tathaiva sthâlî taṇḍulâś chêti | darvyâdînâm karaṇatayâ prasiddhânâm atat-prasaṅgâch cha || nâpy avyavadhânêna kârya-kâritvam | asambhavât || vyâpâra-vadd hi karaṇam iti nyâyêna prasiddha-karaṇânâm kâshṭhâdînâm api jvalanâdi-vyâpâra-vyavadhânênaiva kârya-kâritva-darśanât | jvalanâdêr avântara-vyâpâra-rûpatvân na vyavadhâyakatâ | svâṅgam avyavadhâyakam iti vachanâd iti chên na | kartrâdêr api darvî-parighaṭṭanâdikam avântara-vyâpâra êvêti vyavadhânâ bhâvêna karaṇatva-prasaṅgât || nâpy avilambêna kârya-kâritvam | kâraṇântara-viraha-daśâyâm asambhavât || sva-sva-vyâpyêtara-sakala-samavadhâna-daśâyâm tu kârakântarasyâpi tathâtva-prasaṅgât | nâpi dhâtvarthâśrayânupravêśaḥ | avyâptatvât | kuṭhârâdau chhidyâdyâśraya-dravyânupravêśê 'pi kâshṭhâdau pachyâdyâśraya-dravyânanupravêśât || ataḥ prakarshasya vaktum aśakyatvât katham prakṛishṭam kârakam karaṇam uchyata iti chên na | kriyâ-siddhau satsv api anêkêshu sâdhakêshu kvachit kaśchid atiśayô 'nubhûyatê | yata êvam vyavaharanti vṛiddhâḥ | sushṭhv êtê taṇḍulâ êtair êva pâkô nirvṛitta iti | tathâ sushṭv êtâni kâshṭhâni, sushṭhv êshâ sthâlî, sushṭhv êshâ darvîti | sô 'yam vyavahâra-vishayaḥ sâdhana-vyâpâra-nishṭhaḥ kâryânukûlô 'tiśaya êva prakarshaḥ || sa êsha prakarshô yatra vivakshyatê tad êva prakṛishṭam kârakam karaṇam uchyatê || na chaivam sarvatrâtiśayê sarvam api karaṇam prasajyêtêti vâchyam | tara-tama-bhâvêna kvachid êvâtiśayô na sarvatrêti || na cha sarvatra sâmyê tathâ syâd iti vâchyam | vivakshitasyaiva tathâtvam nêtarasyêti || na cha sarvatrâpi vivakshâ | pramâṇâbhâvâd iti || itthambhûta-padârtham âha *imam kamchid* ity-âdi | chhâtratvâdikô dharmaḥ prakâras tam âpannasya kamaṇḍalvâdi-lakshaṇam | yataḥ kamaṇḍalvâdinâ chhâtrâdir lakshyatê | nanu kim atrêtthambhûta-lakshaṇa-grahaṇam | sahârthênâpradhânê[2]iti vakshyatê | tênaivâtra tritîyâ sêtsyati | *kamaṇḍaluvim kûḍi chhâtranam kaṇḍam, chaṇḍikeyim berasi vaṭuvan aridam* iti || na châtra sahârthaka-śabda-yôgâbhâvât katham tritîyêti śaṅkyam | śabda-yôga êva tritîyêti niyamâbhâvât | tadartha yôgê 'pi tad-vidhânasya vakshyamâṇatvâd iti chêt satyam | yady apy atra sahârtha-yôgas sambhavati | tad-vivakshâyâm tritîyâ cha sêtsyati | tathâpi tad-avivakshâyâm lakshya- lakshaṇa-bhâva-vivakshâyâm api yathâ syâd ity êvam artham tad-upâdânam | anyathâ tatra shashṭy êva prâpnuyâd iti kramêṇô-

dâharati *dhanadiṃ kulam* ity-âdi || prayôjaka-kartary api tṛitîyâṃ darśayati *arasanim bâṇasiganiṃ Hariyind Arjjunanim* iti || *Arjjunaṃ Karṇṇanaṃ kondam* iti svatantra-kartṛi-prayôgaḥ I taṃ Hariḥ prayuṅtê I *Hariy Arjjunaniṃ Karṇṇanaṃ kollisidam* itisub-anta-kartṛi-prayôgaḥ || atra svatantra-kartur anuktatvâd *Arjjunanim* iti tṛitîyâ I tatra karmaṇi-prayôga-vivakshâyâṃ karmaṇy anu paḍur[530] iti paḍu-dhâtôr anuprayôgê *kollisalpaṭṭam* iti karmaṇa uktatvât Karṇṇam iti prathamâ I ubhayôr api kartrôr anuktatvâd ubhayatrâpi tṛitîyêti ||

Sûtram 210.—Yad-bhêdât tadvad âkhyâ.

Vṛittiḥ.—Bhêdaḥ prakâraḥ I yasya prakârât tadvataḥ prakâri-matô 'rthasyâkhyâ bhavati I tad-vâchinô liṅgâd im bhavati ||

Prayôgaḥ.—*Kaṇṇiṃ kuruḍaṃ, kâliṃ kuṇṭaṃ, kayyim môṭaṃ, jâtiyiṃ pârvvaṃ, prakṛitiyin oḷḷidaṃ* || yad-grahaṇaṃ sthâni-nirdêśârthaṃ || bhêda-grahaṇaṃ kiṃ I *yashṭigaḷaṃ pugisu, kuntaṅgaḷam barisu* || tadvad-âkhyêti kiṃ I *kaṇ kuruḍ îtaṅge, Brâhmaṇyaṃ jâtiy îtaṅge* || âkhyâ-grahaṇaṃ prasiddha-pari-grahârthaṃ I têna *kaṇṇiṃ dîrgghaṃ* iti na bhavati ||

[Words denoting a differentiating sign or mark add *im* to the crude form.]

Vyâkhyâ.—Bhêdô vidhâ prakâra ity anarthântaram ity âha *bhêdaḥ prakâra* iti || yad-bhêda ity atra yô bhêdô yad-bhêda iti na samânâdhikaraṇaḥ samâsô vivakshitaḥ I kiṃ tu yasya bhêdô yad-bhêda iti vyadhikaraṇa êva I tathâ cha yat-padêna prakâravân arthô nirdishṭaḥ I sô 'syâstîti tadvân ity anêna prakâravad arthavân uchyata ity âha *prakâri-mata* iti I âkhyâ-prasiddhiḥ || tad-vâchinaḥ prakâravad vâchina ity arthaḥ || *kaṇṇiṃ kuruḍam* iti I kaṇ-śabdênâkshi kathyatê I kuruḍam iti kâṇatvam akshṇaḥ prakâras tasmâd iti || akshi khalu nânâ-prakâraṃ kâṇam akâṇaṃ pillam apillaṃ dîrghaṃ adîrghaṃ chêti tadvataḥ kâṇâkshimataḥ purushasyâkhyâ I tad-vâchinaḥ kaṇ-śabdât tṛitîyâ bhavatîti || êvaṃ *kâliṃ, kayyim* ity atrâpi yôjyaṃ || jâtis sâmânyaṃ I tad-bhêdô Brâhmaṇyaṃ pârvvatana-śabdêna kathyatê I dharmi-paratvât tataḥ pratyayasyâprayôgaḥ || êvaṃ prakṛitis svabhâvas tad-bhêdas sâ michinyam oḷḷitu-śabdêna kathyatê || atra yad-grahaṇâbhâvê pratyayô nirâlambas syât prakṛitêr anirdêśâd ity âha *yad-grahaṇam* ity-âdi I sthâni-nirdêśârtham ity arthaḥ || bhêda-grahaṇaṃ kiṃ I *yashṭigaḷaṃ pugisu, kuntaṅgaḷaṃ barisu* ity atra yashṭi-kunta-śabdâbhyâm upachâra-vṛittyâ yashṭi-kunta-dharâḥ purushâ êvôchyantê I na tatra kaśchid bhêda iti na tatas tṛitîyâ || tadvad ity abhâvê *kaṇ-kuruḍ îtaṅge* ity atrâpi kaṇ-śabdât tṛitîyâ prasajyêta || âkhyâ-grahaṇâbhâvê *kaṇṇiṃ dîrgghaṃ* ity api prayuñjyêta I âkhyâ-grahaṇêtu tathâ prasiddhy-abhâvât *kaṇ dîrgghaṃ îtaṅge* ity êvam api sidhyatîti ||

Sûtram 211.—Sahârthênâpradhânê.

Vṛittiḥ.—Sahârthaiś śabdair yôgê sâhitya-pratiyôginy apradhânê 'rthê vartamânâl liṅgâd im bhavati ||

Prayôgaḥ.—*Maganiṃ kûḍi bandaṃ, Lakshmiyiṃ berasi Hariy oppidaṃ, Umeyiṃ saṅgaḍisi meṟedan â Peṟedaleyaṃ* || apradhâna iti kiṃ I *magaḷiṃ kûḍi meṟedaṃ Brahmaṃ* || Brahma-śabdân mâ bhût ||

[Words connected by an expression implying 'along with,' if not the principal subject, add *im* to the crude form.]

Vyâkhyâ.—Saha iti śabdasyârthaḥ sahârthaḥ I tulya-yôga-lakshaṇaṃ sâhityaṃ I sahasyârtha ivârthô yasya sa sahârthas śabdaḥ I *kûḍi, berasi, saṅgaḍisi* ity-âdiḥ I athavâ sahasyârthas sahârthô vivakshitaṃ sâhityaṃ têna yôga iti I tad-artha-mâtrê dyôtyê vâ tad-arthaka-śabda-yôgê vâ tṛitîyâ I na

śabda-yôga êvêti nirbandhaḥ || nanu tulya-yôgô nâma pradhânâpradhâna-sâdhâraṇaḥ kriyâ-sambandha-iti sâhityam ubhaya-nirûpyaṃ । tad-yôgaś chôbhayatra cha samâna ity ubhayatrâpi tṛitîyâ syâd ity-ata âha *sâhitya-pratiyôginy apradhâna* iti । pratiyôgî nirûpakaḥ । apradhânam amukhyaṃ । yô mukhya-tayâ vivakshitas tad-itara ity arthaḥ || *maganiṃ kûḍi bandaṃ* pitaram iti lakshyatê || nanv ayaṃ yôgô 'nârambhaṇîyas tathâ hi । *maganiṃ kûḍi bandaṃ tande* atra dhâtunâ tâvad âgamana-kriyâ kathyatê । yady api tad-âgamanakartṛitvaṃ pitâ-putrayôr ubhayôr api samânam êva । tathâpi *bandam* iti *kary trêkatvê* pratyaya-vidhânâd êkaḥ kartâ ukta ity uktatvât tara prathamâ । aparas tv anukta ity anuktê kartari tṛitîyâ । anuktam apradhânam anabhihitam upadhir ity arthântaram êva । êvaṃ *Lakshmiyiṃ berasi Hariy oppidam* ity-adâv apîti chên na । bâdhaka-bâdhanârthatvât tathâ hi । yady apy atrôkta-rîtyâ tṛitîyâ prâpnôti । tathâpi yatra tu *maganiṃ kûḍi tandeya baravu*, *Lakshmiyiṃ berasi Haria oppuge* êvam âdau bhâvê pratyayas tatrôbhayôr apy âgamanâdi-kriyâ-kartṛitvê saty api tiṅâdy-anu-ktatvâd ubhayatrâpi tṛitîyâ prâptâ । tad-apavâdakatayâ kartṛi-karmaṇôḥ kṛiti bhâvê[226] iti shashṭhî vidhâsyatê । sâ cha kṛidyôga-lakshaṇâ shashṭhî sahârtha-yôgê apradhânê mâ bhûd ity êvam arthô-yaṃ ârambha iti ||

Sûtraṃ **212**.—Oḍane na.

Vṛittiḥ.—Oḍane-śabdêna yôgê liṅgâd im na bhavati ||

Prayôgaḥ.—*Maganoḍane bandaṃ, guruvinoḍane pôdaṃ* ||

[But when connected by *oḍane*, they do not take *im*.]

Vyâkhyâ.—Oḍane ity avibhaktikaṃ tṛitîyâ-nirdêśaṃ manvâna âha *oḍane-śabdênêti* || pûrvêṇa tṛitîyâ-prâptau nishêdhaḥ ||

Sûtraṃ **213**.—Ged âpyê dêyaiḥ.

Vṛittiḥ.—Dêyair âpyê kârakê liṅgâd ged bhavati takârô nirdêśârthaḥ ||

Prayôgaḥ.—*Brâhmaṇaṅge gôvaṃ koṭṭaṃ, yatige bhikshaman ikkidaṃ, basadige pû-mâle-yan iṭṭaṃ* ||

[The object of a gift adds *ge* to the crude form.]

Vyâkhyâ.—Dêyair iti jâtau bahuvachanaṃ । dâtuṃ ishṭaṃ dêyaṃ । kartrâ dâtum ishṭêna vas-tunâ yad âpyaṃ sampradânam iti yâvat । tatra vartamânâl liṅgâch chaturthîti || atra dêyair ity asaty asmin dâna-kriyayâ dêyam apy âpyam êvêti tatrâpi chaturthî syât । sati tu tasmiṃs tad dêyaṃ kriyâpyam api na dêyair âpyaṃ । svayaṃ dêyatvêna dêyântarâbhâvâd iti nâtra chaturthî || tat sampradânaṃ tri-vidhaṃ । prêrakam anumantṛ-anirâkartṛi chêti । tatra yad dêhîti bhaṇitvâ dâtâraṃ prêrayati tat prêrakaṃ । yad dadâmîty uktê tathâ kurvity anumanyatê tad anuman tṛi । yan na prêrayati, nânumanyatê, api tu na nirâkarôti tad anirâkartṛi । tat tri-vidham api yathâ-kramam udâharati *Brâhmaṇaṅge* ity-âdi || nanu *Brâhmaṇaṅge gôvaṃ koṭṭaṃ, yatige bhik-shaman ikkidam* ity-âdau gavâdi Brâhmaṇâdy-arthaṃ bhavati । gavâ Brâhmaṇasya bhikshayâ yatê-chôpakârât । êvaṃ sarvatra sampradânê dêyair vastubhir âpyasyôpakârât tâdarthyê[217] ity êva chatur-thî bhavatîti kim arthô 'yam ârambha iti chêd uchyatê । yady apy atra tâdarthyaṃ sambhavati । tad-vivakshâyâṃ sêtsyati chaturthî । tathâpi na tadatra vivakshitaṃ । kiṃtu sampradânam êvêti || kiṃ-cha na sarvatra dêyam âpyôpakâram êvêti niyamaḥ । *chhâtraṅge chapêṭeyaṃ koṭṭaṃ* ity-âdau tad-abhâvât । na hi chhâtrasyôpakârikâ chapêṭikâ । duḥkhôtpâdanêna apakârikaivêti || na cha tadâtvê-'pakârê 'py âyatyâm upakârô 'stîty upakârikaivêti vâchyaṃ । upakârâpakârayôs tâdâtvikayôr êva pra-kṛitôpayôgitayâ vivakshaṇîyatvât । anyathâ durdâna-vishayê *Brâhmaṇaṅge chhâgamaṃ koṭṭaṃ*, *upâdhyâ*

yange anaḍvâhaman ittam ity-âdau samprâdânam anichhatâ tâdarthya-chaturthî katham atra samarthyêta | âyatyâm balavad-anishṭa-kâritvêna tat-kṛitôpakârâbhâvât || astu vâ chapêṭikâdêr ananyârthatvêna tâdarthyaṃ | tathâpi na tatra tat pratîyatê | sampradânasyaiva pratîtêr iti || nanu katham atra sampradânam uchyatê | dêyasyaivâbhâvât | na cha chapêṭikaiva dêyâ | yataḥ sâ kartur anapêtâ sati Brâhmaṇaṃ gaur iva chhâtraṃ nâpnôty adhyâpaka êvâstê | tad-avayavatvâd iti chên na | na hi sarvatra dêyaṃ kartur apêtam êvâpyam upaitîti niyamaḥ | *śishyange vidyeyaṃ koṭṭaṃ, bhṛityange bhâgyamaṃ koṭṭaṃ, kolvange bennaṃ koṭṭaṃ, bayvange kiviyaṃ koṭṭaṃ, tapakke tanuvaṃ koṭṭaṃ, iniyaḷge manamaṃ koṭṭaṃ* ity-âdâv anapêtasyâpi dêyatva-darśanât || athavâ atra chapêṭâ-śabdêna tatkṛitaṃ tâḍanam êva vivakshitaṃ | tat tu tam âpnôty êvêti bhavaty êva sampradânaṃ | tasya cha chaturthyâbhidhâpanârthô'yam ârambha iti ||

Sûtram 214.—S'akti-ruchîrshyâsûyâ-drôha-krôdha-matsara-bhîty-unnati-svabhâvâvanatîshṭânishṭa-sâdṛiśya-pratinidhy-arthaiḥ.

Vṛittiḥ.—S'aktis sâmarthyaṃ, ruchiḥ prîtiḥ, akshântir îrshyâ, guṇêshu dôshâvishkaraṇam asûyâ, apakârô drôhaḥ, amarshaḥ krôdhaḥ, anya-śubha-dvêshô matsaraḥ, bhîtir bhayaṃ, unnatir âdhikyaṃ, svabhâvaḥ prakṛitiḥ, avanatir abhivâdaḥ, ishṭaṃ hitaṃ, anishṭam ahitaṃ, sâdṛiśyam upamânam, pratinidhiḥ pratikalpaḥ || śaktyâdy-arthakaiś śabdair yôgê liṅgâd get-pratyayô bhavati ||

Prayôgaḥ.—S'akty-arthê | *mallange mallaṃ śaktaṃ, âtang îṭaṃ samarthaṃ* || ruchy-arthê | *dhârmmikange dharmmaṃ ruchiy akkuṃ, Benakang uṇḍaligey alti* || îrshyârthê | *kavige kaviy îrshye geyvaṃ, kujanaṃ sujanange sairisaṃ* || asûyârthê | *Dharmmange Kauravan asûye geyvaṃ, Râmange Râvaṇaṃ dôshamanârôpipaṃ* || drôhârthê | *arasang îtaṃ drôhi, oḍeyang apakâri dâsêraṃ* || krôdhârthê | *kallang arasaṃ munivaṃ, nallang iniyaḷ kantisidaḷ* || ma'sarârthê | *ajjang ajjaṃ machchharipaṃ, savatige savati puruḍipaḷ* || bhîty-arthê | *pâpakke añjuguṃ takkaṃ, pulig aḷkuguṃ piḍi* || unnaty-arthê | *lôkakk îtan unnataṃ, Harige Haran adhikaṃ* || svabhâvârthê | *kapige chapalate sâjaṃ, siṃhakke śauryyaṃ prakṛiti* || avanaty-arthê | *Jinange namaskarisidaṃ, tandege poḍamaṭṭaṃ* || ishṭârthê | *yâjñikange svarggam ishṭaṃ, paśuving, hitaṃ tṛiṇaṃ* || anishṭârthê | *lôkakk anishṭaṃ baṛaṃ, mallang oḷḷitaltu vajramushṭi* || sâdṛiśyârthê | *gôvinge gavayaṃ sadṛiśam, Chandrange samânaṃ mukhaṃ* || pratinidhy-arthê | *jênutuppakke sakkare salvudu, pushkarakk êraṇḍam akkuṃ* || śakty-âdy-arthair iti kiṃ | *Dêvadattana magaṃ, Yajñadattana kamaṇḍalu* ||

[The object towards which is directed power, desire, jealousy, detraction, injury, anger, envy, fear, superiority, natural disposition, obeisance, like, dislike, comparison, or substitution, adds the affix *ge* to the crude form.]

Vyâkhyâ.—Padârtha-pratipatti-pûrvikâ-vâkyârtha-pratipattir iti prathamaṃ padârtham âha *śaktis sâmarthyam* ity-âdi || vâkyârtham âha *śaktyâdy-arthakair* ity-âdi || atrâyaṃ viśêshaḥ | śaktyâdy-arthakair yôgê 'pi yaṃ prati śaktis tatraiva chaturthî | na tu yatra śaktis tatra chaturthîti || êvaṃ yaṃ prati ruchis tatraiva | na tu yatra ruchis tatraivêti || êvam îrshyâdishu sarvatra drashṭavyam anyatra svabhâvât | svabhâvê tu yatra svabhâvas tatraiva chaturthîti || *kapige chapalate sâjaṃ* | atra sâjaṃ iti svabhâvaḥ kathyatê | sa cha kapâv êvêti kapi-śabdâd êva chaturthîti || nanu ruchâv apy êvaṃ vaktavyaṃ | *dhârmmikange dharmmaṃ ruchi, Benakang uṇḍaligey alti* ity-âdau ruchir dhârmikâdâv êva nânyatra | yatô ruchiḥ prîtir âtma-dharma iti | tathâ cha yatra ruchir na tatra chaturthîty

ayuktam iti chên na ǀ ruchiḥ prîtir iti rôchamânatâ ǀ sâ tu na dhârmikê apitu dharma êva ǀ dharmaḥ khalu rôchatê dhârmikaṃ pratîti ǀ atô yaṃ ruchir ity êva yuktaṃ na yatra ruchir iti ‖ êvaṃ *yâjñikaṅge svarggam ishṭam* ity atrâpishṭaḥ svargô yâjñika êvêti yatrêshṭaṃ tatraiva chaturthîti na śaṅka nîyaṃ ǀ ishṭam itîchchhâ-vishayatvaṃ ǀ tach cha svarga êva na yâjñikê ǀ yâjñikaṃ pratishṭô'bhavati svarga iti ǀ tatrâpi yaṃ pratîty êva yuktaṃ na yatrêti ǀ êvaṃ sarvatrôhyaṃ ǀǀ svabhâvê tûktam êva ‖ astu vâ tatrâpi yaṃ pratîty êva svabhâva iti svabhâvatva-kalpanôchyata iti ‖ sarvatra yaṃ pratîty êva ǀ anyathâ *Dêvadattana śakti*, *Yajñadattana ruchi* ity-âdâv api chaturthî prasajyêta ǀ nâtra yaṃ pratîti vivakshâ ǀ kiṃtu sambandha-mâtra-vivakshâyâṃ shashṭhîti ‖

Sûtraṃ 215.—Âśishy uddêśyê.

Vṛittiḥ.—**Ishṭârthâśaṃsanam âśîḥ ǀ yad uddiśya vidhis tad uddêśyaṃ ǀ uddêśyê vartamânâl liṅgâd gê-pratyayô bhavati âśishi gamyamânâyâṃ** ‖

Prayôgaḥ.—*Dêvadattaṅge bhadram akke*, *Jinadattaṅge dîrgghâyuv akke*, *lôkakke sukham akke*, *prajegaḷge svastiy akke* ‖ âśishîti kiṃ ǀ *Dêvadattana sukhaṃ*, *Gurudattana bhadraṃ* ‖ **uddêśya iti kiṃ** ǀ *Dêvadattaṅge kuśalam akke* ‖ âśâsyê mâ bhût ‖

[The object to which is directed a benediction adds the affix *ge* to the crude form.]

Vyâkhyâ.—Nanu *śatruge nâśam akke*, *âtaṅge kêḍ akke* ity-âdau nâśâdêr anishṭatvênêshṭârthâśaṃsanâbhâvât kathaṃ śatru-prabhṛiti-śabdâch chaturthîti chên na ǀ nâśa-mâtrasyânishṭatvê 'pi śatru-nâśa ishṭa êvêty âśâsyatê ǀǀ *śatruge* iti chaturthî tu nâśishi ǀ kiṃtu vyatyayô bahuḷam[231] iti sambandha êvêti ‖

Sûtraṃ 216.—Svâhâ-svadhâ-vashaḍbhiḥ.

Vṛittiḥ.—**Svâhâdibhir yôgê liṅgâd ged bhavati** ‖

Prayôgaḥ.—*Agnige svâhâkâraṃ*, *pitṛigaḷige svadhâkâraṃ*, *Indraṅge vashaṭkâraṃ* ‖

[The object of the ritual invocations *svâhâ*, *svadhâ* and *vashaḍ* adds *ge* to the crude form.]

Vyâkhyâ.—Vashaḍ ity avyayaṃ ǀ tad-yôgât svâhâ-svadhâ-dvayam apy avyayam êva gṛihyatê ǀǀ anavyaya-yôgê tu na chaturthîti niyamô yathâ yôgaṃ vibhakty-utpattir iti ǀǀ asti cha dvayam anavyayaṃ ǀ

S'achyâ sahâgataś S'akras svâhayâ cha Dhanañjayaḥ ǀ
svadhayâ śrâddha-Dêvaś cha Nairṛityâ Nikashâtmajaḥ ǀǀ

iti prayôga-darśanât ǀ tathâ ǀ tarpaṇaṃ prîṇanaṃ prîtis svâhâ sâhityam ity apity abhidhânâch cha ‖ nanu svâhâdînâm avyayânâṃ nâvyayê[10] ty-âdinâ liṅga-saṃjñâ-nishêdhâd bhâshâ-vishayê prayôga êva nâstîti yad-yôgê chaturthî vidhîyata iti chêt satyaṃ ǀ yady api kêvalânâṃ têshâṃ prayôgô nâsty êva ǀ liṅga-saṃjñâyâ nishêdhât ǀ tathâpi na samastânâṃ pratyayântânâṃ vâ nishêdha iti prâg êva prapañchitam ity asty êva prayôga-vishayatêti ǀ ata êvôdâharaṇê 'pi tathaiva pradarśanaṃ ǀǀ *svâhâkâram* ity-âdi ǀ kâra iti kâra-pratyayaḥ ǀ svâhaiva svâhâkâra iti ǀ ghañ-antaś śabdô vâsvâhâ-karaṇaṃ svâhâkâra iti ǀ êvam itaratrâpi ‖

Sûtraṃ 217.—Tâdarthyê.

Vṛittiḥ.—Tad-artha-bhâvê dyôtyê liṅgâd ged bhavati ‖

Prayôgaḥ.—*Môkshakke tatvajñânaṃ*, *kuṇḍalakke chinnaṃ*, *avaghâtakk onake*, *tôrgge maṇ*

[The objective cause, that which is a requisite for the purpose, adds *ge* to its crude form.]

Vyâkhyâ.—Sô 'rthô yasya tat tad-artham । tasmâ iti vâ tad-artham । tasya bhâvas tâdarthyaṃ । tasmin dyôtyê । liṅgât tad iti tach-chhabda-nirdishṭa-kârya-vâchakâl liṅgâd ity arthaḥ ॥ atra kâraṇaṃ cha nimittôpâdâna-sâdhâraṇam ata êvôbhayathâpy udâharati *môkshakke* ity-âdi ॥ tatva-jñânaṃ hi môkshasya nimittaṃ । suvarṇaṃ tu kuṇḍalasyôpâdânaṃ । tat-kâryaṃ môkshaḥ kuṇḍalaṃ chêti tataś chaturthî । êvam itaratrâpi ॥

Sûtram 218.—Utpâtêna jñâpyê.

Vrittiḥ.—Utpâtêna jñâpyamânê 'rthê vartamânâl liṅgâd ged bhavati ॥

Prayôgaḥ.—*Baṛakke bel-miñchu, lôka-nâśakke kappeya chaṇḍike, biṛu-visilge kem-miñchu* ॥ utpâtênêti kiṃ । *arasana sattige, gurugaḷa kamaṇḍalu* ॥ jñâpya iti kiṃ । *lôka-nâśakke kâkaṃ biḷid âdudu* ॥ kâka-śabdân mâ bhût ॥

[The object indicated by a portent adds *ge* to the crude form.]

Vyâkhyâ.—Nanûtpâtô nâma bhâvy-anishṭa-sûchakaṃ bhauma-nâbhasâdi-bhêdaṃ maṇḍûka-śikhâdi । têna jñâpyamânaṃ cha lôkânishṭaṃ kshâma-ḍâmarâdi । tatra cha chaturthî tâdarthya[217] iti pûrvêṇaiva sidhyati ! utpâtânâm anishṭârthatvât । tathâ cha vyarthô 'yam ârambha iti chên na । atra tâdarthyasyaivâbhâvât । tadd hi kârya-kâraṇa-bhâva êva nânyatra । artha-śabdô hi prayôjana-vâchî । prayôjanaṃ tu kâryam êvêti । nâtra karya-kâraṇa-bhâvas sambhavati । na hi maṇḍûka-śikhâdir lôkânishṭasya kshâma-ḍâmarâdêr nimittam upâdânaṃ vâ bhavati । kêvalam agnêr dhûma iva jñâpaka êvêti jñâpya-jñâpaka-bhâva-sambandhê shashṭhî-prâptau tad-apavâdakatayâ chaturthî-vidhânârthô 'yam ârambha iti ॥

Sûtram 219.—Bagetaḥ karmaṇi vâ yatô 'vajñâ.

Vrittiḥ.—Yasmâd avajñânyasya jñâyatê tasmâd bage-dhâtôḥ karmaṇi vartamânâl liṅgâd ged vâ bhavati ॥

Prayôgaḥ.—*Avanan âtaṃ triṇakke bagedaṃ, triṇamaṃ* iti vâ । *Khaḷanaṃ Saumitri puḷita-kavaḍege bagedaṃ, puḷita-kavaḍeyaṃ* iti vâ । *nîn âtanan ond-aḍekege bageday, ond-aḍekeyaṃ* iti vâ । triṇâdibhyô nikrishṭaṃ manyata ity arthaḥ ॥ bageta iti kiṃ । *avanaṃ pullaṃ tiḷidaṃ* ॥ karmaṇîti kiṃ । *Smaraṃ Haranaṃ pulge bagedaṃ* । Smara-śabdân na bhavati ॥ yata iti kiṃ । *Râmaṃ Râvaṇanan ondu kaḍḍige bagedaṃ* ॥ Râvaṇa-śabdân na bhavati ॥ avajñêti kiṃ । *Bhîmaṃ Dharmmajanan eseva Hariyaṃ bagedaṃ* ॥ Harêr apy adhikaṃ manyata iti praśaṃsâ ॥

[The object used for disrespectful comparison along with the root *bage* (to think or compare), optionally adds *ge* to the crude form.]

Vyâkhyâ.—Nanu bagetaḥ karmaṇy avajñâyâm ity êva vaktavyaṃ । lâghavât kiṃ yatô 'vajñêtity-âśaṅkya tathâ saty avajñâyâṃ dyôtyamânâyâṃ bagetaḥ karmaṇi chaturthî bhavatîty arthas syât । tathâ cha *avanaṃ pulge bagedam* ity-âdâv avanam ity atrâpi chaturthî syât tat-karmatvâviśêshât । yata ity uktê tu yad-upâyâd anyad avajñâyatê tata êva chaturthî na tv avajñâyamânâd ity âha *yasmâd avajñânyasyêti* ॥ pakshê tu karmaṇy am[204] iti dvitîyâ ॥

Sûtram 220.—Hêtâv attaṇim.

Vrittiḥ.—Hêtau vartamânâl liṅgâd attaṇim-pratyayô bhavati ||

Prayôgaḥ.—*Dânadattaṇim bhôgam, jñânadattaṇim môksham, ujjugadattaṇim siri, kichchinattaṇim poge* || hêtâv iti kim | *môkshada sukham* ||

[The cause or means adds the affix *attaṇim* to the crude form.]

Vyâkhyâ.—Spashṭam êtat ||

Sûtram 221.—Avadhâv apâyê.

Vrittiḥ.—Apâyô viślêshô vâstavaḥ prâtîtikô vâ | tasmin gamyamânê yad avadhibhûtam tatra vartamânâl liṅgâd attaṇim bhavati ||

Prayôgaḥ.—*Maradattaṇim paṇ bîḷdudu, giriyattaṇim kall uruḷdudu, ûrattaṇim bandam, puliyattaṇim bhîti, pâpadattaṇim peḷaṛu* | chitta-saṅkshôbhaṇa-pûrvakam tatô 'nivartata ity arthaḥ || *upâdhyâyanattaṇim maṛey âdam, gurugaḷattaṇim kelam bokkam* | tatô 'dṛiśyatayâpayâtîti || *bîjadattaṇind aṅkuram âdudu, śriṅgadattaṇim śaram âdudu* | tasmâd âtmânam prati labhamânô nissaratîti || *mugilattaṇim miñchu miñchittu* | tatô nissṛitya jyôtir vidyôtatê vidyôtamânam vâ tatô nirdhâvatîti || *pâpadattaṇim rakshisidam, baṛadattaṇim salahidam* | tad-upaghâta-pratîkârêṇa tatô nivartayatîti || *Himavat-parvvatadattaṇim Gaṅge puṭṭittu* | tatra prathamam upalabhyamânâ tatô nissaratîti | santatatvân nâtyantâpakramaḥ || *adharmmadattaṇim pêḷisidam, pâpadattaṇim môhisidam* | jugupsâdi-pûrvakam tatô bhayênâpyêtîti || *Arjjunanattaṇim Vâsudêvan adhikam, Nakulanattaṇim Sahadêvam kiṛiyam, âtanattaṇind îtam paṭu* ity âdau sarvatra Vâsudêvâdayô 'rjunâdibhir âdhikyâdinâ sampṛishṭâs têbhyô 'tiśâyanâdinâ dharmêṇa vibhktâḥ pratîyanta iti bauddhôpâyaḥ ||

[That from which anything comes or is separated, whether mental or material, adds the affix *attaṇim* to the crude form.]

Vyâkhyâ.—Apâya-śabdasya pratyûha-pramâdâbhâvâdy-anêkârthatvê 'pi vivakshitam artham âha *apâyô viślêsha* iti || nanu viślêshô vibhâgaḥ | sa cha pûrvam samślishṭasyaiva sambhavati nânyasya | tathâ cha katham *puliyattaṇim bhîti* ity-âdy-udâharaṇâni saṅgachchhantê | tatra viślêshâbhâvâd ity âśaṅkya nâtrâpâyô vastu-kṛita êvêti niyamaḥ | kimtu buddhi kṛitô 'pi saṅgachchhata ity âha *vâstavaḥ prâtîtikô vêti* || tasminn apâyê dyôtyê yad avadhi-bhûtam kârakam apâdânam iti yâvat | tatra pañchamî bhavatîti || êtêna apâyâvadhir apâdânam iti lakshaṇam uktam bhavati | têna dhruvam apâyê 'pâdânam iti lakshaṇavad atra dhâvatô 'śvât pataty apasaratô mêshân mêshô 'pasṛita ity-âdau dhrauvya-nirvahaṇâya nirvachana-prayâsô nânubhôktavya iti sûchitam || tad apâdânam dvêdhâ chalam achalam chêti | tatrâchalam udâharati *maradattaṇim paṇ bîḷdudu* ity-âdi || atra tarur girir grâmô vâ phalâdînâm apâyê svayam avadhir api sthâsnur êva | na chalatîty achalam uchyatê || chalasya tu *ôḍuvakudureyattaṇim bîḷdam, pariva-baṇdiyattaṇind uruḷdam* ity-âdy-udâharaṇâni drashṭavyâni || atra vṛikshâdishu prâk sthitam êva phalâdikam tato 'pêtam iti vâstava êvâpâyaḥ || prâtîtikam udâharati *puliyattaṇim bhîti* ity-âdi || nâtra tarôḥ phalasyêva vâstavô 'pâya ity âśaṅkya bhaya-hêtur ayam iti budhyâ tatô nivṛittir êva prâtîtikô 'pâya ity âha *chitta-saṅkshôbhêty*-âdi | anêna bhîtrârthânâm bhaya-hêtur iti lakshaṇam cha na kartavyam iti sûchitam bhavati || tathâ *upâdhyâyanattaṇim maṛe yâdam* ity-âdau vyâghrâdivad bhayâbhâvê 'pi nâham êtad-dṛig-gôcharô bhavâmîti buddhyâ tirôdhânam êvâpâya ity âha *tatô 'dṛiśyatayêty*-âdi | anênâpi bhîtrârthânâm ity-âdi-lakshaṇam na praṇêyam iti

sûchitam iti || tathâ *bîjadattaṇind aṅkuram âdudu* ity-âdau tatô viślêshâbhâvê 'pi tat-saṃsṛishṭatayâ âtmanô nissaraṇam êvâpâya ity âha *tasmâd* ity-âdi । anêna jani-kartuḥ prakṛitir iti lakshaṇam api na vaktavyam iti sûchitaṃ || tathâ *mugilattaṇiṃ miñchu miñchittu* ity-âdau tatra jyôtishaḥ prâk sambandhâbhâvê tat-praṇidhau mêghân nissṛitya dyôtanam vâ dyôtamânasyaiva tatô nissaraṇaṃ vâpâya ity âha *tatô nissṛityêty*-âdi । anêna lakshaṇam api na kathitavyam iti sûchitaṃ || tathâ *upâdhyâyanattaṇiṃ vidyeyan irkkuḷigoṇḍaṃ* ity-âdau tad idam upâdêyam iti buddhyâ niyamâd upâdânam êvâpâya ity âha *tad-upadishṭam* ity-âdi । anênâkhyâtôpayôga iti lakshaṇam api nôpadêshṭavyam iti sûchitam iti || tathâ *pâpadattaṇiṃ rakshisidaṃ* ity-âdau pâpâdêr anishṭa-kâritvaṃ jñâtvâ tad-apâkaraṇam buddhyâ tatô nivartanam êvâpâya ity âha *tad-upaghâtêty*-âdi । anênâpi bhîtrârthânâm ity-âdi-lakshaṇaṃ na lakshaṇîyam iti sûchitam iti || tathâ *Himavat-parvvatadattaṇiṃ Gaṅge puṭṭittu* ity-âdau tatra prathamôpalambha-vishayatayâ tataḥ pravahaṇam êvâpâya ity âha *tatrêty*-âdi || nanv atrâpâyô vâstava êva । nissaraṇasya vibhâga-rûpatvâd ity âśaṅkyâha *santatatvâd* ity-âdi । na hi vṛiksha-phalayôr iva Himavad-Gaṅgayôḥ kadâpi viślêshô nitya-sambandhatvâd iti । anêna bhuvaḥ prabhava ity api lakshaṇaṃ nôpasaṅkhyêyam iti sûchitam iti || tathâ *Arjjunanattaṇiṃ Vâsudêvan adhikaṃ* ity-âdau âdhikya-pâṭavâdi-dharmair êka-vargîkaraṇaṃ saṃsṛishṭir atiśâyanâdi-dharmêṇa buddhyâ vibhajanam êvâpâya ity âha *Arjjunâdaya* ity-âdi || bauddhaḥ buddhi-kṛitaḥ ||

Sûtram 222.—Oḷ adhikaraṇê.

Vṛittiḥ.—Kriyâśrayasya kartus tat-karmaṇô vâ ya âdhâras tad adhikaraṇaṃ । tatra vartamânâl liṅgâd oḷ-pratyayô bhavati ||

Prayôgaḥ—*Pâsinoḷ malaṅgidaṃ, gaddugeyoḷ kuḷḷirddaṃ, âgasadoḷ vakki, mandiradoḷ tuṛugal, ellol enne, pâloḷ madhuraṃ, Gaṅgeyoḷ ghôshaṃ, poḷeyoḷ gerdde* ||

[For location *oḷ*.]

Vyâkhyâ.—Adhikaraṇa-śabdô 'nêkârthaḥ || kvachid adhyâya-vachanaḥ । parichhêdô 'dhikaraṇam adhyâyas sthânam ity apîty abhidhânât || kvachit prastara-vâchî । prastaraś śâyikâstîrṇaṃ śayyâdhikaraṇaṃ chhadir iti vachanât || kvachin mîmâṃsâdhikaraṇa-vâchî ।

vishayô vishayaś chaiva pûrva-pakshas tathôttaraṃ ।
prayôjanaṃ cha pañchaitê Prâñchô 'dhikaraṇaṃ viduḥ ||

iti || tatra vivakshitam artham âha *kriyêty*-âdi || yady api kartuḥ karmaṇô vâ ya âdhâras tad adhikaraṇam ity êvâlaṃ । na kriyâśrayasyêti viśêshaṇaṃ vyâvartyâbhâvât । na hi kriyânâśrayaṃ kartṛi karma vâ sambhavatîti । tathâpi kriyâśrayaḥ kartâ karma chêti dvayam êva nânyad iti sûchayituṃ tad-viśêshaṇaṃ । tathâhi kriyâ dvêdhâ । sakarmakâkarmaka-dhâtu-vâchyatva-bhêdât । atra yâ kriyâ akarmaka-dhâtu-vâchyâ sâ kartṛisthaiva । yâ tu sakarmaka-dhâtu-vâchyâ sâ karmasthâ bhavati || yady api sâpi kathaṃchit kartṛisthâ । Dêvadatta ôdanam pachati, kâshṭhaṃ chhinattîty âdau pachiś chhidir vâ pûrva-pari-bhûta-nânâkriyâ-prachaya-rûpaiva । nâkhaṇḍaikâ । tatra jala-sêchana-taṇḍula-prakshêpaṇâdikâ kuṭhârônnâma-ninâmâdi-rûpâ vâ kartṛisthaiva । na karmasthêti । tathâpi viklitti-rûpâ dvaidhîbhâva-rûpâ cha phalîbhûtâ kriyâ taṇḍula-kâshṭhâdi-karmaṇaivêti karmasthôchyatê । ataḥ kriyâśrayaḥ kartâ karma chêti dvayam êvêti । tad-adhikaraṇaṃ chaturdhâ । aupaślêshikaṃ, vaishayikaṃ, vyâpakaṃ, sâmîpikaṃ chêti । tat kramêṇôdâharati *pâsinoḷ* ity-âdi । chaturṇṇâm api pratyêkam udâharaṇa-dvayaṃ jñâtavyaṃ ||

Sûtram 223.—Yatô nirdhâraṇaṃ.

Vṛittiḥ.—Jâti-guṇa-kriyâbhis samudâyâd êka-dêśasya pṛithak-karaṇaṃ nirdhâraṇaṃ । yatô nirdhâraṇaṃ tatra vartamânâl liṅgâd oḷ bhavati ||

Prayôgaḥ.—Jâtyâ I *mânavaroḷ purushar uttamar, purusharoḷ kshattriyar śśûrar* || guṇê na I *tuṛugaḷoḷ kârâkal pâl-uḷḷadu, vastraṅgaḷoḷ bel-baṭṭey oḷḷittu* || kriyayâ I *avaroḷ ôḍuvam kâl-vêgi, paṇgaḷoḷ bîḷvudu tani-vaṇ* || kvachid dravyêṇâpi I *avaroḷ âṭam kali, ivaroḷ îtan emmâtam* || yata iti nirdhâryê mâ bhût ||

[The collective race, quality, action from which an individual is distinguished, adds *oḷ* to the crude form.]

Vyâkhyâ.—Nirdhâraṇa-śabda êvakârârthê prachuram prayujyata iti tâm bhrântim vârayitum tad-artham âha *jâtity*-âdi || samudâyâd êka-dêśasya pṛithak-karaṇam nirdhâraṇam I tatra jâty-âdayô hy avachchhêdakâ vivêchanîyatva-sama-niyatâḥ || tathâhi I *mânavaroḷ purushar uttamar* I atra strî-purusha-sâdhâraṇa-manushya-samudâyât pum-lakshaṇaikadêśaḥ pṛithak kriyatê I tatra purushatvam jâtir avachchhêdikâ I êvam Brâhmaṇâdi-sâdhâraṇa-varṇa-samûhât kshatriya-lakshaṇaikadêśaḥ pṛithak kriyatê I tatra cha kshatriyatvam jâtir avachchhêdikâ I êvam guṇa-kriyayôr api yôjyam || kvachid dravyêṇâpîti I atra dravya-śabdas tad-asâdhâraṇa-svarûpa-parô na guṇa-paryâyavad dravyam ity êvam paraḥ I tasyânavachchhêdakatvât I tathâhi I *ivaroḷ îtan emmâtam* iti I êshu pratyakshîkṛitêshv ayam madîya ity atrâyam iti vivakshitaika-vyaktir êva vivichyatê I tatra na tâvaj jâtiḥ I êka-vyakti-mâtra-nishṭha-jâtêr abhâvât I guṇaḥ kriyâ vâ yady api sambhavati I tathâpy ayam iti śabdêna nâbhidhîyatê I ayam iti cha pratyakshî-kṛitaḥ piṇḍa êvôchyatê I tatra dravyatvam vivêchanîyâvivêchanîya-sâdhâraṇam I vivakshita-vyaktis tu dravyam sad api vivêktavyam êva na tan-nishṭhô dharmaḥ I atôtra dravya-śabdas tad-asâdhâraṇa-svarûpam êvâhêti ||

Sûtram 224.—Sâdhu-nipuṇârthaiḥ pûjyê.

Vṛittiḥ.—Sâdhu-nipuṇa ity êtadarthaiś śabdair yôgê pûjya-vâchini vartamânâl liṅgâd oḷ-pratyayô bhavati ||

Prayôgaḥ.—*Tâyoḷ sâdhu, tâyoḷ oḷḷidam, guruvinoḷ sahajam, pûjeyoḷ jâṇam, japadoḷ chaduram, vidyeyoḷ nipuṇam, chitradoḷ kuśalam* || sâdhu-nipuṇârthair iti kim I *tandeya dhanam, tâya moleyan uṇḍam* || pûjya iti kim I *kaḷavina jâṇam* ||

[Anything praiseworthy in which an individual is distinguished for goodness or skill, adds the affix *oḷ* to the crude from.]

Vyâkhyâ.—*Tâyoḷ sâdhu, tâyoḷ oḷḷidam* I mâtari sushṭhu vartata iti putrasya praśaṃsâ gamyatê I mâtrâdayô hi pûjyâḥ I putrâdayaḥ pûjakâḥ I pûjyêshu sushṭhu vartaṇam pûjakânâm ślâghyam êvêti tatra pûjya-vâchakâl liṅgâd anêna saptamî vidhîyatê || yady api putra-gata-sâdhutvâdêr mâtrâdir vishayô bhavati I *tâyoḷ sâdhu* iti mâtari vishayê sâdhur ayam iti pratîtêr iyam vishaya-saptamy êvêti pûrvêṇaiva siddhiḥ I tathâpi vishaya-vishayî-bhâva-sambandha-vivakshâyâm shashṭhî mâ bhûd iti saphalô 'yam ârambhaḥ I ata êva praty-udâharaṇê tâm êva darśayati *kaḷavina jâṇam* iti ||

Sûtram 225.—Yôgê 'd.

Vṛittiḥ.—Yôgas sambandhaḥ I sa chânêka-vidhaḥ I tasmin vivakshitê liṅgâd at-pratyayô bhavati ||

Prayôgaḥ.—*Arala kampu, kaṇṇa belpu, ûr-oḍeyam, marada kombu.*

[For connection *a* (the sixth or possessive case).]

Vyâkhyâ.—Yôjanam yuktir yôga iti vyutpattyâ yôga-śabdaḥ sâmânyataḥ sambandha-vachanaḥ I sa châvayavâvayavi-bhâva-lakshaṇô guṇa-guṇi-bhâva-lakshaṇô jñâpya-jñâpaka-bhâva-lakshaṇaḥ kârya-

kâraṇa-bhâva-lakshaṇaḥ sva-svâmî-bhâva-lakshaṇa ity-âdy-anêka-vidha ity âha *yôga* ity-âdi || *vivakshita* iti | viśêshânâślêshêṇa sâmânyatô vivakshita ity arthaḥ || sambandhô hi sârvatrikaḥ | na hy asambandhê kaśchid vidhir asti | karma-karaṇâdi-kârakâṇâm api saty êva sambandhê vyâpârât | tatra kriyâ-vyâpya-tva-vivakshâyâṃ dvitîyâ, sâdhakatamatvâdi-vivakshâyâṃ tritîyêty-âdi yâvad-apavâda-parihârêṇa sâmânyataḥ sambandha-mâtra-vivakshâyâm êva shashṭhî-vibhaktir bhavatîti || nanv astv êvam apavâda-vinirmukta êvâsya vishayaḥ | tathâpi sambandhasyôbhaya-nirûpyatvân *marada kombu* ity-âdâv ubhayatrâpi shashṭhî kiṃ na syâd iti chêt satyaṃ | yady api sambandhô dvyâśrayaḥ | tathâpi *kombu*, *kampu* ity-âdi-śabdair avayavô guṇô 'nyô vâ pratîyamânaḥ kasyâyam ity avayavinô guṇinô 'nyasya vâ âkâṅkshâm utpâdayatîti sarvatra bhêdakâd êva shashṭhîti nôbhayatra | tad uktaṃ ||

bhêdya-bhêdakayôś ślishṭis sambandhô 'nyô 'nyam ishyatê |
dvishṭhô yady api sambandhash shashṭhy-utpattis tu bhêdakât ||

iti ||

Sûtram 226.—Kartri-karmaṇôḥ kriti bhâvê.

Vrittiḥ.—Bhâvê vihitô yaḥ krit tad-yôgê kartari karmaṇi cha kârakê ad bhavati ||

Prayôgaḥ.—*Dêvadattana ghaṭada mâlke*, *Dêvadattana iravu*, *Yajñadattana nidre* || kartri-karmaṇôr iti kiṃ | *maneyol iravu*, *poladol irkke* || kritîti taddhitê mâ bhût || bhâva iti kiṃ | *Dêvadattaniṃ mâḍalpaṭṭudu*, *Dêvadattaṃ ghaṭamaṃ mâḍidaṃ* ||

[Also in the case of words possessively connected with verbal nouns.]

Vyâkhyâ.—Kâla-kârakâdy-anâślishṭaḥ kêvalô dhâtvarthô bhâva uchyatê | tatra vihitô yaḥ krit tat-sanniyôgê sati kartari karmaṇi cha kârakê tritîyâṃ dvitîyâṃ châpôdya shashṭhî bhavatîti vidhânârthô 'yam ârambhaḥ || atra krid-grahaṇam akartavyaṃ | tathâ hi | bhâvô hi vaiyâkaraṇair ubhayathâ nirûpyatê | êkaś śabda-pravritti-nimitta-lakshaṇaḥ | bhavatô 'smâd abhidhâna-pratyayâv iti bhâvaḥ śabda-pravritti-nimittam iti vachanât || aparô dhâtvartha-lakshaṇaḥ | dhâtvarthaḥ kêvalaś śuddhô bhâva ity-abhidhîyata iti vachanât | tatrâdyas taddhita-vâchyô dvitîyas tu krid-vâchyaḥ | tatrâyaṃ viśêshaḥ | śabda-pravritti-nimitta-lakshaṇô bhâvas taddhita-vâchya iti Saṃskritê Bhâshâyâṃ cha sâdhâraṇaḥ | Saṃskritê tva-tal-âdinâ Bhâshâyâṃ tan-âdinâ pratyayêna tad-abhidhânât || dhâtvartha-lakshaṇas tu Saṃskritê âkhyâta-vâchyaḥ krid-vâchyaś cha bhavati | tatrâkhyâta-pratyayâḥ sakarmakât karmaṇy akarmakâd bhâvê sarvasmâch cha kartari bhavanti | krit-pratyayâs tu sarvêshv api kârakêshu bhâvê cha bhavantîti prasiddhêḥ || Bhâshâyâṃ tu naivaṃ | tatrâkhyâta-pratyayâḥ kartari karmaṇi chêty ubhayatraiva | krit-pratyayâs tu bhâvê cha bhavantîti bhâvaḥ krid-vâchya êva nâkhyâta-vâchyaḥ | tathâchâtra sûtrê kritîty anarthakam êva | vyâvartyâbhâvât || na cha taddhita-vyâvrittyarthaṃ | tata ukta-lakshaṇê bhâvê taddhitasyâvidhânât | tathâpi dhâtvartha-lakshaṇa êvâyaṃ bhâvô nânya iti dyôtanârthaṃ tad-upâdânam iti | anyathâ bhâva iti dhâtvarthô vâ pravritti-nimittaṃ vêti sandihyêtêti ||

Sûtram 227.—M-uktê.

Vrittiḥ.—Tiṅ-âdy-uktayôḥ kartri-karmaṇôḥ makâras sub bhavati ||

Prayôgaḥ.—*Dêvadattan irddapaṃ*, *Yajñadattaṃ pôdapaṃ* || uktê iti kiṃ | *kulâlaniṃ ghaṭaṃ mâḍalpaṭṭudu*, *akkasâleyiṃ padakaṃ geyyalpaṭṭudu* | karmaṇi mâ bhût || *kulâlaṃ ghaṭamaṃ mâḍidaṃ* | sakarmakê mâ bhût ||

[The subject of a verb takes *m* (the first or nominative case-affix).]

Vyâkhyâ.—Uktam abhihitaṃ pradhânaṃ kathitam anupadhir ity anarthântaraṃ | yasmin kârakê dhâtôḥ pratyayô vihitas tad uktam anyad anuktam uchyatê | uktiś cha nartê vaktâraṃ vartatê | vaktâ

cha vihitaḥ pratyaya êva । yô yatra pratyayô jâtas sa *ênaṃ vaktîti ॥ sa cha tiṅ-kṛitôr anyatara êva nânyaḥ । na chấtra dhâtôr anyô vidhîyatê pratyaya ity abhiprêtyâha *tiṅ-ády-uktayôr* iti । âdi-śabdêna kṛitaḥ parigrahaḥ ॥ yady api sûtrê sâmânyâbhiprâyêṇa vâ kartari karmaṇi chêti pratyêkâ-bhiprâyêṇa vâ uktê ity êkatva-nirdêśaḥ । tathâpi kartṛi-karmaṇôr ity asyêdaṃ viśêshaṇam iti sâmâ-nâdhikaraṇyênôktayôr ity uktaṃ ॥ nanu châyam anârambhaṇîyô yôgaḥ । akiṃchit-karatvât । tathâ hi । artha-pratyâyanârthaṃ hi pratyayô vidhêyaḥ । yatrârthê yaḥ pratyayô vihitas sa tasya pratyâ-yaka iti । nâtra kasyachid arthasya pratyâyakô 'yaṃ pratyayaḥ ॥ na cha kartuḥ karmaṇô vâyaṃ pratyâyakaḥ । tayôs tiṅ-âdinaiva pratyâyitatvât । yatas tiṅâ kṛitâ vâ ukta êva kartari karmaṇi vâyaṃ vidhîyata iti । tê anya-labhyê êva । ananya-labhyô hi śabdârtha iti । atôtra prathamâ na kiṃchit karôtîti ॥ nanu chaivaṃ tiṅ-âdêr apy akiṃchit-karatvaṃ vaktum śakyaṃ । tathâ hi । *kulâlaṃ ghaṭamaṃ mâḍidaṃ*, *kulâlaniṃ ghaṭaṃ mâḍalpaṭṭudu* iti kartari karmaṇi cha prayôgê tâvat kulâlaḥ kartâ ghaṭaḥ karmêty avivâdaṃ । tatra cha kartṛi-karma-rûpârthau kulâla-ghaṭau kulâla-ghaṭa-śabdâbhyâm êvôchyêtê । na tiṅâ kṛitâ vêty anya-labhyatvân na tatra tiṅ-kṛitau kiṃchit kuruta ity akiṃchit-ka-râv êvêti chên na । samaya-grahaṇê yad-avachchhêdêna śaktir gṛihyatê tad-avachchhêdênaiva vâchya-vâchaka-bhâvaḥ । kulâla-ghaṭa-śabdayôr hi kulâla-ghaṭâtmanôr arthayôs samayê gṛihyamâṇê kulâ-latva-ghaṭatvê hi vâchyatâvachchhêdakê । atô 'tra kulâla-ghaṭa-śabdau kulâlatva-ghaṭatvâvachchhinnâv êvârthâv âhatur na kartṛitva-karmatvâvachchhinnau । tayôs tadânîṃ bhânâbhâvâd iti ॥ ata êva cha kulâla-ghaṭâdi-śabda-śravaṇât kulâlatva-ghaṭatvâdi-prakârikaiva pratîtir na kartṛitvâdi-prakârikêti । kartṛitvâdy-avachchhinnârtha-pratyâyanârthô hi tiṅ-âdi-vidhir iti nêmâv akiṃchit-karau । kartṛitvâdi-prakâraka-pratyaya-janakatvât ॥ na chaivaṃ kartṛi-karmaṇôs tiṅ-âdinaivôktatvât kulâla-ghaṭa-pada-yôr ânarthakyaṃ । kulâlaḥ kartâ ghaṭaḥ karmêty êvaṃ sâmânâdhikaraṇya-pratyayasya kulâla-ghaṭâdi-pada-samabhivyâhâra-sâdhyatvênârthavatvâd iti chêt । satyaṃ । vibhaktayô hi trêdhâ । kâ-raka-vibhaktir upapada-vibhaktis sâdhvanuśâsana-vibhaktiś chêti । tatra yâ karmaṇy am[204] ity-âdi-yôgaiḥ karmâdi-kârakê vidhîyatê sâ kâraka-vibhaktiḥ । yathâ *ghaṭamaṃ mâḍidaṃ*, *kuḍugôliṃ goydam* ity-âdi ॥ yâ tu svâhâ-svadhâ-vashaḍbhir[216] ity-âdi-yôgaiḥ padântara-samabhivyâhâraṃ ni-mittam âsâdya vidhîyatê sôpapada-vibhaktiḥ । yathâ *Agnige svâhâkâraṃ*, *pitṛigaḷge svadhâkâram* ity-âdi ॥ yâ tu na kârakê nâpi padântara-samabhivyâhârê kiṃ tu śabda-sâdhutvârtham êva vidhî-yatê sâ sâdhvanuśâsana-vibhaktiḥ । tatrêyaṃ prathamâ sâdhvanuśâsana-vibhaktir êva । tathâ hi । na tâvad iyaṃ kârakî । kartṛi-karmaṇôr anuktayôs tṛitîyâ-dvitîyayôr êvôpayôgât । uktayôs tu kṛita-karaṇa-prasaṅgêna vaktrantarânapêkshaṇât । anyathâ anavasthânât ॥ nâpy aupapadikî । tâdṛig upapadaṃ nimittam âdâya vidhâṇâbhâvât ॥ atô *ghaṭamaṃ mâḍidaṃ*, *kulâlaniṃ mâḍalpaṭṭudu* ity-âdau kartṛi-karmaṇôḥ sâmânyênôktatvê 'pi tadviśêsha-pratipattyarthaṃ kulâla-ghaṭâdi-śabdâ apêkshyantê ॥ tatra yady api prâtipadika-mâtrasyaiva tat-pratyâyana-śaktiḥ । tathâpi na kêvalâ prakṛitiḥ prayôktavyâ na cha kêvalaś cha pratyaya iti niyamêna vibhaktir apêkshyatê ॥ tatra padatva-sâdhanê yâ kâchid vibhaktir api samarthâ bhavaty êvêty aniyamêna prâptau dvitîyâdînâṃ karmâdishu vidhânêna sâva-kâśatayâ charitârthatvâd anyatrâvihitâ prathamaiva niravakâśâvaśishṭâstîtara-nivṛittyânêna pratha-maiva vidhîyatê । tathaiva sâdhutvaṃ nânyathêti ॥ idam êva hi tiṅ-vâchya-kârakasya prathamâ-bhidhêyatva-lakshaṇaṃ sâmânâdhikaraṇyaṃ । yathâha bhagavân *Dêvanandî* । miṅ êkârthaivêti ॥

Sûtram 228.—Âmantraṇê.

Vṛittiḥ.—Kâryântara-vyâpṛitasya svâbhimukhî-karaṇam âmantraṇaṃ । tasmin viva-kshitê liṅgân makâras sub bhavati ॥

Prayôgaḥ—*Dêva binnapaṃ, sati kêḷ, ele Dêvadatta, ele bhûpa* ॥

[In addressing or calling to any one the *m* (nominative) case-affix is added to the crude form (but by sûtra 252 it is again dropped).*]

* The final sentence of the vyâkhyâ shows the reason for introducing this rule here.

Vyâkhyâ.—Âmantraṇam sammukhîkaraṇam । prâg êva kṛita-sâmmukhyasya na tat-sambhavatîtyatâha *kâryêty*-âdi ॥ idaṃ cha chêtanâbhiprâyêṇa ॥ *taḻirttiru marane* ity achêtanê vrikshâdâv aupachârikam êtat ॥ sambandha-mâtratvât shashṭhî-prâptau vachanaṃ ॥

Sûtram **229**.—Yasya bhâvô bhâva-lakshaṇaṃ.

Vṛittiḥ.—Bhâvaḥ kriyâ । yasya bhavô bhâvântarasya lakshaṇaṃ jñâpakaṃ bhavati tatra vartamânâl liṅgân makâras sub bhavati ॥

Prayôgaḥ.—*Paśu kaṛeyal bandaṃ, ramaṇi nôḍal bandaṃ* ॥ yasyêti prakṛity-arthaṃ ॥ bhâva iti kiṃ ! *tâpasaṅge jaḍeyind ûṭaṃ* ॥ bhâva-lakshaṇam iti kiṃ । *âvaṅg ûṭam âṭaṃ Dêvadattaṃ* ॥

[The object towards which is directed an act which is habitual, or implied in its nature, takes the affix of the first (nominative) case, (but by sûtra 251 it is again dropped)].

Vyâkhyâ.—Bhâva-śabdaḥ svabhâvâdy-ânêkârthô 'py atra kriyâ-vachana ity âha *bhâvaḥ kriyêti* ॥ prasiddhêna hy aprasiddhaṃ lakshaṇîyaṃ । *paśu kaṛeyal bandaṃ* । atra gô-dôha-lakshaṇô bhâvaḥ kâlataḥ prasiddhaḥ । têna cha Dêvadattâdêr âgama-lakshaṇô bhâvô prasiddhô lakshyatê ॥ *ramaṇi nôḍal bandaṃ* । atra ramaṇyâḥ prêkshaṇa-lakshaṇô bhâvaḥ snêhânubandhataḥ prasiddhaḥ । têna priyâgama-lakshaṇô prasiddhô bhâvô lakshyatê ॥ *kaṛeyal, nôḍal* iti yô bhâvô bhâva-lakshaka[587] iti dhâtôr al-pratyayaḥ ॥ yasyêty anuktau kutaḥ prathamâ syâd atô yasyêti prakṛitir nirdiśyata ity âha *yasyêty*-âdi ॥ *tâpasaṅge jaḍeyind ûṭaṃ* । atra jaṭâ hi dravyaṃ na kriyêti na tâpasa-śabdât prathamâ ॥ *âvaṅg ûṭam âṭaṃ Dêvadattaṃ* । atra bhôjanaśya kriyâtvê 'pi lakshaṇîyô Dêvadattô dravyam êva na kriyêti ॥ *âvaṅge* ity atra na prathamâ ॥ itthambhûta-lakshaṇatvât tṛitîyâ-prâptâv ayam ârambhaḥ ॥

Sûtram **230**.—Viśêshaṇâd vâ.

Vṛittiḥ.—Viśêshaṇa-vâchinô liṅgân makâras sub vâ bhavati । pakshê viśêshya-vibhaktir êva ॥

Prayôgaḥ.—*Dhîran udâraṃ kali-gaṃ-* ।
bhîraṃ bhûpati-kumârakaṅg âdudu dayaṃ ।
pakshê *dhîraṅge, udâraṅge, kalige, gambhîraṅge* ॥

[Qualifying adjectives optionally take the affix of the first (nominative) case: otherwise that of the word they qualify.]

Vyâkhyâ.—Viśêshaṇaṃ viśêshyâyattaṃ na svatantram iti viśêshyavad vibhakti-vachanam anuktaṃ siddhaṃ bhavatîty abhiprêtyâha *paksha* ity-âdi ॥ idaṃ cha samânâdhikaraṇa-viśêshaṇâbhiprâyêṇaiva । vyadhikaraṇa-viśêshaṇê tu naivaṃ । kiṃtu yathâ-yôgaṃ bhavati । tiṅ-anta-vâchyaṃ prati sakala-kârakâṇâṃ viśêshaṇatvâd iti ॥

Sûtram **231**.—Vyatyayô bahuḷaṃ.

Vṛittiḥ.—Supâṃ bahuḷaṃ vyatyayô bhavati ॥

Prayôgaḥ.—Tatra oḷ-amôr makâraḥ । *Pariyaṇadoḷ uṇḍaṃ, pariyaṇam uṇḍaṃ* ; *ghaṭamam mâḍidaṃ, ghaṭaṃ mâḍidaṃ* ॥ m-im-getsv aṃ । *Dêvadattan irddaṃ, Dêvadattanan irddaṃ* ;

pûvind archchisidam̱, pûvan archchisidam̱ ; *lôkakk adhikam̱, lôkaman adhikam̱* ‖ attaṇimîm ǀ *maradattaṇind ele bîḻdudu, maradind ele bîḻdudu* ‖ oḻ-am-atsu get ǀ *eḻḻoḻ eṇṇe, eḻg-eṇṇe*, ; *śishyanam̱ kalpisidam̱, śishyaṅge kalpisidam̱* ; *jagad oḍeyam̱, jagakk oḍeyam̱* ‖ im-amôr attaṇim ǀ *koḍaliyim̱ kaḍidam̱, koḍaliyattaṇim̱ kaḍidam̱* ; *âtanam̱ besagoṇḍam̱, âtanattaṇim̱ besagoṇḍam̱* ‖ oḻ-m-amsv ad . ǀ *eḻḻoḻ eṇṇe, eḻḻ-eṇṇe* ; *nîm̱ banday, ninna banday* ; *ennam̱ maṟedam̱, enna maṟedam̱* ‖ oḻ imi ǀ *kuḍugôlim̱ koydam̱, kuḍugôloḻ koydam̱* ‖

[One case is often used for another: (namely—
the 2nd and 6th for the 1st;
the 1st, 4th, 5th and 6th for the 2nd;
the 2nd, 5th and 7th for the 3rd·
the 2nd for the 4th;
the 3rd for the 5th;
the 4th for the 6th;
the 1st, 4th and 6th for the 7th).]

Vyâkhyâ.—Karmaṇy am[204] ity-âdi-yôgaiḥ karmâdishu kârakêshu dvitîyâdayô vibhaktayô vihitâs tâsâm̱ bahulam̱ vyatyayô dṛiśyatê ǀ tatra kâ kutra vyatyêtîty âśaṅkâyâm̱ prathamâdayas sarvâḥ sarvatra vyatiyantîti karmêṇa darśayati *tatrêty*-âdi ‖ oḻ-amôr makâra iti saptamyâm̱ dvitîyâyâm̱ cha prathamâ dṛiśyatê ǀ saptamyâm̱ tâvat *pariyaṇam uṇḍam* iti ǀ atra pariyaṇam̱ bhukti-pâtram̱ ǀ bhuji-kriyâyâm̱ pâtrasyâdhikaraṇatvât saptamî nyâyyâ ǀ tatra pariyaṇam iti prathamâ vivâdavidhim̱ prâptêti vyatyaya uchyatê ‖ yady apy atra prakârântarêṇâpi prayôga-nirvâhaś śakyatê kartum iti na vyatyayaḥ ǀ tathâ hi ǀ pariyaṇa-śabdêna na pâtram uchyatê ǀ kim̱tu lakshaṇâ-vṛittyâ tat-pâtrê bhôktâ lakshyatê ǀ tataś cha m-uktê[227] iti prathamâ nyâyyaiva ‖ athavâ pariyaṇam iti nêyam̱ prathamâ ǀ kim̱tu pariyaṇa-śabdêna tat-pâtrastham annam̱ lakshyatê ǀ tasya cha dvitîyântasya uṇḍam ity uttarêṇa tiṅ-anta-padêna am-akṛit tiṅê[298]ti kriyâ-samâsê mag-âgamê sati *pariyaṇam uṇḍam* iti sidhyatîti ǀ tathâpi *pariyaṇam uṇḍam* iti vâkyê pâtrasyâdhikaraṇatva-vivakshâyâm api prathamâ prayujyata iti vyatyaya uchyatê ‖ tathâ dvitîyâyâm̱ *ghaṭam̱ mâḍidam̱* ǀ atra mâḍu-dhâtôs sakarmakatvâd ghaṭamam iti dvitîyaiva nyâyyâ ǀ tathâpi ghaṭam iti prathamâ ǀ atrâpi kriyâ-samâsâbhiprâyêṇa prayôga-nirvâhê 'pi karmaṇy êva prathamêti vyatyayaḥ ‖ m-im-getsv am iti ǀ prathamâ-tṛitîyâ-chaturthîshu dvitîyêty arthaḥ ‖ prathamâyâm̱ *Dêvadattan irdam̱* ǀ yady apy atra . ir-dhâtor antarbhâvitê sub-apêkshâyâm̱ hêtu-kartari irisidam ity arthê sati karmâkâṅkshâyâm̱ dvitîyâpi nyâyyaiva ǀ tathâpi svatantra-prayôgê kartary êva dvitîyêti vyatyayaḥ ‖ tṛitîyâyâm̱ *pûvan archchisidam̱* ǀ yady apy atrârchanâ nâma dêvatâyai dânam̱ ǀ tatra dêyabhûtam̱ pushpam̱ karmaivêti dvitîyâ nyâyyâ ǀ tathâpy archanam̱ pûjâ ǀ tatra pushpam̱ karaṇam ity êvam̱ vivakshâyâm api dvitîyêti vyatyayaḥ ‖ chaturthyâm̱ *lôkaman adhikam̱* ǀ yady apy atra âdhikyam̱ sâvadhikam iti kim uddiśyêty apêkshâyâm̱ *lôkamam kuṟitu* ity anusandhânê buddhisthasyâdhyâhṛitasya vâ *kuṟitu* ity asya sakarmakatvâl lôkamam iti dvitîyâ nyâyyâ ǀ tathâpi tad-apavâdakatayâ śakti-ruchî[214]ty-âdiṅâ unnatyarthaka-śabda-yôgê chaturthî-prâptâv api dvitîyêti vyatyayaḥ ‖ attaṇimîm̱ ǀ pañchamyâm̱ tṛitîyêty arthaḥ ‖ *maradind ele bîḻdudu* ǀ yady apy atra patra-patanê vṛikshasya kâraṇatvâdd hêtau tṛitîyâ nyâyyâ ǀ tathâpi patanam apâyas tatra vṛikshô 'vadhir ity apâdâna-vivakshâyâm pañchamî-prâptâv api tṛitîyêti vyatyayaḥ ‖

Oḻ-am-atsu get ǀ saptamî-dvitîyâ-shashṭhîshu chaturthîty arthaḥ ‖ saptamyâm *eḻg eṇṇe* ǀ yady apy atra tailam̱ tilasya svabhâva iti vivakshâyâm̱ *kapige chapalate* iti vach chaturthî nyâyyâ ǀ tathâpy atra vyâpakâdhikarṇa-vivakshâyâm̱ saptamî-prâptâv api chaturthîti vyatyayaḥ ‖ dvitîyâyâm̱ *s'ishyaṅge kalpisidam̱* ǀ yady apy atra kalpanâ-niyôgas tvam̱ êvam̱ kurv iti ǀ sa cha s'ishyârthas tat-kṛita-prayôjanam̱ śishyasyaivêti ǀ tathâ cha tâdarthya[217] ity atra chaturthî nyâyyâ ǀ tathâpi kalpanâ-nirvartanam̱ ǀ ghaṭam̱ kalpayatîty atra ghaṭam̱ nirvartayatîti pratîtêḥ ǀ tatra cha *śishyaḥ*

karmêti dvitîyâ-prâptau chaturthîti vyatyayaḥ || shashṭhyâṃ *jagakk oḍeyaṃ* | yady apy atra oḍe-ya ity adhipatir uchyatê âdhipatyaṃ chaunnatyam iti śakti-ruchi[214]ty-âdinâ chaturthî nyâyyâ | tathâpy adhipatis svâmîti svasvâmi-bhâva-sambandha-vivakshâyâṃ shashṭhî-prâptau chaturthîti vyatyayaḥ || inn amôr attaṇiṃ | tritîyâ-dvitîyayôḥ pañchamîty arthaḥ || tritîyâyâṃ *koḍaliyattaṇiṃ kaḍidaṃ* | yady apy atra chhidi-kriyâyâṃ kuṭhârô hêtur iti hêtau pañchamî nyâyyâ | tathâpi chhidau kuṭhârasya sâdhakatamatva-vivakshâyâṃ tritîyâ-prâptau pañchamîti vyatyayaḥ | dvitîyâyâm *âta-nattaṇiṃ besagoṇḍaṃ* | yady apy atra yat prichchhati tad-uttaraṃ vaktus sakâśât prashṭuḥ karṇa-dêśam âgachchhatîty apâyâvadhi-vivakshâyâṃ pañchamî nyâyyâ | tathâpi prichchhêr dvi-karmakatvâd vaktur api karmatvêna dvitîyâ-prâptau pañchamîti vyatyayaḥ || oḷ-m-amsv ad | saptamî-prathamâ-dvitîyâsu shashṭhîty arthaḥ || saptamyâm *eḷḷ-eṇṇe* | yady apy atra tilasya tailam iti sambandha-vivakshâyâṃ shashṭhî nyâyyâ | tathâpi vyâpakâdhikaraṇa-vivakshâyâṃ saptamî-prâptau shashṭhîti vyatyayaḥ || prathamâyâṃ *ninna bandaṃ* | yady apy atra kriyâ kriyâvatôr âśrayâśrayi-bhâva-samban-dha-vivakshâyâṃ shashṭhî nyâyyâ | tathâpi tinâ kartur uktatvân m-ukta[227]iti prathamâ prâptau sha-shṭhîti vyatyayaḥ || dvitîyâyâm *enna maredaṃ* | yady apy atra vismaraṇa-kriyâ tad-vishayayôr vishaya-vishayi-bhâva-sambandha-vivakshâyâṃ shashṭhî nyâyyâ | tathâpi kriyâ-vishayasya-karmatva-vi-vakshâyâṃ dvitîyâ-prâptau shashṭhîti vyatyayaḥ || oḷ imi | tritîyâyâṃ saptamîty arthaḥ || *kuḍugôloḷ koydaṃ* | yady apy atra chhidy-âśrayam upaślishṭaṃ sad êva kuṭhâraṃ chhidim utpâdayatîty aupa-ślêshikâdhikaraṇa-vivakshâyâṃ saptamî nyâyyâ | tathâpi chhidy-âśrayasya chhidi-karaṇatva-vivakshâ-yâṃ tritîyâ-prâptau saptamîti vyatyayaḥ || êvam udâhṛita-prayôga-drishṭyâ prathamâyâṃ dvitîyâ-sha-shṭhyau, dvitîyâyâṃ prathamâ-chaturthî-pañchamî-shashṭhyaḥ, tritîyâyâṃ dvitîyâ-pañchamî-saptamyaḥ chaturthyâṃ dvitîyâ, pañchamyâṃ tritîyâ, shashṭhyâṃ chaturthî, saptamyâṃ prathamâ-chaturthî-shashṭhyaḥ prayujyantê || nâtra kiṃchin niyâmakam ârâtîya-mahâ-kavi-prayôgâd anyatrêti sa êva pramâṇaṃ | prayôga-śaraṇâ vaiyyâkaraṇâ iti ||

Sûtram 232.—Gaḷ anêkatvê supi.

Vṛittiḥ.—Liṅgâd gaḷ-pratyayô bhavaty anêkatvê supi parê ||

Prayôgaḥ—*Nayanaṅgaḷ*, *nayanaṅgaḷaṃ*, *nayanaṅgaḷiṃ*, *nayanaṅgaḷge*, *nayanaṅgaḷatta-ṇiṃ*, *nayanaṅgaḷa*, *nayanaṅgaḷoḷ*, êvaṃ *kêśaṅgaḷ* ity-âdi ||

[In the plural *gaḷ* precedes the case affix.]

Vyâkhyâ.—Êvaṃ nirṇîta-svarûpâl liṅgâd yathâ-yôgaṃ supam udbhâvya itô gaḷ anêkatvê supîty-âdi-yôgair yathâ-yathaṃ prakriyâ prarûpyatê || nanv atrânêkatva îtidaṃ vidhêyasya viśêshaṇam uta nimittasya vâ || nâdyaḥ | tatra hi supi parê liṅgâd gaḷ-pratyayô bhavaty anêkatva-vivakshâyâm iti pa-ryavasyatîti saṅkhyâ gaḷa êvârthaḥ syân na vibhaktêḥ | tathâ cha saṅkhyâ cha kârakaṃ chêti pra-tyayârthô nigadyata ity êtad vyâkupyêtêti || na cha gaḷô 'pi pratyayatvân na pratyayârthatâ vyâ-kôpa iti vâchyaṃ | pratyaya-śabdêna vibhaktêr êva vivakshitatvât | anyathâ ghaṭaṃ, paṭam ity-âdau saṅkhyâ-pratyâyakâbhâvât sâ na pratîyêtêti || nâpi dvitîyaḥ | nimittasya viśêshaṇaṃ sad apy anu-vṛittasya liṅgâd iti pûrvasya viśêshaṇam uta supîti sâkshâd uktasya parasya vâ || nâdyaḥ | tatra hy anêkatvê vartamânâl liṅgâd gaḷ bhavati supi parê iti paryavasitaḥ | tathâ chânêkatva-saṅkhyâ-pra-kṛity-arthatvênaiva bhâsata iti pratyayârthô na syâd ity ukta êva dôshaḥ prâdushyât || nâpi dvitîyaḥ | tatra cha liṅgâl gaḷ bhavaty anêkatvê vihitê supi para ity arthas syât | tathâ chânêkatva-saṅkhyâ-vibhaktêr êva pratîtêti gaḷ-pratyayô nirarthakas syâd iti chên na | nimitta-viśêshaṇatva-pakshasyaiva kakshî-karaṇât || na châtra pûrvasyôttarasya vêti vikalpôkta-dôshaḥ | pañchakaṃ prâtipadikârtha iti

pakshê pûrvasya trikam prâtipadikârtha iti pakshê uttarasya viśêshaṇam ity ubhayathâpi dôshâbhâ-yât ‖ na cha gaḷô nairarthakyam api prakṛity-arthasya pratyayârthasya vânêkatvasya sphôrakas san śabda-saṃskârakatvê nôpayujyata ity arthavatvât ‖ na cha ghaṭam, paṭam ity-âdâv api prakṛiti-pratyayânyatara-vâchyaikatva-saṅkhyâ-sphôrakatvêna gaḷ-prayôga-prasaṅga iti vâchyam ǀ anêkatva-syaivâyaṃ sphôrakô natvêkatvasyêti ‖ astu vâ vidhêya-viśêshaṇam ǀ anêkatvasya gaḷ-arthatvê 'pi dôshâbhâvât ‖ na chôkta êva vibhaktês saṅkhyâ-vâchitvâbhâvô dôsha iti vâchyam ǀ vibhakti-vâchyasya satô 'pi tasyânêkatva-prakâraka-pratîti-vishayatvârtham gaḷô vidhânât ‖ vibhaktir hi saṅkhyâtvênaiva saṅkhyâyâ bôdhikâ ǀ nânêkatva-prakârêṇêti ‖ anêna pañchakam prâtipadikârtha iti pakshê 'pi dôshaḥ parihṛitaḥ ǀ prakṛitêr apy anêkatva-prakârêṇa saṅkhyâ-bôdhakatvâbhâvât ‖ gaḷ-pratyayas tv anêkatvê vihita iti tatvênaiva bôdhayatîty abhiprêtya sarvâsu vibhaktishu prayujya darśayan dvitvê darśayati *nayanaṅgaḷ* ity-âdi ‖ tathâ bahutvê darśayati *kêśaṅgaḷ* ity-âdi ‖ nanv êka-vachana-dvivachana-bahuvachana-vibhâgas Saṃskṛita êva prasiddhaḥ ǀ purushaḥ purushau puru-shâḥ, pachati pachataḥ pachantîti nâmasv âkhyâtêshu chaikatva-dvitva-bahutva-vâchaka-pratyaya-vidhânât ‖ Bhâshâyâm tu *purusham bandam*, *purushar bandar* iti nâmany âkhyâtê chaikavachana-bahuvachanayôr êva vyavahârô na dvivachanasya ǀ tasya tv auchityâd êva vijñêyatvât ‖ na hi *naya-naṅgaḷ* ity ataḥ *kês'aṅgaḷ* ity atra viśêsha-bhâsakam asti ǀ gaḷô dvitva-bahutva-sâdhâraṇyât ǀ uktam cha *Darpaṇa-kṛitâ* ǀ

Êka-dvitva-bahutvam a- ǀ
nêka-dvi-bahutva-vastugaḷoḷ âcharipar ǀ
svîkâram Kannaḍadoḷa-ǀ
g êka-bahutvam dvivachanam uchitade barkkum ‖

iti ǀ tathâ cha katham dvitva-pradarśanôktis saṅgachchhata iti chên na ǀ êkatva-bahutvayôr iva dvi-tvasyâpi vastu-dharmatvêna tad-vivakshâyâm dvi-vachanasya Bhâshâyâm apy avarjanîyatvât ‖ na cha *nayanaṅgaḷ*, *kêśaṅgaḷ*, *pâdaṅgaḷ*, *nakhaṅgaḷ* ity-âdau gaḷaḥ sâdhâraṇyât katham dvitva-bahutva-viśê-sha-pratîtir iti vâchyam ǀ Saṃskṛitê 'py agnayaḥ, samudrâḥ, Pâṇḍavâ ity-âdau jasô 'pi sâdhâraṇyât katham tritva-chatushṭva-pañchatvâdi-viśêsha-pratîtir ity api vaktum śakyatvât ‖ tritvâdînâm bahu-tvêna krôḍîkaraṇân na tad-vibhêda iti chêt ǀ dvitvâdînâm apy anêkatvêna krôḍîkaraṇân na tad-vibhê-da ity api suvachatvât ‖ na chaivaṃ dvitvasyânêkatva-prakâraka-bôdha-vishayatvê 'pi na dvitvatva-pra-kâraka-bôdha-vishayatâ ǀ anêkatva êva gaḷô vidhânâd iti vâchyam ǀ tritvâdînâm api bahutva-prakâraka-bôdha-vishayatvê 'pi na tritvatvâdi-prakâraka-bôdha-vishayatâ ǀ bahutva êva jasô vidhânâd iti ‖ na cha jasâ bahutva-prakâraka êva bôdhaḥ ǀ tritvatvâdi-prakârakas tu trayô 'gnayaś chatvâras samudrâḥ pañcha Pâṇḍavâ ity-âdi-padântara-samabhivyâhâra-sâdhya êvêti vâchyam ǀ gaḷânêkatva-prakâraka êva bôdhaḥ ǀ dvitvatvâdi-prakârakas tu *eraḍu nayanaṅgaḷ* ity-âdi-padântara-samabhivyâhâra-sâdhya êvêty api vaktum śakyatvât ‖ kimtu dvitva-prakârakô bôdhas Saṃskṛitê padântara-samabhivyâhâra nirapêkshô Bhâshâyâm tu tat-sâpêksha ity êtâvân êva bhêdô na dvivachanam êva nâstîti ǀ atô dvi-tvôktis saṅgachchhata êvêti ‖ sûchitam chaitad *Darpaṇa-kṛitâpi* ǀ êka-dvitva-bahutvam anêka-dvi-bahutva-vastugaḷoḷ âcharipar iti ‖

Sûtram 233.—Nâḍvâdibhyaḥ kaḷub vâ.

Vṛittiḥ.—Nâḍu ity-âdibhyaś śabdêbhyaḥ kaḷup-pratyayô vâ bhavaty anêkatvê supi parê ‖ ukâra uchchâraṇârthaḥ ǀ pakâraḥ kaḷupa iti viśêshaṇârthaḥ ‖

Prayôgaḥ.—*Nâḷkaḷ*, *nâḍugaḷ*, *nâḷgaḷ*; *kôḷkaḷ*, *kôḍugaḷ*, *kôḷgaḷ*; *bîḷkaḷ*, *bîḍugaḷ*, *bîḷgaḷ* ‖ nâḍv-âdayaḥ prayôga-gamyâḥ ‖

[*Nâḍu* and other words grouped with it (for which see below) optionally take *kaḷ*.]

Vyâkhyâ.—Atra kaḷ ity êtâvân êva pratyayaḥ । ukâra-pakârau na pratyaya-śarîratayâ pravishṭâv ity âha *ukâra* ity-âdi ‖ *nâḷkaḷ* । ṛuḍôr dô ra-ḷaṃ vyañjana[82] iti ḷakârâdêśaḥ ‖ *nâḍugaḷ*, *nâḷgaḷ* iti । vâgî[85]ti vikalpaḥ ‖ prayôga-gamyâ iti । âkṛiti-gaṇa iti yâvat । têna *kâḍu*, *kôḍu*, *sêḍu*, *ûr*, *bêr*, *nâr* ity-âdayaḥ upasaṅgrâhyâḥ ‖

Sûtram 234.—Ellâd vuḥ.

Vṛittiḥ.—Ella-śabdâd vu-pratyayô bhavaty anêkatvê supi parê ‖

Prayôgaḥ.—*Ellavu*, *ellavaṃ*, *ellavaṛiṃ* ‖

[*Ella* takes *vu* in the plural before the case affix.]

Vyâkhyâ.—Ella-śabdô yady api svayam anêkârtha-vâchîti punar anêkârtha-vâchi-pratyayaṃ nâpêkshatê । tathâpi yathâ sarva-śabdas svayaṃ sarvârtha-vâchitvê 'pi sarva, sarvasya, sarvajñaḥ, sarva-darśana ity-âdau kvachid êvâbâdhitatvênânyatra sarvatra vyavahârê bâdhitatvâd vivakshita-sarva-para ity êkânêkatva-pratyâyaka-pratyaya-prayôga-bhâg bhavati । tathâyam apîti mantavyam iti ‖ ella-śabdasyâdvâditvâd vakshyamâṇa-yôgêna du-lôpô mâ bhûd iti pṛithag-vachanaṃ ‖

Sûtram 235.—Advâdêr dôr lup cha.

Vṛittiḥ.—Adv-âdêr gaṇâd vu-pratyayô bhavati । dôr lôpaś chânêkatvê supi parê ‖

Prayôgaḥ.—*Avu*, *ivu*, *uvu*, *âvuvu*, *peṛavu* ‖

[*Adu* and the other words of that class take the affix *vu*, at the same time dropping their final syllable, in the plural before a case affix.]

Vyâkhyâ.—Vur iti vartatê । tat-sanniyôgê dôr lôpaś cha bhavati ‖ dôr iti vyasta-nirdêśa uttarârthaḥ ‖ yady api samastaikadêśasyâpy anuvṛittir dṛiśyatê kvachit । tathâpy ayaṃ sukara iti ‖

Sûtram 236.—Guṇôktêr yaś cha.

Vṛittiḥ.—Guṇa-vachanêbhyô vu-pratyayô bhavati dôr ya-śabdâdêśaś chânêkatvê supi parê ‖

Prayôgaḥ.—*Iniyavu*, *piriyavu*, *kaḍiyavu*, *niḍiyavu*, *kiṛiyavu*, *biḷiyavu*, *kariyavu* ‖

[Adjectives take the affix *vu*, at the same time substituting *ya* for their final syllable, in the plural before a case affix.]

Vyâkyhâ.—Dôr ity êva sambandhaḥ ‖ ya ity anachkatva-bhrântiṃ vârayati *ya-śabda* ity-âdi ‖

Sûtram 237.—Tô daḥ.

Vṛittiḥ.—Guṇa-vachanânâṃ dôs ṭakârasya dakârâdêśô bhavaty anêkatvê supi parê ‖

Prayôgaḥ.—*Oḷḷiduvu*, *melliduvu*, *teḷḷiduvu*, *beṭṭiduvu* ‖

[The *t* of the final syllable of adjectives becomes *d* in the plural before a case affix.]

Vyâkyhâ.—Guṇa-vachanô hi dvêdhâ । du-śabdântas tu-śabdântaś chêti । tatra pûrva-yôgâd vihitô ya-śabdas sâmânyata upadishṭô 'pi du-śabdântasyaiva paryavasyati ‖ tu-śabdântasya tu vu-pratyayê parê dôś takârasya dakârâdêśô bhavatîty âha *guṇêty*-âdi ‖ atra da ity akâra uchchâraṇârthô na pûrva-vad vidhêyâvayavaḥ ‖

Sûtram **238**.—Nânitv-âdibhyaḥ.

Vṛittiḥ.—Anitv-âdibhyaś śabdêbhyô 'nêkatvê supi parê yad uktaṃ tan na bhavati ||

Prayôgaḥ.—*Ânitu, initu, enitu, êsu, aisu* || anitv-âdir âkṛiti-gaṇaḥ ||

[*Anitu* and the words grouped with it (for which see below) do not undergo these changes].

Vyâkhyâ.—Anitv-âdibhyô nêti nishêdha uchyatê | sa cha prâptasyaiva bhavati | prâptaś châtra prakaraṇa-vaśâd anêkatvê vihitô gaḷ-âdir êva nânya ity abhiprêtyâha *anitv-âdibhya* ity-âdi || âkṛiti-gaṇatvât *unitu, îsu, eshṭu, ashṭu, ishṭu* ity-âdaya upasaṅgrâhyâḥ ||

Sûtram **239**.—Strî-puṃsâd ar-dir-vir bahuḷam.

Vṛittiḥ.—Strî-vâchakât purusha-vâchakâch cha śabdât ar, dir, vir êtê pratyayâ, bahuḷaṃ yathâ-lakshyaṃ bhavanty anêkatvê supi parê ||

Prayôgaḥ.—Ar | *strîyar, atteyar, scseyar, suteyar, purushar, sutar, avar, ivar, uvar ellar, iniyar, baṛuvar, posambar* || dir | *attedir, sosedir, tâydir, taṅgidir, tandedir, mâvandir, bhâvandir, aṇṇandir, tammandir* || vir | *attevir, sosevir, tâyvir, taṅgivir, tandevir, bhrâtṛivir* || bahuḷa-grahaṇât kvachid gaḷ api bhavati | *tâygaḷ, tandegaḷ, attegaḷ, sosegaḷ* || kvachid gaḷ êva nânyat | *nîṅgaḷ, tâṅgaḷ, âṅgaḷ* ||

[Words relating to women and men often take the affix *ar, dir* or *vir* in the plural before a case affix.]

Vyâkhyâ.—Ellâd vur[234] ity-âdi-yôgair adv-âdînâṃ guṇa-vachanânâṃ chânêkatvê yad vihitaṃ yach cha nânitv-âdibhya[238] iti nishiddhaṃ sa vidhir nishêdhô vâ napuṃsaka-liṅga-vishaya êva na strîpuṃsa-vishayakaḥ | tatra tv arâdaya êva bhavanti | nâm îgaḷ apavâdâḥ | na vaishâṃ strî-puṃsayôr asyâyam iti niyamaḥ | nâpi Saṃskṛita-Kârṇâṭika-vishaya-vibhâgaś chêti sûchayituṃ bahuḷa-grahaṇaṃ kṛitam iti tad-arthaṃ âha *yathâ lakshyam* iti ||

Sûtram **240**.—Toḷtu peṇḍâd ir.

Vṛittiḥ.—Toḷtu, peṇḍa ity êtâbhyâm ir-pratyayô bhavaty anêkatvê supi parê ||

Prayôgaḥ.—*Toḷtir, peṇḍir* || êtâbhyâm iti kiṃ | *gauḍiyar, peṇḍatiyar* ||

[*Toḷtu* and *peṇḍa* take the affix *ir* in the plural before a case affix.]

Vyâkhyâ.—Yady apy ayam anârambhaṇîyaḥ | yataḥ pûrvatra bahuḷa-grahaṇaṃ kṛitam ity asyaiva kvachid anyad êvêti vishayatayâyaṃ sidhyati | tathâ hi | arâdînâṃ kvachit pravṛittiḥ | *satiyar, suteyar* ity-âdi || kvachid apravṛittiḥ | *nîṅgaḷ, tâṅgaḷ* ity-âdi | kvachid vibhâshâ | *atteyar, attegaḷ* ity-âdi | kvachid anyad êva | *toḷtir, peṇḍir* ity êvaṃ sidhyatîti | tathâpi ir-pratyayas *toḷtu, peṇḍa* ity êtâbhyâm êva nânyata iti sûchayitum ayam ârambha iti ||

Sûtram **241**.—Saṅkhyâyâ var.

Vṛittiḥ.—Strî-purusha-vâchakêbhyaḥ saṅkhyâ-vâchakêbhyaḥ var-pratyayô bhavaty anêkatvê supi parê ||

Prayôgaḥ.—*Irvvar, mûvar, nâlvar, nûrvvar, sâsirvvar, ombadimbar, padimbar* ity-âdi ||

[Numerals relating to women or men take either the affix *var* or *kaḷ* in the plural before the case affix.]

Vyâkhyâ.—Strî-puṃsâd iti vartatê । têna châyaṃ viśishyata ity âha *strîty*-âdi ॥ ukta-yuktyâ saphalô 'yam ârambhaḥ । pûrvasyaiva prapañchô vâyam iti ॥

Sûtram 242.—Têbhyaḥ kaḷ vâ.

Vṛittiḥ.—Têbhyô 'râdibhyaḥ paraḥ kaḷ-pratyayô vâ bhavaty anêkatvê supi parê ॥

Prayôgaḥ.—*Atteyarkkaḷ, atteyar*; *attedirkkaḷ, attedir*; *attevirkkaḷ, attevir*; *tandeyarkkaḷ, tandeyar*; *tandedirkkaḷ, tandedir*; *tandevirkkaḷ, tandevir*; *mûvarkkaḷ, mûvar*; *nâlvarkkaḷ, nâlvar* ॥ têbhya iti kiṃ ! *tâygaḷ, tandegaḷ* ॥

[*Ar* and the others before mentioned (*dir, vir, ir, var*) optionally take *kaḷ* after them in the plural before the case affix.]

Vyâkhyâ.—Tach-chhabdas sarvanâmatvâd buddhisthârthasya vâchakaḥ । buddhau prakaraṇât pañchârâdayaḥ prachakâsantîti ta êva parâmṛiśyanta ity âha *têbhyô 'râdibhya* ity-âdi ॥ yady apy anêkatvasyârâdinaivôktatvâd ayam avâchakaḥ । tathâpi svârthikatayâ prayôga-niyata iti saphalô 'yam ârambhaḥ ॥

Sûtram 243.—Saṃskṛitâd ir cha.

Vṛittiḥ.—Ârâdi-pratyayântêbhyaḥ Saṃskṛita-śabdêbhyaḥ paraḥ kaḷ-pratyaya ir-pratyayaś cha vâ bhavaty anêkatvê supi parê ॥

Prayôgaḥ.—*Strîyarkkaḷ, strîyarir, strîyar*; *purusharkkaḷ, purusharir, purushar*; *paṇḍitarkkaḷ, paṇḍitarir, paṇḍitar* ॥

[Sanskrit words (relating to women and men) with the affixes *ar* and the others (see 242) optionally take in addition *kaḷ* or *ir* in the plural before the case affix.]

Vyâkhyâ.—Têbhya iti vartatê । tach chârtha-vaśâd vachana-vipariṇâma ity êkavachanântatayâ vipariṇamyatê ॥ athavâ tad-anurôdhâd asyaiva bahuvachanântatayâ vipariṇamanam ity abhiprêtyâha *ârâdity*-âdi ॥ chakârêṇa kaḷ samuchchîyata ity ubhaya-vikalpât trairûpyaṃ ॥ udâharati *strîyarkkaḷ, strîyarir, strîyar* iti ॥

Sûtram 244.—Gaḷ advâdêḥ.

Vṛittiḥ.—Ârâdi-pratyayântâd advâdêr gaṇât parô gaḷ-pratyayô vâ bhavaty anêkatvê supi parê ॥

Prayôgaḥ.—*Avarggaḷ, avar*; *ivandirggaḷ, ivandir*; *âkevirggaḷ, âkevir*; *îkevirggaḷ, îkevir* ॥

[*Adu* and the words of that class having the affixes *ar* and the others (see 242), optionally take in addition *gaḷ* in the plural before the case affix.]

Vyâkhyâ.—Têbhya ity êva sambandhâd atrâpi trairûpyam êva ॥ *avarggaḷ, avarkkaḷ, avar*; *ivandirggaḷ, ivandirkkaḷ, ivandir*; *îkevirggaḷ, îkevirkkaḷ, îkevir* ity-âdi ॥

Sûtram 245.—Ninô viśêshaṇasya kay kir êkânêkatvê supaḥ.

Vṛittiḥ.—Ninô viśêshaṇa-vâchakaṃ yach chhabda-rûpaṃ tat-sambandhina êkatvânêkatvayôr vihitasya supô yathâ-kramaṃ kay, kir ity êtâv âgamau vâ bhavataḥ ॥

Prayôgaḥ.—*Nîṃ paṇḍitanay, nîṃ paṇḍitaṃ ; nîñ jâṇanay, nîñ jâṇaṃ ; nîṅgaḷ paṇḍitarir, nîṅgaḷ paṇḍitar ; nîṅgaḷ jâṇarir, nîṅgaḷ jâṇar* ‖ nina iti kiṃ I *tâñ jâṇaṃ, tâñ jâṇar* ‖ viśêshaṇa-grahaṇaṃ ninô mâ bhud iti ‖

[A word connected with *nin* which marks its special application, optionally takes after the case affix the augments *ay* in the singular and *ir* in the plural.]

Vyâkhyâ.—Nin iti yushmad-artha-vâchakô 'yaṃ śabdaḥ I yady api ninô viśêshaṇasyêty êtad viśêshyatvêna vivakshitvâ supa ity êtach cha viśêshaṇatayânvîya subantaṃ yan ninô viśêshaṇa-vâchakaṃ tasyaikânêkatva-vishayê kay, kir ity êtâv âgamau vâ bhavata ity êvam api vaktuṃ śakyatê I tathâpi viśêshaṇa-viśêshyabhâvaḥ kâmachârata iti prasiddhyâ supa ity êtad êva viśêshyatvênâbhiprêtyâha *nina* ity-âdi ‖ uttaratra supa ity asya viśêshyatvênânuvṛittyarthaṃ vâ tathâ vivakshâ ‖ viśêshaṇaṃ cha śabda-svarûpaṃ Saṃskṛita-Karṇâṭaka-sâdhâraṇam ity ubhayathâpi pradarśayati *nîm paṇḍitanay* ity-âdi ‖ *nîṅgaḷ paṇḍitarir* I atrânêkatvâbhivyaktyartham êva gaḷaḥ prayôgô na tu tat-sannidhâv êvêti I tad-abhâvê 'pi *nîm paṇḍitarir* ity api prayôktuṃ śakyatvât ‖ kakârô dêśa-vidhyarthaḥ ‖ kêchid atra kayas sthânê kai ity aikâra-mâtram apy âgamam ichchhanti I tathâ cha prayôgaḥ I

śrî-kânta-Jina-smaraṇa-di-I
vâkara-kiraṇadin alarvva-katadiṃ siriy i-‖
rdd â katadiṃ nîṃ Pushkara-I
nai kavi-tati-vinuta-dhâma-sârtthaka-nâmâ ‖

iti ‖

Sûtraṃ 246.—Enaḥ ken kev.

Vṛittiḥ.—Enô viśêshaṇa-vâchakaṃ yach chhabda-rûpaṃ tat-saṃbandhina êkatvânêkatvayôr vihitasya supô yathâ saṅkhyaṃ ken, kev ity êtâv âgamau vâ bhavataḥ ‖

Prayôgaḥ.—*Âṃ paṇḍitanem, âṃ paṇḍitaṃ ; âṃ paṇḍitarev, âm paṇḍitar* ‖

[A word connected with *en* which marks its special application, optionally takes after the case affix the augments *en* in the singular and *ev* in the plural.]

Vyâkhyâ.—En ity asmad-artha-vâchakas śabdaḥ ‖

Sûtraṃ 247.—S'lub avyayasya.

Vṛittiḥ.—Vêti nivṛittaṃ I avyayâd vihitasya supaḥ ślub bhavati śakâras sarvâdêśârthaḥ ‖

Prayôgaḥ.—*Arame kaṇḍaṃ, arame irddaṃ, aṛame arasaṃ, nirnneraṃ nuḍidaṃ, nirnneraṃ koṇḍaṃ* ‖ avyayasyêti kiṃ I *suraraṃ, surariṃ, surargge* ‖

[Adverbs drop the case affixes.]

Vyâkhyâ.—Pûrvavad ayam api vaibhâshika iti bhrântiṃ vârayati *vêtîty*-adi nanu nâvyaya[10] ity-âdinâ nishêdhâd avyayânâm aliṅgatvât sub-utpattir êva nâstiti kasyâyaṃ ślub vidhîyatê I na hy ajâtô mriyatê I lôkê vinâśasya vinâśyâpêkshatvâd iti chên na I nishêdhô 'yaṃ Saṃskṛita-vishaya êva na Bhâshâ-vishaya iti prâg êva prapañchitatvâd iti ‖ *arame irddaṃ, arame arasam* ity atra nipâtâ[44] iti prakṛitibhâvaḥ I

Sûtram 248.—Vrittêḥ.

Vrittiḥ.—Vritty-antarbhûtasya supaḥ ślub bhavati ||

Prayôgaḥ.—*Bandan unbudu, banduni* ; *mînam kolvam, mînguli* ; *kallam kuttuvam, kalkutigam* ; *maniyam mâḍuvam, manigâram* ; *kâlûrol puttidam, kâluricham* ; *sunkadol niyuktam, sunkigam* ; *arasina magaḷ, aramagaḷ* ; *sûleyara kêri, sûlegêri* ; *manadim muttidam, mana-muttidam* ‖ vrittêr iti kim ‖ *janangalim, banangalim* ||

[A word combined with another to form a derivative, drops the case affixes.]

Vyâkhyâ.—Nanu vrittayaḥ krit-taddhita-samâsâḥ | tat-sambandhinas supô yadi ślup śyât tadâ *kânke, pûnke* ity-âdêḥ kril-lingât *tambuliga, saravandiga* ity-âdês taddhita-lingât *aramane, sûlegêri* ity-adês samâsa-lingâch cha vihitasyâpi supaḥ ślup prasajyatê | tathâ cha sarvô vyavahârô viru dhyata ity âśankya nâtra vrittêr iti sâmânyatas tat-sambandhi-sub-vivakshitaḥ | yêna krid-âdi-lingâd vihitasyâpi ślup prasajyêta | kimtu krid-âdi-vrittêr nimittabhûtô yaḥ sup sa êva vivakshita iti tasyaiva ślub nânyasyêty âha *vritty-antarbhûtasyêti* || krid-âdi-lingâd vihitas tu na vritty-antarbhûtô vritti-siddhy-anantaram arthavatvâl lingatvê lingât sub 203 iti tad-anantara-bhâvitvâd vritti-bahirbhûta êvêti bhâvaḥ || *banduni, mînguli, kalkutiga* ity-âdau kriti irunaḥ karmani 546, kola udd-hrasvaś cha 547, kuttôr igô du lup chê548ti sub-nimittaka êva pratyayaḥ || taddhita-śamâsayôs tu sphuta êvêti ||

Sûtram 249.—Na vôl voli.

Vrittiḥ.—Akârântâch chhabdât parasya supaḥ ślub na bhavati vôl-pratyayê vol-pratyayê cha parê ||

Prayôgaḥ.—*Indrana vôl, Indrana vol* ; *Chandrana vôl, Chandrana vol* || vôl volîti kim | *Indrambol, Chandrambol* ||

[A word ending in *a* does not drop the case affixes when followed by the affixes *vôl* or *vol.*]

Vyâkhyâ.—Tasya tulyê vôl-volâv 428 iti shashthyantâd êtau pratyayau vidhâsyêtê | tayôḥ parayôḥ supaḥ ślub nishidhyatê || tatrânakârântê vibhâshayâ vakshyamânatvâd ayam akârânta êva nishêdhaḥ paryavasyatîty âha *akârântâd* ity-âdi || pûrvêna ślupaḥ prâptâv ayam ârambhaḥ ||

Sûtram 250.—Anatô vâ.

Vrittiḥ.—Anakârântâch chhabdât parasya supaḥ ślub vâ na bhavati vôl-pratyayê vol-pratyayê cha parê ||

Prayôgaḥ.—*Hariyavôl, Harivôl* ; *Hariyavol, Harivol* ; *Vidhuvavôl, Vidhuvôl* ; *Vidhuva vol, Vidhuvol* ; *pitrivavôl, pitrivôl* ; *pitrivavol, pitrivol* ||

[A word not ending in *a* optionally does not drop the case affixes when followed by the affixes *vol* or *vôl.*]

Vyâkhyâ.—Shashthy-antâd êvânâyôr vidhânât pakshê shashthî-śrutir êva ||

Sûtram 251.—Maḥ.

Vrittiḥ—Anakârântâch chabdât parasya makârâtmakasya supaḥ ślub bhavati ||

Prayôgaḥ—*Mahâ-jyâ, puṇya-stri, nadi, vadhu, gau, nau, pon, maṇ, kal, maraḷ, koḷaṅgaḷ, mâvandir, atteyar* || anata iti kiṃ | *ghaṭaṃ, paṭaṃ, stambhaṃ, kumbhaṃ* || ma iti kiṃ | *giriyaṃ, nadiyaṃ, aralaṃ, maruḷaṃ* ||

[A word not ending in *a* drops the first (nominative) case affix.]

Vyâkhyâ—Prâg êva ślub iti vartatê | anantara-yôgâch chânata ity êva vartatê | na vêty apîti | atô nitya êvâyaṃ ślup || atrânata ity anakârântâch chhabdarûpâd uttaratrâvasthâna-mâtraṃ vivakshitaṃ na tv ânakârântâd vihitatvaṃ | akârântâd vihitasyâpi makârasya gaḷ-âdêr uttaratrâvasthitasya ślupa ishṭatvât | anyathâ *koḷaṅgaḷ, mâvandir, avar, ivar, peṇḍir, orvvar* ity-âdau prathamâ ślubartham pṛithak prayatêtêti tân apy udâharati *koḷaṅgaḷ* ity-âdi ||

Sûtram 252.—Ech-châmantraṇê.

Vrittiḥ.—Âmantraṇê vihitasya maḥ ślup ed-âdêśaś cha bhavati ||

Prayôgaḥ—*Dêva binnapaṃ, Dêvane binnapaṃ; arasa kêḷ, arasane kêḷ; ele vadhu, ele vadhuve; gurugaḷ, gurugaḷe; mâvandir, mâvandire* ||

[In addressing (the vocative) the case affix is dropped and also the augment *e* is added.]

Vyâkhyâ—Nanv atra cha-śabdaṃ vihâya vâ-śabda êva prayôktavyô yataḥ ślub iti vartatê | âmantraṇê vihitasya maḥ ed vâ bhavatîty uktê pakshê pûrvêṇa ślup prâpyata êva | tathâ cha pûrvôttara-yôgayôr upakâraś cha kṛitô bhavati | pûrvasya vikalpa-madhya-gatatvân nityatvam upakâraḥ | uttarasya vâ-śabdâkaraṇâl lâghavam upakâra iti || na châtra sûtrê vâ-śabdâdhikyâd gauravam api | cha-śabda-sthânê vâ-śabdôpâdânâd iti chên na | vâ-grahaṇê pakshê ślupaḥ prâpty-abhâvât || na cha ma iti pûrvêṇaiva prâptiḥ | tasyânakârânta-vishayatvât | ed-âdêśô hi sâmânya-vishaya iti || cha-śabda-karaṇê tu têna samuchchîyamânaḥ ślup samâna-vishaya êva bhavatîti na vishaya-vaishamyam iti || nâpi lâghavam api | yataś cha-śabdâd vâ-śabdô mâtrâdhika iti || *Dêvane binnapaṃ, arasane kêḷ* | atra nak svara260 iti nag-âgamaḥ ||

Sûtram 253.—Vêrô 'nêkatvê 'vu-kaḷupaḥ.

Vrittiḥ.—Anêkatvê vihitasya maḥ ira ity âdêśo vâ bhavaty âmantraṇa-vishayê | na vu-kaḷubbhyâṃ parasya ||

Prayôgaḥ—*Budharira, budhar; lategaḷira, lategaḷ; mâvandirira, mâvandir; attevirira, attevir; paṇḍitarkkaḷira, paṇḍitarkkaḷ* || avu-kaḷupa iti kiṃ | *iniyavu, iniyave; nâḷkaḷ, nâḷkaḷe* ||

[In the plural the augment *ira* is optionally added, except when *vu* or *kaḷ* follow.]

Vyâkhyâ—Vêty aprâptê vibhâshâ | âmantraṇam hy êkânêka-vishayakaṃ | tatraikâmantraṇaṃ vihâyânyatra prathamâyâ ira ity âdêśô 'nêna vikalpyatê | na sa pûrvaṃ nityatayâ prâpta iti | pakshê

tu pûrvêṇa ed-âdêśaś ślup cha bhavatîti trairûpyam api । udâhṛitau tad-anupadarśanam audâsinyâd êva । nâprâptêr iti mantavyam ‖ avu kaḷupa iti ellâd vur[234] ity-âdinâ vihitâd vu-pratyayân nâḍvâdibhyaḥ kaḷub vê[233]ti vihitâd kaḷupaś chêttarasya na bhavatîti prasajya ity âha nêty-âdi ‖

Sûtram 254.—Dîrghaḥ.

Vṛittiḥ.—Atra dîrgha-śrutyâ svarasyêty êtat-padam upatishṭhatê । têna cha ma ity anuvartamânam viśishyatê । svarântasya ma-kârâtmakasya sub-antasya dîrghâdêśô vâ bhavaty âmantraṇa-vishayê ‖

Prayôgaḥ.—*Dêvâ binnapam, Dêva binnapam*; *Dêvanê binnapam, Dêvane binnapam*; *Dêvarê binnapam, Dêvare binnapam*; *Dêvarkkaḷê binnapam, Dêvarkkaḷe binnapam*; *Dêvarirâ binnapam, Dêvarira binnapam*; *Dêvarkkaḷirâ binnapam, Dêvarkkaḷira binnapam* ‖ svarasyêti kim । *Dêvar kkêḷim, gurugaḷ pêḷim* ।

[The final vowel of the vocative may optionally be long.]

Vyâkhyâ.—Yady api ma iti vartatê । svarântasyêti na ghaṭatê । anupâdânâd ananuvṛittêś chêty âśaṅkya tatrôpapattim âha *atrê*ty-âdi ‖ svarasyê[4]ti sûtrêṇa hrasvâdayas svarasyaiva sthânê bhavanti nânyasyêti niyamât svarasyêty upasthitam san ma ity asya viśêshaṇatayânvîyata ity abhiprêtyâha *svarântasyê*ty-âdi ‖ ech-châmantraṇa[252] ity anêna yatra prathamâyâ lôpaḥ ed-âdêśô vâ syât । yatra vâ vêrô 'nêkatvê vu kaḷupa[253] itirâdêśas tatra svarântatvam iti drashṭavyam ‖

Sûtram 255.—Adaḥ.

Vṛittiḥ.—Ad ity êtat subantasya dîrghâdêśô vâ bhavati ‖

Prayôgaḥ.—*Jinanâ, Jinana*; *gurugaḷâ, gurugaḷa*; *Gaṅgeyâ, Gaṅgeya*; *vadhuvâ, vadhuva* ‖

[The final vowel of the sixth (genitive) case may optionally be long.]

Vyâkhyâ.—Spashṭam ‖

Sûtram. 256.—Amô naḥ.

Vṛittiḥ.—Nakârântasya am-antasya dîrghâdêśô vâ bhavati ‖

Prayôgaḥ.—*Kallân êṛidam, kallan êṛidam*; *billân êṛisidam, billan êṛisidam*; *pâlân iṇṭidam, pâlan iṇṭidam* ‖

enitt enitt ambuja-patra-nêtreyâ ।
ghana-stanaṅgaḷ baḷeyal Kirâteyâ ।
anitt anittam vanadoḷ vanêcharam ।
tanattu billân adan antu kîsuvam ‖

ama iti kim । *Dêvan ivam, Jinan îtam* ‖ na iti kim । *Dêvanam kaṇḍam, kaṇḍam Dêvanam* ‖

[The vowel of the second (accusative) case affix ending in *n* may optionally be long.]

Vyâkhyâ.—Mônas svara[77] iti yatrâmô makârasya nakâra âdiśyatê । tatrâmantasya nakârântatvê saty ayaṃ vidhir ity âha *nakârântasyêty*-âdi ‖ *kallân êridaṃ* । atra dîrghô vidhiyamânô'pi svarasyaiva sthânê bhavatîty antya-svarasyaiva bhavati । na nakârasya na vâ pûrva-svarasyêti ‖

Sûtraṃ. 257—Atô mag-ged-diri.

Vṛittiḥ.—Vêti nivṛittaṃ । akârântasya śabdasya mag-âgamô bhavati geti diri cha parê ‖

Prayôgaḥ.—*Akkaṅge, annaṅge, tammaṅge, bhâvaṅge, magaṅge*; *akkandir, annandir mâvandir, bhâvandir* ‖ ata iti kiṃ । *attege, sosege*; *attedir, sosedir* ‖ ged-dirîti kiṃ । *paṇḍitar, maṇḍitar, peṇḍar* ‖

[When a word ending in *a* takes the affixes *ge* or *dir*, *m* is inserted between.]

Vyâkhyâ.—Mag-âgamasya nityatâm ichhur âha *vêti nivṛittam* iti ‖

Sûtraṃ. 258—Gaḷ.

Vṛittiḥ.—Akârântasya śabdasya mag-âgamô bhavati gaḷ-pratyayê parê ‖

Prayôgaḥ.—*Akkaṅgaḷ, ammaṅgaḷ, mâvaṅgaḷ, bhâvaṅgaḷ* ‖ yôga-vibhâga uttarârthaḥ ‖

[When a word ending in *a* takes the affix *gaḷ*, *m* is inserted between.]

Vyâkhyâ.—Spashṭaṃ ‖

Sûtraṃ 259—Napy ami cha bahuḷaṃ.

Vṛittiḥ.—Akârântasya śabdasya mag-âgamô bahuḷaṃ bhavati gaḷ-pratyayê ami cha parê napuṃsaka-liṅga-vishayê ‖

Prayôgaḥ.—*Beṭṭamaṃ, ghaṭṭamaṃ*; *sâlamaṃ, sôlamaṃ* ‖ kvachid vikalpaḥ । *kolaṅgaḷ, kolagaḷ*; *maraṅgaḷ, maragaḷ* ‖ Saṃskṛitêshu nityaṃ । *phalaṅgaḷ, jalaṅgaḷ, janaṅgaḷ*; *phalamaṃ, jalamaṃ, janamaṃ* ‖ kvachid anyad api bhavati । *nelanaṃ, polanaṃ* ‖ kvachid anyatrâpi । *vṛikshamê, plakshamê* ‖

[When a word ending in *a* takes the affixes *gaḷ* or *am*, *m* is generally inserted between in the neuter gender.]

Vyâkhyâ.—Cha-śabdêna gaḷ samuchchîyatê ‖ Saṃskṛitêshu nityam êvêti kvachit pravṛittir ity asyaiva vishayaḥ । kvachid anyatrâpîty api bâhuḷaka-prapañcha êva ‖

Sûtraṃ 260.—Nak svarê.

Vṛittiḥ.—Napîti nivṛittaṃ uttaratra nab-grahaṇât । akârântasya śabdasya nag-âgamô bhavati svarâdau supi parê ‖

Prayôgaḥ.—*Jinanê, Jinanaṃ, Jinaniṃ, Jinanattaniṃ, Jinana, Jinanoḷ*; *akkanê, akkanaṃ, akkaniṃ, akkanattaniṃ, akkana, akkanoḷ* ‖ svara iti kiṃ । *akkaṃ, annaṃ* ‖

[When a word ending in *a* takes a case-ending beginning with a vowel, *n* is inserted between.]

Vyâkhyâ.—Yady atra pûrvêṇa napîti vartêta nôttaratra nab-grahaṇaṃ kriyêtânarthakyâd ity ata âha *napîty*-âdi ||

Sûtraṃ 261.—Dag im-âdau napi.

Vṛittiḥ.—Akârântasya śabdasya dag-âgamô bhavati svarâdâv im-âdau supi parê napuṃsakaliṅga-vishayê ||

Prayôgaḥ.—*Phalade*, *phaladiṃ*, *phaladattaṇiṃ*, *phalada*, *phaladoḷ* || imâdâv iti kiṃ ! *phalamaṃ* || svarâdâv iti kiṃ ! *phalakke* ||

[When a word ending in *a* takes a cas.-ending of the third (instrumental) or following cases beginning with a vowel, *d* is inserted between.]

Vyâkhyâ.—Svarê iti vartamânam imâdâv ity asya viśêshaṇatayânvîyâha *svarâdâv imâdâv* iti || *phalade* iti | eś châtô napî[273]tîma eśâdêśaḥ ||

Sûtraṃ 262.—Rvâvôḥ kin vâ.

Vṛittiḥ.—Ṛi-varṇa-u-varṇa-aukâra-ôkârântânâṃ śabdânâṃ kin-âgamô vâ bhavati im-âdau supi parê ||

Prayôgaḥ.—*Pitṛiviniṃ*, *pitṛiviṃ* ; *griviniṃ*, *griviṃ* ; *madhuviṅge*, *madhuge* ; *pûviṅge*, *pûge* ; *glauvina*, *glauva* ; *gôvinoḷ*, *gôvoḷ* || rvâvôr iti kiṃ | *tandeyiṃ*, *tandege* ; *muniyiṃ*, *munige* ||

[When words ending in *ṛi*, (*ṛî*), *u*, (*û*), *au* or *ô* take the endings of the third (instrumental) and following cases, *in* is optionally inserted between.]

Vyâkhyâ.—Riś cha uś cha auś cha ôś chêti vigṛihya dvandvaikatvê 'pi lâghavârtham rvâvôr iti puṃ-nirdêśa ity abhiprâyêṇâha *ṛi-varṇêty*-âdi || napuṃsaka-liṅgê hrasvâdêśê num-âgamê cha sati rvâ vuṇa ity êva sidhyêt tathâ cha gurur iti || nanv êvam api katham êsha sâdhus syât | yatô 'yaṃ rvâvôr ity ôkârânta-prakṛitêḥ shashṭhy-êkavachanântô nirdêśaḥ | tatra *Kâtantra*-śâstrê ôkârânta-prakriyâyâṃ gôś chêti sûtrêṇa gô-śabdât parayôr ṅasi-ṅasôr akâra-lôpaṃ vidhâya gôr iti prasâdhyôttaratra dyaur gôvad vibhaktâv iti dyô-śabdasyaikasyaiva gôvat kâryâtidêśôpadêśâd itarêshâm aviśêshât sâmânya-prakriyaivêty avâdêśasyaiva prâptau rvâvava ity êva sidhyên na rvâvôr itîti chêt satyaṃ | *Kâtantra*-śâstrê tathôpadêśê 'pi *S'âkaṭâyanâdi*-matê sâmânyata êvaichô ligity êṅantâd êva parayôr ṅasi-ṅasôr akâra-lôpa-vidhânâd êvaṃ nirdêśaḥ || *Pâṇini*-matê tu gôta ity uktvâ gôr ity ôkârântôpalakshaṇam iti vivṛitatvâch cha na viśêsha iti || asti hi katînâṃ śabdânâṃ matântarêṇa rupântara-siddhiḥ | yathâ *S'âkaṭâyana*-matê pra-śabdasyaishaishyayôḥ parayôḥ para-rûpâdêśa-bâdhanâd êjâdêśôpadêśât praishaḥ praishya iti rûpaṃ | îshêshyayôs tu parayôr êṅâdêśôpadêśât prêshaḥ prêshya ity êva | *Pâṇini*-matê tv îshêshyayôr êva parayôr êṅâdêśa-bâdhanâd vṛiddhy-upadêśât praishaḥ praishya iti śrutiḥ || êshaishyayôs tu para-rûpâdêśâtprêshaḥ prêshya ity êvêti | atra imâdâv ity êva vartatê na svara iti | ata êva *madhuviṅge*, *madhuge* ity apy udâharaṇa-pradarśanam iti ||

Sûtraṃ 263.—Pagal iruḷaḥ.

Vṛittiḥ.—Pagal, iruḷ ity êtayôś śabdayôḥ kin-âgamô vâ bhavati im-âdau supi parê ||

Prayôgaḥ.—*Pagaliniṃ*, *pagaliṃ* ; *iruḷiniṃ*, *iruḷiṃ* ; *pagaliṅge*, *pagalge* ; *iruḷiṅge*, *iruḷge* ||

[When the words *pagal* and *iruḷ* take the endings of the third (instrumental) and following cases, *in* is optionally inserted between.]

Vyâkhyâ.—Spashṭaṃ ||

Sûtram 264.—Agaḷ-îgaḷôr nityaṃ.

Vṛittiḥ.—Âgaḷ, îgaḷ ity êtayôr nityaṃ kin-âgamô bhavati im-âdau supi parê ||

Prayôgaḥ.—*Âgaḷinim, îgaḷinim; âgaḷinge, îgaḷinge* ||

[When *âgaḷ* and *îgaḷ* take the endings of the third (instrumental) and following cases, *in* is always inserted between.]

Vyâkhyâ.—Atra dvitîya idânîm arthaḥ | prathamas tadêty-arthô'pi sarvadêty-arthô'pi prayujyatê | tathâ cha prayôgaḥ |

âgaḷum emage Jinâgama- |
râgaṃ samanisuge mikka-saṃsṛiti-kara-mi- |
thyâgama-durbbhâvaneyaṇa- |
m âgade guru-janara pêḷda parividiyindaṃ ||

iti || yady apy atra nitya-grahaṇam akartavyaṃ | yôga-vibhâgâd êva tad-artha-siddhêḥ | tathâpi vyaktyartham uttarârthaṃ cha tad-grahaṇam iti ||

Sûtram. 265.—Kaṇ dik-śabdasya.

Vṛittiḥ.—Dig-vâchakânâṃ śabdânâṃ kaṇ-âgamô bhavati im-âdau supi parê ||

Prayôgaḥ.—*Mûḍaṇim, mûḍaṇge; teṅkaṇim; teṅkaṇge, paḍuvaṇim, paḍuvaṇge; baḍagaṇim, baḍagaṇge; attaṇim, attaṇge; ittaṇim, ittaṇge; naḍuvaṇim, naḍuvaṇge; kaḍeyaṇim, kaḍeyaṇge;*

[When words showing direction take the endings of the third (instrumental) or following cases, *aṇ* is inserted between.]

Vyâkhyâ.—Atra hi kaṇ-âgamô vidhîyamânaḥ kasyêty âkâṅkshâyâṃ diśa ity uktê yady apy arthasyâgamôtpatty-ayôgyatvâch chhabdasyaiva bhavati | tathâpi dik-śabda-mâtrasyaiva bhavên na tatparyâya-śabdasya | artha-grahaṇê kṛitê'pi *mûḍa, teṅka* ity-âdînâṃ dig-viśêsha-vâchinâṃ saṅgrahê'pi *naḍu, kaḍe* ity-âdînâṃ dêśa-viśêsha-vṛittînâm asaṅgrahas syât | atas tat-saṅgrahô 'pi yathâ syâd ity êvam arthaṃ śabda-grahaṇaṃ | diśi dṛishṭaś śabdô dik-chhabdas tasyêti | êvaṃ cha *naḍu, kaḍe* ity-âdînâṃ dêśa-viśêsha-vṛittitvê 'pi diśy api darśanâd dik-chhabda-vivakshâyâṃ kaṇ-âgamaḥ | *naḍuvaṇim, kaḍeyaṇim-naḍuvaṇge, kaḍeyaṇge* iti | tad-avivakshâyâṃ tu *naḍuvim, kaḍeyim; naḍuge, kaḍege* ity êva syân nâtra kaṇ-âgama iti viśêshô 'vagantavyaḥ ||

Sûtram. 266.—Kṛitô 'ṛur utaḥ.

Vṛittiḥ.—Kṛit-pratyayântânâm ukârântânâṃ śabdânâṃ aṛur-âdêśô bhavati im-âdau supi parê ||

Prayôgaḥ.—*Mâḷpudaṛim, mâḷpudarkke; mâḍuvudarim, mâḍuvudarkke* || uta iti kiṃ | *ôdukuḷiyim, banduṇiyim* || kṛita iti kiṃ | *marddinim, marddinge; bilpinim, bilpinge* ||

[When words ending in verbal affixes with final *u* take the endings of the third (instrumental) and following cases, *aṛu* is inserted between.]

Vyâkhyâ.—Atra hi śabda-svarûpam êva viśêshyaṃ | kṛita ity uta iti chôbhayam api viśêshaṇam êva nânyatarad api viśêshyam ity ubhayatrâpi tad-anta-lâbha iti manvâna âha *kṛid-antânâm ukârântânâm* iti || *mâḷpudaṛim* | mâḍu karaṇa ity asmâd dhâtôr ach kartṛi-karmaṇôr [543] iti kartary achî[447]ti bhâvi-kâlê vâ sati vô vê[448]ti sati kâlê vâ va-pratyayê ṛu-ḍôr dô ra-ḷaṃ vyañjana[82] iti du-śabdasya ḷakârâdêśê â'lishṭâd ra-ḷa[514]iti vakârasya pakârâdêśê | acha [455]ity acha udv-âdêśê cha sati *mâḷpudu* iti kṛid-antatvam ud-antatvaṃ cha bhavati | tatô'rthaval-liṅgam[8] iti liṅga-saṃjñâyâṃ hêtu-kartṛi-karaṇêtthaṃbhûta-lakshaṇa [209] iti kartarîmi kṛitôṛur uta ity aṛv-âdêśê *mâḷpudaṛim iti siddhyati* || kurvatâ karishyatâ vêty arthaḥ || êvam uttaratrâpi yathâ yathaṃ drashṭavyaṃ ||

Sûtram 267.—Bhâvê vudôḥ.

Vṛittiḥ.—Bhâvê vihitô yô vudus tad-antasya śabdasyâṛur-âdêśô bhavati im-âdau supi parê ||

Prayôgaḥ.—*Barppudaṛiṃ, barppudarkke* ; *pôpudaṛiṃ, pôpudarkke* || siddhê saty ârambhô niyamâya | yadi bhâva-vâchinâm utâm aṛur bhavati tadâ udôr êvêti | tênêha na bhavati | *kâpiniṃ, kâpiṅge* ; *pasiviniṃ, pasiviṅge* ; *tinisiniṃ, tinisiṅge* ||

[When a word used as a verb with final *vudu* takes the endings of the third (instrumental) or following cases, *aṛu* is inserted between.]

Vyâkhyâ.—Vudu-pratyayasya kṛitvâd ud-antatvâch cha pûrvêṇaiva siddhêr ârambhaṇânarthakyam âśaṅkya pariharati *siddha* ity-âdi || iha vakshyamâṇôdâharaṇê | *kâpiniṃ, kâpiṅge* ô-kâ-mêbhyaḥ puḥ[573] || *pasiviniṃ, pasiviṅge* pasyâdêr vuḥ[566] || *tinisiniṃ, tinisiṅge* isup tinaḥ[573] || sarvatrôkta-nimittê 'pi kin êva ||

Sûtram 268.—Saṅkhyâ-parimâṇa-guṇôktêḥ.

Vṛittiḥ.—Saṅkhyâdi-vâchinâm ukârântânâṃ śabdânâm aṛur-âdêśô bhavati im-âdau supi parê ||

Prayôgaḥ.—*Pattaṛiṃ, pattarkke* ; *nûṛaṛiṃ, nûṛarkke* ; *anitaṛiṃ, anitarkke* ; *initaṛiṃ, initarkke* ; *biḷidaṛiṃ, biḷidarkke* ; *karidaṛiṃ, karidarkke* ||

[When words of number, measure or quality with final *u* take the endings of the third (instrumental) or following cases, *aṛu* is inserted between.]

Vyâkhyâ.—Atra kṛita ity asyâyôgyatvâd uta ity êva vartata ity abhiprêtyâha *saṅkhyâdi-vâchinâm ukârântânâm* iti | *karppu, beḷpu* ity-âdau guṇôkti-prakṛititvê 'pi bhâva-pratyayântatvâd aṛur na bhavati kin êvêti ||

Sûtram 269.—Adv-âdêḥ kit.

Vṛittiḥ.—Ud-antânâm adv-âdînâm aṛur-âdêśô bhavati | sa cha kidvad bhavati im-âdau supi parê ||

Prayôgaḥ.—*Adaṛiṃ, adarkke* ; *idaṛiṃ, idarkke* ; *âvudaṛiṃ, âvudarkke* ; *êtaṛiṃ, êtarkke* || kid-grahaṇaṃ sarvâdêśa-nivṛitty-arthaṃ ||

[When *adu* and the words grouped with it having final *u* take the endings of the third (instrumental) or following cases, *aṛu* is inserted between (as with *kit*, sûtra 25).]

Vyâkhyâ.—Atrôd-antânâm iti sambhâvanâ-mâtram êva | na vyâvṛitti-phalakaṃ | anudantasyâpi ella-śabdasyâṛur bhavaty êva || *ellaṛiṃ, ellarkke, ellaṛa, ellaṛoḷ* iti prayôga-darśanât ||

Sûtram 270.—Vôḥ.

Vṛittiḥ.—Vu-pratyayântasya śabdasya aṛur-âdêśô bhavati im-âdau supi parê ||

Prayôgaḥ.—*Ellavaṛiṃ, ellavarkke, ellavaṛa, ellavaṛoḷ* ||

[When a word ending in the affix *vu* takes the endings of the third (instrumental) or following cases, *aṛu* is inserted between.]

Vyâkhyâ.—Nanv ayaṃ yôgô mârambhaṇîyaḥ | yatô 'tra vôr iti sâmânyôktâv api yâvân vu-pratyayântô na tâvatô 'pi vishayatâ || *aḷivu, suḷivu* ity-âdînâṃ pasyâdêr vur[566] iti bhâva-vihita-pratyayântânâṃ bhâvê vudôr[267] iti niyamâd aṛôr avishayatayâ kṛitô 'ṛur uta[266] iti kina êva vishayatvât ||

avu, *ivu* ity-âdînâm anêkatva-vihita-pratyayântânâm aṛu-vishayatvê 'py adv-âdêḥ kit[269] iti pûrvêṇaiva siddhêḥ ‖ na châtra sûtrê pûrva-yôgâd utô 'nuvṛittau satyâm adv-âdêr dôr lup chê[235]ty atô vu-pratyaya-sannidhânê du-lôpasyâvaśyaṃ bhâvâd anudantatayâ pûrvêṇâprâptir iti vâchyaṃ ‖ tad-anuvṛittêr an-upakârâd anâvaśyakatvât । âvaśyakatâ-grahê 'pi bhûtapûrva-satvâśrayaṇênôd-antatvâch cha । kiṃtu ellâd vur[234]ity anêkatva-vihita-pratyayântaḥ *ellavu* ity ayam êka êva śabdaḥ paryavasyati । tasya tv adv-âditvâd ukta-yuktyâ pûrvêṇaiva siddhêr iti chêt satyaṃ । adv-âdau sarvatraikatvê 'nêkatvê 'pi bhavann aṛuḥ ella-śabdasyânêkatva êva bhavati naikatvê । tatra tu *ellindaṃ*, *ellake*, *ellattaṇiṃ*, *ellall*-ity êva iti kêchid ichchhanti । tan-matê adv-âdêḥ kit[269] ity atrâtiprasaṅga-vâraṇârtham utô 'nuvṛittir âvaśyakî । tathâ cha ella-śabdasyânêkatvê 'py aṛur aprâptaḥ । anudantatvâd atas tat-prâpty-artham ayam ârambhaṇîya êva । yan-matê tad-êkatvê 'py aṛur ishṭas tatrôtô 'nuvṛitty-abhâva-mâtrâd êva sarvaṃ susthaṃ ity ayam anârambhaṇîya êvêti ‖

Sûtram 271.—Vâttaṇimô deg-damkau.

Vṛittiḥ.—Liṅgât parasyâttaṇimô dek damk ity êtâv âgamau vâ bhavataḥ ‖

Prayôgaḥ.—*Phaladattaṇinde*, *phaladattaṇindaṃ*, *phaladattaṇiṃ* ; *giriyattaṇinde*, *giriyattaṇindaṃ*, *giriyattaṇiṃ* ‖

[When *attaṇiṃ* (the fifth case ending) follows the crude form of a word, it optionally takes the augments *de* or *daṃ*.]

Vyâkhyâ.—Nanv atra *Darpaṇa-kṛitâ* ad ity êva pañchamîṃ nirdiśyâttaṇim-âdêśaḥ kṛitaḥ । yathâ ।

attaṇin endu nimirchchuva-।
r att end âgirdda pañchamiyanalli kelar ।
ppattisuvar mmû-deṛanaṃ ।
petta-tṛitîyeyan ekâraṃaṃ pariharipar ‖

iti ‖ iha tv attaṇim iti pañchamî-svarûpaṃ êva nirdiśyatê । kim atra tatvaṃ iti chên na । suprasiddham attaṇiṃ rûpam apahâyâd iti nirdêśa-karaṇê bîjâbhâvât । śrutyarthaṃ kâryârthaṃ vâ kvachit kiñchin nirdiśyatê ‖ nâtrâd iti pañchamî kutrâpi śrûyatê । sarvatrâpy attaṇim ity êva śravaṇât ‖ na cha yathâ kshatrâd ghaḥ kulât kha ity-âdi-pûrva-śâstrêshu kshatra-kulâdi-śabdêbhyô gha-khâdi-pratyayânâṃ śravaṇâbhâvê 'py upadêśas tathâtrâpy astûpadêśa iti vâchyaṃ । tatra śravaṇâbhâvê 'pi ghitva-khitvâdi-prayukta-kâryântaravatyêva śâstrê tathôpadêśô nânyatra । ata êva tathâ prayôjana-rahitê *Kâtantra*-śâstrê kshatrâd iyaḥ kulâd iṇa ity êvôpadêśaḥ ‖ nâtrâd-upadêśât kiñchit prayôjanam astîti । yathôpadêśa êva śrêyân iti ‖

Sûtram 272—Imaḥ.

Vṛittiḥ.—Liṅgât parasyêmô deg-damkau vâ bhavataḥ ‖

Prayôgaḥ.—*Phaladinde*, *phaladindaṃ*, *phaladiṃ* ; *pûvinde*, *pûvindaṃ*, *pûviṃ* ; *madhuvininde*, *madhuvinindaṃ*, *madhuviniṃ* ‖ yôga-vibhâga uttarârthaḥ ‖

[When *iṃ* (the third or instrumental case ending) follows the crude form of a word, it optionally takes the augments *de* or *daṃ*.]

Vyâkhyâ.—Spashṭaṃ ‖

Sûtram. 273. Eś châtô napi.

Vṛittiḥ.—Akârântâch chhabdât parasya ima eś-âdêśô vâ bhavati ı chakârâd deg-damkau cha bhavatô napuṃsaka-liṅga-vishayê ||

Prayôgaḥ.—*Phalade, phaladinde, phaladindaṃ, phaladiṃ*; *marade, maradinde, maradindaṃ, maradiṃ* || ata iti kiṃ ı *nadiyinde, nadiyindaṃ, nadiyiṃ* || napîti kiṃ ı *Jinaninde, Jinanindaṃ, Jinaniṃ* ||

[When a word with final *a* in the neuter gender takes the ending of the third (instrumental) case, *e* is optionally substituted; also the augments *de* and *dam* are added.]

Vyâkhyâ.—Atrâtô napîti prâyikam êva ı anatô 'py anapy api prayôga-darśanât ı

munipatiye pêḷepaṭṭuḍu ı
janapatiya bhava-prapañcham adu gêḷd âtaṃ ı
Jinapatiyâsthâyikeyoḷ ı
muni-vêshaṃ daḷedan udita-nirvvêga-bharaṃ ||

iti || uttarârthô vaivaṃ nirdêśaḥ ||

Sûtram 274.—Getaḥ ka âdêḥ.

Vṛittiḥ.—Vêti nivṛittaṃ ı akârântâch chhabdât parasya getaḥ prathamâvayavasya kakârâdêśô bhavati napuṃsaka-liṅga-vishayê ||

Prayôgaḥ.—*Nelake, polake, phalake, pushpake* || ata iti kiṃ ı *girige, giḍuge* napîti kiṃ ı *Jinaṅge, S'ivaṅge* ||

[A word with final *a* of the neuter gender in taking *ge*, the ending of the fourth (dative) case, substitutes *k* for the first letter.]

Vyâkhyâ.—Nanu *nelake, polake, âtaṅge, îtaṅge* ity-âdau chaturthyâm êkatra kakârô 'nyatra gakâra ity avivâdaṃ ı tatra *Darpaṇa-kṛitâ* kakâraṃ pratyayâvayavam abhidhâyâsyaiva kvachid gatvam abhihitaṃ ı iha tu viparîtam upadiśyatê ı kim atra bîjam iti chêd uchyatê ı dvayam idaṃ tâvachchhrûyatê ı tatraikaṃ prakṛitam aparaṃ vikṛitam aṅgîkâryaṃ || tatrâkârântê napuṃsaka-liṅga-mâtrê vikṛita ṛu-śabdê cha ka-śrutir itaratra svarântê vyañjanântê cha liṅga-trayê'pi ga-śrutir iti gakâra êva sârvatrikaḥ prâkṛitaḥ ı kakâras tu kvâchitkô vaikṛitô 'bhimantavyô nyâyyatvâd iti || yady apy atra getaḥ kô ga ity uktê lâghavam âdi-grahaṇê tu gauravaṃ ı athâpy âdêśaḥ sarvatrântya-sthânikô kvachid âdisthânikô 'py astîty âhatya bôdhanârtham êvaṃ nirdêśa iti ||

Sûtram 275.—Rôr vikṛitât.

Vṛittiḥ.—Vikṛitô yô ṛu-śabdas tasmâd uttarasya getaḥ prathamâvayavasya kakârâdêśô bhavati ||

Prayôgaḥ.—*Mâḷpudarkke, bêḷpudarkke, avarkke, ivarkke, êtarkke, âvudarkke* || ṛôr iti kiṃ ı *mûḷaṅge, paḍuvaṅge* || vikṛitâd iti kiṃ ı *karuge, turuge* ı êke ity atra tu ketyê chchê[177]ti nirdêśâd êva bhavati ||

[A word with final *ṛu* which changes to *rêpha*, on taking *ge*, the ending of the fourth (dative) case, substitutes *k* for the first letter.]

Vyâkhyâ.—Prakṛitâd anyad vikṛitam âdishṭâdi || yady api tâdṛiśô nâsty êva ṛu-śabdaḥ | tanmâtrâdêśâdêr abhâvât | tathâpi tadêkadêśas tadvad ity abhiprêtyâha *vikṛita* ity-âdi || yady api vikṛitô ṛu-śabda ity aṛôr avayava êva nânyaḥ | tathâ chaṛôr ity êva sûtra-karaṇaṃ laghu bhavati | tathâpi *kaṛu, nêsaṛu* ity â lâv apy aṛu-rûpa-sambhavât tad-âdâyâtiprasaṅga-vâraṇârtham arthavan-nyâyânusaraṇaṃ vyâkhyâna-paribhâshâśrayaṇam âdêśa-grahaṇaṃ vâ karaṇyaṃ | tathâ cha gauravaṃ | tatô varam êvaṃ-karaṇam êvêti || âvudu-śabdasya napuṃsaka-liṅga-vishayê chaturthyâṃ *âvudarkke, êtarkke, êke* iti trairûpyaṃ sambhavati | tatrâdyayôr aṛv-âdêśê nimitta-vaśât kâdêśô bhâvî | antyasya tu nimittâbhâvât kathaṃ kâdêśa ity âśaṅkya tatra hi kety êch chê[177]ti kṛitâdêśâṃ chaturthîṃ nimittam âsâdyâvudôr âdêśaḥ kriyatê | yadi tatra nimittaṃ nêti kâdêśô na bhâvî kathaṃkâraṃ tan-nirdêśâd âdêśam upadiśêt | atôtra ketîti nirdêśa-balâd êva kâdêśa ity abhiprâya ity âha *êke ity atrêty*-âdi || yady apy âvudôr aṛv-âdêśânantaram êva getaḥ kâdêśaḥ | paśchâd eśâdêśaḥ | sa châkitvât sarvasya bhavann aṛôr api bhavati | sa châkitvâd âgamavad avayava-rûpatvâd iti vaktuṃ śakyatê | tathâpi kety êch chê[177]ti chakârêṇâvudôr êtuś châdêśô vidhîyatê || tatra châṛv-âdêśô 'vaśyaṃ bhavan' nêty api bhavêd iti atiprasajyatê || na chaitôr ud-antatvâd aṛur bhavaty êtas tu tad-abhâvân na bhavatîti vâchyaṃ | ud-antatvasyânâvaśyakatvât | tatvê vâ prâktanîm avasthâm âdâya sambhavâch chêty anishṭaṃ prâdushyât | atô nirdêśa-balâd ity êva yuktimad iti || nanv êvaṃ bhavatu nirdêśa-balâd êva kâdêśaḥ | tathâpy êtô 'dv-âditvâd aṛv-âdêśaḥ kutô na bhavêt | yady asya na bhavêd êtôr api na bhavêd aviśêshâd iti chên na | asti kaśchid viśêshaḥ | yady atrâpy aṛv-âdêśaḥ syât ketîti nirdêśa-karaṇam anarthakam êva syât | êtâv ivâtrâpi ṛôr vikṛitâd iti nimitta-vaśâd êva kâdêśa-sambhavât | atôtrânimittakaṃ nairdêśikam êva kâdêśaṃ nimittam âsâdya ed-âdêśa-karaṇâd idaṃ jñâyatê nâtrâṛv-âdêśa itîti ||

Sûtram 276.—Kug vâ.

Vṛittiḥ.—Akârântâch chhabdâd uttarasya getaḥ prathamâvayavasya kug-âgamô vâ bhavati napuṃsaka-liṅga-vishayê | ukâra uchchâraṇârthaḥ ||

Prayôgaḥ.—*Marakke, marake* ; *phalakke, phalake* ; *pushpakke, pushpake* ||

[A word with final *a* of the neuter gender, on taking the ending of the fourth (dative) case, optionally inserts *k* between.]

Vyâkhyâ.—Atô napîti cha vartatê | yady apy anantara-sûtrê ata ity prayôjanaṃ nâsty êva | athâpi tirôdhâna-mâtram êva na nivṛittir ity abhiprêtyâha *akârântâd* ity-âdi || pûrvatra kâdêśô 'tra kug-âgamas tau chaika-vishayâv apy aviruddhâv âgamâdêśa-rûpatvât | ata êvaikadaiva bhavataḥ | avirôdhê samuchchaya iti vachanât ||

Sûtram 277.—Oḷaś śalliḥ.

Vṛittiḥ.—Liṅgât parasya oḷaḥ śallir âdêśô vâ bhavati ||

Prayôgaḥ.—*Maneyalli, manyoḷ* ; *grihadalli, grihadoḷ* ; *kallalli, kalloḷ* ; *kuruḷgaḷalil, kuruḷgaḷoḷ* ; *kêśaṅgaḷalli, kêśaṅgaḷoḷ* ||

[*Oḷ* (the ending of the seventh (locative) case) following on the crude form of a word, optionally changes to *alli*.]

Vyâkhyâ.—Spashṭaṃ || *alli, illi, elli, âvalli* ity-âdayô hy avyaya-viśêshâ iti ||

Sûtram 278.—S'lub utaḥ kâlârthât.

Vrittiḥ.—Ukârântât kâla-vâchinaḥ parasya oḷaḥ ślub vâ bhavati ||

Prayôgaḥ.—*Andu, andinoḷ, andinalli* ; *indu, indinoḷ, indinalli* || uta iti kiṃ | *sañjeyoḷ, sañjeyalli* ; *baygeyoḷ, baygeyalli* || kâlârthâd iti kiṃ | *maḍuvinoḷ, maḍuvinalli* ||

[Words relating to time with final *u*, optionally drop *oḷ* (the ending of the seventh (locative) case).]

Vyâkhyâ.—Ayaṃ chânantaraś cha dvâv api vikalpata ity ubhaya-vikalpât trairûpyam udâharati *andu, andinoḷ, andinalli* iti ||

Sûtram 279.—Amaḥ.

Vrittiḥ.—Ukârântât kâla-vâchinaḥ parasyâmaḥ ślub nityaṃ bhavati ||

Prayôgaḥ.—*Andu kaḷedaṃ, indu kaḷedaṃ* || yôga-vibhâgô nityârthaḥ ||

[Words relating to time with final *u*, always drop *am* (the ending of the second (accusative) case.]

Vyâkhyâ.—Yôga-vibhâgâd ayaṃ nitya ity âha *nityaṃ bhavatîti* || *andu kaḷedaṃ*, taṃ kâlam atîtavân | êvam *indu*, imaṃ kâlam iti ||

Sûtram 280.—Oḷ-maś châtô digarthâch chhal cha.

Vrittiḥ.—Akârântâd dig-vâchinah parasya oḷô mô 'maś cha śal-âdêśô bhavati | chakârâch chhlup cha ||

Prayôgaḥ.—*Mûḍal sûryyan udayisidaṃ, mûḍa sûryyan udayisidaṃ* | êvaṃ *Mêruviṃ teṅkal Bhârata-kshêtraṃ, Mêruviṃ teṅka Bharata-kshêtraṃ* ; *mûḍal nôḍidaṃ, mûḍa nôḍidaṃ*—prâchîm apaśyad ity arthaḥ || *baḍagal oppidudu, baḍag oppidudu*—udîchî jayatîty arthaḥ || *attal irddaṃ, att irddaṃ*—tasyâṃ diśy atishṭhad ity arthaḥ || *attal kaṇḍaṃ, atta kaṇḍaṃ*—tâṃ diśam apaśyad ity arthaḥ || *attal naḍeye paṭṭapudu, atta naḍeye paṭṭapudu*—sâ dig gamyata ity arthaḥ || ata iti kiṃ | *mûleyoḷ, mûleyaṃ, mûle* || digarthâd iti kiṃ | *phaladoḷ, phalamaṃ, phalaṃ* ||

[Words relating to direction with final *a*, on taking *oḷ* (the ending of the seventh (locative) case), *m* (that of the first (nominative) case), or *am* (that of the second (accusative) case), substitute *al*, and also drop it.]

Vyâkhyâ.—Cha-śabdâv ukta-samuchchayârthau | tatrâdyênâṃ samuchchîyatê | antyêna tu ślub iti na vyatyaya-prasaṅgaḥ | samabhivyâhṛita-padârtha-sajâtîyasyaiva samuchchayât || na chaivam apy antyêna śalliḥ samuchchîyatâm iti vâchyaṃ | tasya vyavahitatvât ||

Sûtram 281.—Eś chôtaḥ.

Vrittiḥ.—Ukârântâd dig-vâchinaḥ parasya oḷaḥ maḥ amaś cha eś-âdêśô vâ bhavati | pakshê yathâ-yôgaṃ bhavati ||

Prayôgaḥ.—*Oḷage, oḷaginoḷ, oḷaginalli* ; *oḷage, oḷagaṃ* ; *oḷage, oḷagu* ||

Words relating to direction with final *u*, on taking *oḷ* (the ending of the seventh (locative) case), *m* (that of the first (nominative) case), or *am* (that of the second (accusative) case), optionally substitute *e*.]

Vyâkhyâ.—*Olagu porugu* ity-âdayô yady api dig-dêśa-kâla-vartinah । tathâpi dig-vâchina ity êtad dig-arthâd ity avyavahitânuvritti-mâtrênaiva na tu kâlâdi-vyâvritti-manasâ । tatrâpy êvam êva prayôga darśanât । atah kâlâd-yarthâd ity apy anuvartanîyam êvêti ||

Sûtram 282.—Tan-nin-enô m-anêkatvê.

Vrittih.—Tan-nin-en ity êtêshâm makârâdêśô bhavaty anêkatvê supi parê ||

Prayôgah.—*Tâm, nîm, âm*; *tamage, nimage, emage* || anêkatva iti kim । *tân, nîn, ân* ||

[*Tan, nin, en,* on taking the case endings in the plural, substitute *m*.]

Vyâkhyâ.—Êvam tadbhava-tatsama-dêśya-prabhêda-tri-vidha-lingânâm linga-trayê'pi prakriyâ-svarûpam nirûpyêdânîm dêśya-viśêshânâm alingânâm tanâdînâm prakriyâm prapañchayati *tan, nin, en* ity-âdi || tan ity âtma-vâchakas sva-śabdârthah śabdah । nin, en śabdau yushmad-asmach-chhabdârthau । trayô'py êtê svayam avyakta-lingatvâl lingâdhîna-prakriyânarhâ api linga-traya-sâdhâranîm itarâsâdhâ-rinîm cha prakriyâm arhantîti tan-nirûpanam arthavad iti || anêkatva iti vishaya-saptamî || yady apî-dam prakriti-viśêshanam ity uktê 'pi na dôshah । anêkatvê vartamânasya tanâdêr mâdêśa iti । pañcha-kam prâtipadikârtha iti pakshê saṅkhyâyâ api prakrity-arthatvât । tathâpi trikam prâtipadikârtha iti prasiddham paksham âśritya saṅkhyâyâh pratyayârthatvam abhiprêtya pratyaya-viśêshanam iti manvâna âha *anêkatvê supi para* iti || tâm, nîm mi dîrgha[287] iti dîrghâdêśah || âm, âd ena [288] ity âdâdêśah ||

Sûtram 283.—Mô mak svarê.

Vrittih.—Makârântânâm tan-nin-en ity êtêshâm mag-âgamô vá bhavati svarâdau supi parê ||

Prayôgah.—*Tammam, nimmam, emmam*; *tammim, nimmim, emmim*; *tamma, nimma, emma*; *tammol, nimmol, emmol* || ma iti kim । *tannam, ninnam, ennam* || svara iti kim । *tamage, nimage, emage* ||

[When *tan, nin, en,* with final *m,* take a case-ending beginning with a vowel, they optionally insert *m* between.]

Vyâkhyâ.—Ma iti tanâdêr viśêshanam sad-anta-grâhakam ity âha *makârântânâm* iti || pratyu-dâharanê *tannam, ninnam* ity-âdau hrasvân na-na-la-ya-la-ta-ta[53] ity-âdinâ dvir-bhâvah ||

Sûtram 284.—Ak tu-ttu-geti.

Vrittih.—Tan-nin-en ity êtêshâm ag-âgamô bhavati tu-ttu-getsu parêshu ||

Prayôgah.—*Tanatu, tanattu*; *ninatu, ninattu*; *enatu, enattu*; *tanage, tamage*; *ninage, nimage*; *enage, emage* ||

[When *tan, nin, en* take the affixes *tu, ttu* or *ge* they insert *a* between.]

Vyâkhyâ.—*Ninatu, ninattu* ity-âdâv aki tasyaiva lingântyatvân nakârô na dvir bhavati ||

Sûtram 285.—Vâdas tu-ttû.

Vrittih.—Tan-nin-en-ity êtêbhyah parasya adas tu-ttû ity êtâv âdêśau vâ bhavatah ||

Prayogaḥ.—*Tanatu, tanattu, tanna*; *ninatu, ninattu, ninna*; *enatu, enattu, enna* ‖ êvaṃ bahutvê ʻpi । vâ dvitvam api । *tannadu, tammadu*; *ninnadu, nimmadu*; *ennadu, emmadu* ‖

[When *tan, nin, en* are followed by *ad* (the ending of the sixth (genitive) case), it optionally changes to *tu* or *ttu*.]

Vyâkhyâ.—Yady api *tan*, *nin*, *ena* iti shashṭhy-antaṃ padam anuvartatê । tasya tathâtvê ʻpi nânupapattiḥ । *tan nin enaḥ* sambandhinôʻdas tu ttû âdiśyêtê ity apy anvaya-sambhavât । tathâpi pañchamy-anta-vivakshayâ vivriṇôti *tan*, *nin*, *en ity êtêbhyaḥ parasyêti* ‖ nanv êvam âdêśa-karaṇê *tanatu*, *ninatu*, *enatu* ity-âdayaś śabdâḥ svasya tava mamêty-âdivat sambandha-pradhânâs santaḥ *tanna*, *ninna*, *enna* ity êvam artha êva syuḥ । shashṭhyâ êva rûpântaratvât । tathâ cha *Darpaṇa* virôdhas syât । tatra hi shashṭhy-antârtha-sambandhi-vastu-vâchakatayaivaitê vyutpâditâḥ । tathâ cha naitê *tanna*, *ninna*, *enna* ity êvam arthâḥ । kiṃtu *tannadu*, *ninnadu*, *ennadu* ity êvaṃ parâ êva bhavanti ‖ uktaṃ cha ।

> ninat-enatu tanat-enipp ivu ।
> janiyisuguṃ ninnad-ennaduṃ tannad-eni- ।
> pp initaroḷam mêṇ dvitvadi- ।
> n anêkadoḷ natvad edege matvaṃ bareyuṃ ‖

iti ‖ na chaitâvatâ kô viśêshaḥ । sambandhinôʻpi sambandha-rûpatvât tasyâpi tad-âtmakatvâd iti vâchyaṃ । dharma-dharmiṇôr atyanta-bhêdâbhâvêʻpi śabda-vyutpâdanasya bhêda-naya-prâdhânyât ‖ anyathâ svasya tava mamêty êtêbhayaḥ svîyaṃ tvadîyaṃ madîyam ity êshâm aviśêshas syât । driśyatê hi Bhâshâyâm api *tanna*, *ninna*, *enna* ity êtêbhyas *tannadu*, *ninnadu*, *ennadu* ity êshâṃ viśêshaḥ pratîti-vaichitryât ‖ anyathâ adu-śabdôchchâraṇam anarthakaṃ syâd iti chên na । sambandhi-paratayâ vyutpâdanê *tanatu-ninatu-enatûnâṃ* svîya-tvadîya-madîyânâṃ iva taddhitântatva-kalpanâ-prasaṅgât ‖ kalpyatâṃ kô dôsha iti chên na । taddhitântânâṃ prâyêṇa vâchya-liṅgatvât pravachanatvâch cha liṅga-trayêʻpi prathamâdishv êkânêka-vachanêshu cha rûpântara-siddhi-prasaṅgât ‖ na chaitad asti । *tanattu magaḷ*, *tanattu magaṃ*, *tanattu mane* iti liṅga-bhêdê *tanattu guṇaṃ*, *tanattu guṇaṅgaḷ* iti vachana-bhêdê *tanattu gurugaḷaṃ*, *tanattu gurugaḷiṃ*, *tanattu gurugaḷge* ity-âdi-vibhakti-bhêdêʻpy êka-rûpasyaiva darśanât ‖ na châvishṭatvam avachanatvaṃ nipâtatvaṃ vâ kalpyata iti naisha dôsha iti vâchyaṃ । adrishṭa-nânâ-kalpanâpêkshayâ shashṭhî-kalpanâya êva śrêshṭhatvât ‖ *tanattu billân alan entu kisuvam* ity-âdi-prayôgêʻpi *tanna billam* ity êva pratîyatê । na tu *tannadaṃ billaṃ* iti ‖ kiṃ cha taddhitântatva-kalpanâyâm api tan-âdibhyaḥ kalpyamânau tu-ttu-pratyayau atu-attu-pratyayau vâ prathama-pakshê akârâbhâvât *tantu*, *nintu*, *entu* iti dvitîya-pakshê nakâra-dvir-bhâvât *tannatu*, *tannattu* ity ubhayathâpy anishṭam êva prâdushyât ‖ na châkhaṇḍa-nipâtatva-kalpanayâ na kôʻpi dôsha iti vâchyam । nipâtatva-kalpanâyâm api na karambâdivan nipâtatva-mâtraṃ kalpyaṃ । sarva-liṅga-saṅkhyâ-vibhaktishv êka-rûpya-lakshaṇa-kauṭasthya-siddhyartham avyayatvaṃ cha kalpanîyam iti emâdivad êva kalpanîyaṃ । tathâ cha prakritibhâva-prasaṅgô durnivâras syâd iti । ataḥ shashṭhy-âdêśa-kalpanaiva śrêyasîti ‖

Sûtram 286.—Saṅkhyâyâm utuś cha.

Vrittiḥ.—Tan, nin, en ity êtêbhyaḥ parasyâda utur-âdêśô vâ bhavati saṅkhyâ-vâchini parataḥ ‖

Prayôgaḥ.—***Tammut ayvar, nimmut eṇbar, emmut ombadimbar, tammut aydu manegaḷ, nimmut âṛu girigaḷ, emmut eṇṭu makkaḷ*** ‖

[When *tan, nin, en* are followed by *ad* (the ending of the sixth (genitive) case), it optionally changes to *uṭu* before a numeral.]

Vyâkhyâ.—Saṅkhyâyâṃ iti na vishaya-saptamî । prakṛiti-viśêshaṇa-pakshê pratyaya-viśêshaṇa-pakshê 'py atiprasañjanât । na hi saṅkhyâ-vishayê vartamânasya tan-âdêr adô vâ utur âdiśyatê । ataḥ para-saptamyaiva vâchyâ ‖ paratvaṃ cha na saṅkhyâyâ ghaṭatê । paurvâparya-vyavasthâyâḥ śabdâśrayatvât । atô'tra saṅkhyâ-śabdaḥ saṅkhyâ-vachana-parâ iti manvâna âhâ *saṅkhyâ-vâchini parata* iti ‖ *tammut-ayvar*—svêshâṃ pañcha, *nimmut enbar*—yushmâkam ashṭau, *emmut ombadimbar*—asmâkaṃ navêty arthaḥ ‖ chakârêṇa tu-ttû samuchchîyêtê ‖ *tammat ayvar*, *nimmat enbar*, *emmat ombadimbar* iti । êvaṃ *tammattu*, *tamma* ity-âdâv api yôjanîyam ‖ yady apy *âṃ ayvar bandevu*, *nîṃ ayvar pôdir* ity abhêdê 'py *emm ayvar bandevu*, *nimm ayvar pôdir* iti shashṭhî । tatrâtma-sambandha-mâtrê shashṭhî-prayôgô nirvâhyaḥ ‖ *dâru*, *putra*, kasya śarîram ity-âdivad abhêdê shashṭhî-śravaṇâd iti ‖

Sûtram 287.—Mi-dîrghaḥ

Vṛittiḥ.—Tan, nin ity êtayôr dîrghâdêśô bhavati makârê supi parê ‖

Prayôgaḥ.—*Tân*, *tâṃ*; *nîn*, *nîṃ* ‖

[*Tan* and *nin* lengthen their vowel in the first (nominative) case.]

Vyâkhyâ.—Enô viśêshasya vakshyamâṇatvât tan-nin-dvayam êva sthânîty âha *tan*, *nin ity êtayôr* ti ‖ mîti viśêshaṇaṃ yady api makârâdâv iti paryavasyati । tad api vyapadêśivadbhâvâd êva nânyathâ । anêka-varṇâbhâvât । tathâ cha tad êvêti phalatîty âhâ *makârê supîti* ‖ prathamâyâm ity êva । na tu êtkatvê 'nêkatvê vêti viśêshaḥ । ubhayatrâpîshṭatvât ‖

Sûtram 288.—Âd enaḥ.

Vṛittiḥ.—Dîrgha iti vartatê । en ity êtasya dîrgha âkârô bhavati makârê supi parê ‖

Prayôgaḥ.—*Ân*, *âṃ* ‖ dîrgha-grahaṇaṃ antyâdêśa-nivṛitty-arthaṃ ‖

[*En* changes its vowel to *â* in the first (nominative) case.]

Vyâkhyâ.—Atra dîrghânuvṛittir âvaśyakîty âha *dîrgha itîti* ‖ âkârasya svayaṃ dîrghatvât kiṃ punar dîrghânuvṛttir ity âśaṅkya vastutô dîrghô'py âkârô dîrghatayâ vidhîyamâna êva svarasya, syâd anyathântyasyaiva syât । ataḥ svarasyaiva yathâ syâd ity êvam arthaṃ dîrghânuvṛittir ity âha *dîrgha âkâra* iti । yô'yam âkâras sa sarvô'pi dîrgha êvêti niyamê'pi yô'yaṃ dîrghas sa sarvô'py âkâra êvêti niyamâbhvâd dîrghâkârayôḥ kathaṃchid bhêda iti bhâvaḥ ‖ atra tan-âdi-prakaraṇê asmad-artha-vâchakô nan-śabdaḥ kaśchid asti । prakriyâpi tasya tan-âdi-sâdhâraṇôkta-lakshaṇaiva na vilakshaṇâ । rûpa-nishpattis cha *nân*, *nâṃ*; *nannaṃ*, *nammaṃ*; *nanniṃ*, *nanninde*, *nannindaṃ*; *nammiṃ*, *namminde*, *nammindam*; *nanage*, *namage*; *nannattaṇiṃ*, *nannattaṇinde*, *nannattaṇindaṃ*; *nammatta-ṇim*, *nammattaṇinde*, *nammattaṇindaṃ*; *nanna*, *nanatu*, *nanattu*, *nannutu*; *namma*, *namatu*, *nammattu*, *nammutu*; *nannoḷ*, *nannalli*, *nammoḷ*, *nammalli* ity êvâ ‖ prayôgaś cha ।

s'rîmad-anupama-Jinêndra-pa-।
dâmara-kuja-yugaḷam avanatâmarapati-chû-।
ḍâmaṇi-marîchi-latikô-।
ddâmaṃ namag îge vimala-ratna-trayamaṃ ‖

tathâ ‖

śrî-kêḷî-nilayaṃ nijâṅghri-kamalaṃ vidyâ-naṭî-nâṭya-vê- |
dî-kalpaṃ mukha-chandra-bimbam akhilêndrôttaṃsa-mâṇikya-dî- |
pâkîrṇṇaṃ Hari-pîṭha-pârśśvan enipaṃ pûjârhan ârhantya-La- |
kshmî-kântaṃ muni-suvrataṃ namage mâḷk ishṭârttha-saṃsiddhiyaṃ ||

iti | tathâ ||

śrîmad-bhavyâḷi-chakra-prakara-sukhakaraṃ sarvva-mithyândhakâra- |
stôma-pradhvaṃsi-bôdhâmala-kiraṇa-gaṇôdbhâsi-môkshâbjinî-su- |
prêmaṃ syâd-vâda-pûrvvâchala-samuditan âścharyya-vṛittâbhirâmaṃ |
hêmâṅgaṃ Varddhamânâhimakaran ati-nirddôshamaṃ mâḷke nammoḷ ||

iti cha bahuḷam upalabhyatê || atra kêchit kâvya-mukham âśîrûpaṃ parârtham api bhavatîti nanam anaṅgîkurvâṇâ ninam êva paṭhanti nimage nimmoḷ iti || tad anyê nâbhimanyantê | nirvighna-parisamâpi-kâmâḥ prâripsita-pratibandhaka-duritâpanôdanârthaṃ Paramâtma-guṇânukîrtana-rûpaṃ maṅgaḷam âcharantas svârtham apahâya parârtham êva prayatanta ity ayuktam êva | aprêkshâvatva-prasaṅgât || anyatrâpi tathâ prachura-prayôga-darśanâch cha | atô'trâsmad-arthâ-vâchakô nan-śabda êvâbhimantavya iti || tathâpi sa kaiśchid êvâṅgîkriyatê | *uttara-mârgânugâmibhiḥ kavîśvarair* na sarvaiḥ | *dakshiṇa-mârgânuyâyibhis* tair anaṅgîkârât | en-paksha-pâtinô hi *dâkshiṇâtyâḥ kavi-janâ* iti || dakshiṇôttara-mârga-bhêda-bhinna-prayôga-châturî-prapañchô *Nṛipatuṅga*-granthê drashṭavya iti ||

Sûtram 289.—Uṃ samuchchayê parô 'nadaḥ padât.

Vṛittiḥ.—Ad-vyatiriktât padât para uṃ prayujyatê samuchchayê gamyamânê ||

Prayôgaḥ.—*Hariyuṃ Haranuṃ, Jinêndraruṃ Gaṇêndraruṃ, Kêvaligaḷuṃ S'ruta-kê-valigaḷuṃ*; *phaladindamuṃ pushpadindamuṃ, âṭanindamuṃ âkeyindamuṃ*; *aduṃ iduṃ*; *mâḍiyuṃ kûḍiyuṃ* || anada iti kiṃ ¹ *âtana, âkeya, adara* || padâd iti prakṛitêr mâbhût || para iti pûrvaṃ mâ bhût ||

[Except in the sixth (genitive) case, *um* is added to the case-ending of a word as a copulative to express *and*.]

Vyâkhyâ.—Um ity ayaṃ nirdiśyamânô nirdêkshyamâṇô 'ṃ chêti dvâv êtau samuchchayârthau nipâtau | tayôḥ prayôga-niyamârthô'yam ârambhaḥ || nanu yatra yô'rthô'bhiprêtas tatra tad-abhidhâyî-śabdaḥ prayujyatê | tathaiva samuchchayê'bhiprêtê tad-vâchi cha | sa cha yôgyatâ-balât sva-yôgyam anvêti chêti | kas tatra prayôga-niyamô yad-arthô'yam ârambhaṇa-prayâsa iti chên na | Saṃskṛitê tathâ niyamêna prayôgê'pi Bhâshâyâṃ tu viśêshô'sti | kaśchit sârvatrikaḥ kaśchin niyata-vishaya iti | kvachit padât parataḥ kvachit tan-madhyê kvachit tu naiva na kvâpi pûrvataś chêty ataḥ prayôga-niyama-pradarśanârtham ârambhaṇam arthavad êvêti || Saṃskṛitê sarvatra prayôgê'py atra shashṭhyâṃ naiva prayujyatê | tathaivârâtîya-kavi-pravâha-sammatatvâd ity êvam artham anadaḥ padam ity âha *ad-vyatiriktâd* iti || padâd iti pañchamyâ umaḥ pratyayatvam uttarâdêśatvaṃ vâ kaśchid vyâ-mugdha-buddhiḥ sandigdhêt tad-bhrântiṃ vârayati *prayujyata* iti | padât parata uṃ prayujyata êva na vidhîyata ity arthaḥ || pratyaya-vikârâgamânâm êva vidhêyatvâd iti ||

Sûtram 290.—Oḷ-getôr aṃ cha.

Vṛittiḥ.—Oḷ-ntâd ged-antâch cha padât para uṃ aṃ cha bhavataḥ samuchchayê, gamyamânê ||

Prayôgaḥ.—*Avanoḷuṃ, avanoḷaṃ* ; *âkeyoḷuṃ, âkeyoḷaṃ* ; *adaroḷuṃ, adaroḷaṃ* ; *âtaṅgeyuṃ âtaṅgaṃ* ; *âkegeyuṃ, âkegaṃ* ; *adarkkeyuṃ, adarkkaṃ* ||

[To the case-ending of a word in the seventh (ablative) or fourth (dative) cases, *um* and *am* are added as copulatives.]

Vyâkhyâ.—Chakârêṇôṃ samuchchîyatê । anyathâ tad apôdyâm êva syât । tach chânishṭam amô niyāta-vishayatvê 'py umas sarva-vishayatvâd anyatra shashṭhyâ iti ॥

Sûtram 291.—Amaḥ prâg amaḥ.

Vṛittiḥ.—Am-antasya padasya samuchchaya-vishayê uṃ bhavati । sa châmaḥ prâg bhavati ॥

Prayôgaḥ.—*Avanumaṃ, avarumaṃ*; *âkeyumaṃ, âkegaḷumaṃ*; *phalamumaṃ, pushpamumaṃ*; *avaruman antakan ormmeye savi-nôḍidaṃ* ॥ prâg-grahaṇaṃ paratô nivṛitty-arthaṃ । amô dvi-rupâdânam am-antâd êva mâ bhûd iti ॥

[With a word in the second (accusative) case *um* is inserted before the case-ending as a copulative.]

Iti śrî-Bhaṭṭâkalaṅka-Dêva-virachitâyâm Bhâshâ-mañjarî-samâkhyâyâṃ S'abdânuśâsana-vṛittau dvitîyaḥ pâdaḥ ॥

Vyâkhyâ.—Um iti vartatê ॥ yady api chânukṛishṭam uttaratra nânuvartata iti śâbdika-sampradâyaḥ । êvaṃ chânantara-yôgê aṃ chêti chânukṛishṭatvâd atra na vartata iti । tathâpi tad-anantara-yôgê anada iti shashṭhî-mâtrasya nishêdhâd anyatra sarvatra prâpnôty êvêti ॥ am iti dvitîyâ-vibhaktir êva । na samuchchaya-vâchy am-śabdaḥ ॥ tatraikas svarûpa-parô 'nyas tad-anta-paras tata êkatra pañchamy aparatra shashṭhîty abhiprêtya vivṛiṇôti *am-antasyê*ty-âdi ॥ amaḥ sakṛid êva grahaṇê am-anta-padât prâg êva syâd iti dvir upâdânam ity âha *ama* ity-âdi ॥ yady apy amaḥ prâg am ity api na dôshaḥ । tathâpi vichitrâ hi sûtra-gatir ity êvaṃ karaṇam iti ॥

Iti śrî-Bhaṭṭâkalaṅka-Dêva-virachitâyâṃ svôpajña-S'abda-śâsana-vṛittêr Bhâshâ-mañjaryâsh ṭîkâyâṃ Mañjarî-makaranda-samâkhyâyâṃ dvitîyaḥ pâdaḥ ॥

(Tritîya-pâda-prârambhaḥ.)

Sûtram 292.—Samarthaḥ pada-vidhiḥ.

Vṛittiḥ.—Paribhâshêyaṃ ॥ padânâṃ yô vidhis sa samartha êva vêditavyaḥ ॥ sâmarthyaṃ cha dvêdhâ । êkârthîbhâva-lakshaṇaṃ vyapêkshâ-lakshaṇaṃ chêti । tatrâdyaṃ samâsê । dvitîyaṃ tu vâkyê ॥

Prayôgaḥ.—Amakṛit tiṅâ[298] *vajramaṃ koṇḍay, vajraṃ-goṇḍay* ॥ samartha iti kiṃ । *nôḍu vajramaṃ, koṇḍay chakramaṃ* ॥ im karaṇê[300] *nîriṃ toḷedaṃ, nîrddoḷedaṃ* ॥ samartha iti kiṃ *toḷedaṃ nîriṃ, toḷedan eleyaṃ* ॥ get tad-arthêna[302] *têrgge maraṃ, têrmmaraṃ* ॥ iha na bhavati । *maraṃ têrgge, baṇṇaṃ manege* ॥ bhity-arthênâttaṇiṃ[303] *puliyattaṇind aḷku, puliyaḷku* ॥ iha na bhavati । *bîḷdudu pal puliyattaṇiṃ, aḷku Dêvadattaṅge* ॥ ad[304] *marada kombu, maragombu* ॥ iha na bhavati । *peṇe marada, kombu gôvina* ॥ oḷ sâdhu-nipuṇârthêna[305] *jagaḷadoḷ jâṇaṃ, jagaḷa-jâṇaṃ* ॥ iha na bhavati । *baydaṃ jagaḷadoḷ, jâṇaṃ nôṭadoḷ* ॥ aṃśinâbhinnêna[306] *kâla mundu, muṅgâl* ॥ iha na bhavati । *beral kâla, mundu maneya* ॥ saṅkhyâ-samâhârê[307] *mûṛu lôkaṃ mûlôkaṃ* ॥ iha na bhavati । *kâlaṅgaḷ mûṛu, lôkaṅgaḷ îrêḷu* ॥ viśêshaṇam êkârthêna[309] *bili-*

du tâvare, beḷdâvare || iha na bhavati | *pâl biḷidu, tâvarey oppidattu* || dvandvas sâhityê[314] *aḷi giḷigaḷ* || iha na bhavati | *pâḍidud aḷi, giḷiy ôḍidudu* || îruṇaḥ karmaṇi[546] *kampan uṇbudu, kampuṇi* || iha na bhavati | *aṛiyadu kaḍamduṛu kampam, uṇbudu janam karmma-phalavam* || kuṭṭôr igô du lup cha[548] *kallam kuṭṭuvam, kalkuṭigam* || iha na bhavati | *kaṇḍam kallam, kuṭṭuvam bhattamam* || vêttr-adhyêtrôḥ[408] *jôyisaman ôduvam, jôyisigam* || iha na bhavati | *ballam jôyisamam, ôduvam vêdamam* || dik-śabdâd-aṇaḥ[421] *teṅkal puṭṭidam, teṅkaṇam* || iha na bhavati | *Bharata-kshêtram Mêruvim teṅkal, puṭṭidam Kṛishṇam Gôkuladoḷ* || oḷ sâdhu-nipuṇârthêna[305] *tâyoḷ sâdhu, tâysâdhu* || iha na bhavati | *âtana tây, sâdhuv itam* || sahârthênâ-pradhânê[211] *putranim kûḷi, putramgûḷi* || iha na bhavati | *kaṇḍam putranam, kûḷi môhadim* ||

[The following rules relate to words connected in sense.]

Vyâkhyâ.—Iha śâstrê niyamô hi dvêdhâ | viprakîrṇa-vishayô 'viprakîrṇa-vishayaś chêti | tatrâyam viprakîrṇa-vishaya ity âha *paribhâshêyam* iti | paritô bhâshyata iti paribhâshâ | anêna viprakîrṇa-vishayatâkhyâyatê || yathâ pradîpô hi gṛihaikadêśasthô gṛihê prakîrṇân prakâśyân prakâśayati | tathê-yam api śâstraika-dêśasthâ satî śâstrê sarvam prakîrṇam sva-vishayam iti || nanu pada-vidhir ity atra kim êkasya padasya vidhir uta dvayôḥ padayôr atha bahûnâm vâ padânâm ity âśaṅkya nâtraivam êka dvi-tri-niyamaḥ | kintu pada-mâtrê sarvatrâpi bhavatîty âha-*padânâm* iti | padam cha padam cha padê padam cha padam cha padam cha padâni, padam cha padê cha padâni cha padânîty êvam nirdêśâd êkasya dvayôr bahûnâm api padânâm yô vidhis sa sarvô 'pi samartha êvêty arthaḥ || sâmarthyam cha padânâm prakṛiti-pratâyayânm vâ syân nânyêshâm aksharâṇâm anarthakatvât || na hi satvâsatvâbhyâm aksharâṇâm pratyêkam arthavattâvadhâryatê | yathâ pada-prabhṛitînâm iti || sâmarthyam vibhajatê *dvêdhêti* || nanûddêśânantaram êva vibhâgô vaktavyaḥ | anuddishṭasya vibhaktum aśakyatvâd iti na śaṅkanîyam | uddêśô hi nâma-mâtrêṇa vastu-kathanam | tat tu sâmarthyam dvêdhêty anênaiva siddham iti || tê êva vidhê darśayati *êkârthêty*-âdi || nanu sâmânyataḥ sâmarthya-svarûpam nirûpyaiva viśêshat nirûpaṇîyam | katham anirûpita-svarûpa-sâmânyasya viśêsha-svarûpa-nirûpaṇam iti chên na | anati prasakta-śabdârtha-paryâlôchanayaiva svarûpa-samvêdanam iti pṛithag anirûpaṇam | na hi sarvajña ity âdau sarvam jânâtîty atô 'tiriktam sarvajñatvam adhikam uchyatê | tatraiva hi pṛithag-vaktavyam | yatr śabdârthô 'nyathâ bhâti yathâ kuśala-maṇḍapâdishu | nâtra tathâ | sam ity êkîbhûtô vyapêkshitô vârth 'bhidhêyô yasya sa samarthaḥ | sam êkîbhâva-samyaktva-vyapêkshâ-tvaraṇêshu chêty abhidhânât | samar thasya bhâvas sâmarthyam iti | ata êva tad viśêshâv api tathaiva darśayaty *êkârthîbhâva-lakshaṇam vya pêkshâ-lakshaṇam chêti* | êkârthîbhâvaḥ sâdhâraṇâbhidhêyatâ | êkas sâdhâraṇô 'rthô êshâm ta êkârthâḥ-prâg anêkârthânâm paśchâd êkârtha-bhavanam êkârthîbhâvas tathaiva chvy-arthôpapattêḥ | sâdhâra | nâbhidhêyatêti yâvat || anyô'nyam âkâṅkshâ-vyapêkshâ || nanv idam dvaidham api sâmarthyam kim êkatra prabhavati | kvachit kiñchid iti vyavasthayaiva pravartatê | tarhi kim kutrêty âkâṅkshâyâm âha *tatrêty*-âdi | tatra tayôr madhyê | âdyam êkârthîbhâva-lakshaṇam sâmarthyam | samâsê vakshya-mâṇa-lakshaṇê | vâkyê padânâm asâdhâraṇâbhidhêyatayâ êkârthîbhâvasyâbhâvât || nanu kṛiti taddhitê chaikârthî-bhâva ishyatê | tathaiva vakshyatê chêti katham âdyam samâsa iti yujyata iti chên na | tayôr api samâsa-samjñâyâḥ prâcham sammatatvât |

padayôs tu padânâm vâ vibhaktir yatra lupyatê |
samâsâkhyas sa êva syât taddhitôtpattir êva cha ||

iti vachanât | taddhita-padam kṛitô 'py upalakshaṇam iti || athavâ samâsa-padam vṛittimâtra-param | samasanam êkatvêna kshêpaṇam samâsa iti | tathâ cha samâsavat kṛit-taddhitayôr api têna iva grahaṇam ity adôshaḥ | kṛid-vṛittis taddhita-vṛittis samâsa-vṛittir iti vṛitti-trayasya sakala-śâbdika-sampradâya-sammatatvât || sub-nimittakât tal-lôpavati hi vṛittir ishyatê | atô yujyata êvâdyam samâsa iti | tathâ hi | râjñaḥ purusham ânayêti vâkyê râja-purusha-śabdau pradhânatayaiva sva-svârthâbhidhâyakau |

tayôs cha sannihitayôs sambandhâdau vibhaktir iti bhinnârthâny êva padâni । râja-purusham iti samâsê tu râja-śabda upasarjanîbhûta-svârthaḥ pradhâna-bhûtê uttara-padârthê purushê vartatê । purusha-śabdô 'pi vâkyavan na kêvalaṃ svârtham êvâbhidhattê । kiṃtu pûrva-padârtha-saṃsargiṇaṃ purusham iti । atô 'trârthaḥ sâdhâraṇa ity êkârthatôchyatê ॥ pratîyatê cha tathâ । na hi râja-purusha iti samâsê râjâ-purushas tad-ubhayaṃ vârthaḥ pratîyatê । kiṃtu tad-anyas tad-âtmâ svayam akhaṇḍô'nya êva । yathâ Narasiṃhaḥ prasiddhaḥ । na hy ayaṃ naraḥ siṃhas tadvayaṃ vâ । kiṃtv anya êvâyam akhaṇḍô yuktârtha iti ॥ yuktârthas saṅgatârthas sâdhâraṇârtha iti samâsârtha êva. । êkârthîbhâva iti yâvat । tad uktaṃ *Kâtantra*-śâstrê । nâmnâṃ samâsô yuktârtha iti । vivṛitaṃ cha tathâ *Vṛittikṛitâ* । yuktârthas tu Narasiṃhavad akhaṇḍa êvêti ॥

Nanv astv êvaṃ uttara-padârtha-pradhânê pûrva-padârtha-pradhânê 'nya-padârtha-pradhânê vâ samâsê । tatra sarvatrânyatarat sarvaṃ vâ padam upasarjanârthaṃ sat pradhânam artham apêkshyatê । sarvasyâpy upasarjanasya pradhânânuyâyitvât ॥ dvandva-samâsê tu na ghaṭatê । sa hi sarva-padârtha-pradhâna iti nâsty êvôpasarjanaṃ । ataḥ katham atraikârthatêti chên na । itarêtarârtha-saṅkrântyâ tatrâpy aikârthya-sambhavât । tathâ hi । plaksha-nyagrôdhâv ity atra plaksha-nyagrôdha-śabdau plakshaś cha nyagrôdhaś chêty atrêva na kêvalaṃ svârthâbhidhâyakau । kiṃtv itarêtara-saṃsargiṇâv êvârthâv abhidhattaḥ । yatô 'tra sâhacharyât plakshô hi prâpta-nyagrôdha-rûpaḥ । nyagrôdhô'pi prâpta-plakshâtmaiva । atô 'tra mukhyôpasarjana-bhâvâd vaiyâtmyam âpannê plakshê nyagrôdhê cha plaksha-nyagrôdha-śabdau vartêtê iti bhavaty êvaikârthatâ । sarva-padârtha-pradhânatvê 'py êvam itarêtarârtha-saṅkrânti-sambhavât ॥ êvaṃ kṛit-taddhita-vṛittyôr api chintanîyaṃ । tatrâpi prakṛitêḥ pratyayasya vâ itarêtara-vinâkṛitau nirapêkshitasya pṛithag abhidhêyasyaivâbhâvâd abhidhâ-śaktir êva nâstîti । atô 'trêtarêtara-sâpêkshatayâ kathaṃchid aikyam âpanna êvârthô vâchya iti bhavaty êva sâdhâraṇâbhi-dhêyatêti ॥ dvitîyaṃ tu kutrêty ata âha *dvitîyam* iti । vyapêkshâ-lakshaṇam ity arthaḥ ॥ samâsavad atraikârthyâbhâvâd itarêtarâkâṅkshaiva । tathâ hi । râjñaḥ purusha iti vâkyê râjña iti padam udbhûta-sambandhaṃ sat sambandhinam apêkshatê । kiṃ râjñô gaur aśvaḥ purushô vêti ॥ purusha iti padam api svâmi-paratantra-vachanaṃ svâminam âkâṅkshatê । kasyâyaṃ purushô râjña uta brâhma-ṇasyâhôsvid anyasya vêti ॥ tathâ nîlam utpalam ity atrâpi nîlam iti padaṃ viśêshaṇa-vachanaṃ sad viśêshyam âkâṅkshatê । nîlaṃ kim utpalaṃ vastraṃ anyad vêti ॥ utpalam iti padam api viśêshya-vachanaṃ sad viśêshaṇam âkâṅkshatê । utpalaṃ kiṃ viśishṭaṃ nîlam uta pîtam atha raktaṃ vêti । tatra dvitîya-pada-sannidhânê padântarâpêkshâ nivartata iti । sarvatra vyapêkshaiva । nêyam êkârthyê sambhavati । viśêshaṇâbhâvâd iti ॥ nanv êvaṃ vṛitti-vâkyayôr bhinna-sâmarthya-kalpanâyâṃ katham anayôs samânârthatâ syât । bhavitavyaṃ cha tayâ । vigraha-samâsayôs samânârthatva-niyamâd iti chên na । sâmarthya-bhêdê 'pi bhêda-saṃsarga-lakshaṇârtha ubhayatrâpi tulya iti samânârthatôpa-pattêḥ । yathâ râjñaḥ purusham ânayêty uktê ya êva râjñâ saṃsṛishṭas svâmy-antara-vyâvṛittaḥ purusha ânîyatê । sa êva râja-purusham ânayêty uktê 'py ânîyata iti ॥ na chânayôs samânârthatai-kântô 'pi । râjñaḥ purushô râjñôḥ purushô râjñâṃ purusha iti vâkyavad râja-purusha iti samâsê 'pi saṅkhyâ-viśêsha-pratibhâsa-prasaṅgât । abhêdaikatva-lakshaṇa-sâmânya-rûpêṇaiva samâsê saṅkhyâ-pratibhâsanam anyatra viśêshât ॥ yatra viśêshas tatra samâsê 'pi saṅkhyâ-viśêshaḥ pratibhâsata êva । yathâ tvat-pitarô mat-pitarô yushmat-pitarô 'smat-pitara ity-âdi । atô vṛitti-vâkyayôḥ kathaṃchid arthabhêdô 'pi avagantavya iti ॥ nanu samarthaḥ pada-vidhir iti samânâdhikaraṇa-prayôga-mahimnâ sâmarthyaṃ vidhêr êva pratîyatê । yathâ śuklaḥ paṭa ity-âdau paṭâdêr êva śauklyam iti । pratyapâdi cha sâmarthyaṃ padânâm iti ॥ na cha padânâm api sâmarthyaṃ sambhavati । dvi-vidhasyâpi tasyârthâdhînatvât ॥ na cha vichâryamâṇê 'rthânâṃ api sâmarthyaṃ । âdyasya kathaṃchit sambhavê 'pi dvitîyasyâsambhavât । tadd hi vyapêkshâ-rûpaṃ sâjâtya-dharma iti na vidhau na padê nâpy arthê । kiṃtu śrôtaryêvêti chêt । arthâs tâvad gṛihîta-saṅkêtê svâbhidhâna-śrôtary âkâṅkshâṃ janayantas savyapêkshâḥ samarthâḥ kathyantê । tad-vâchakatvât padâny api samarthâny uchyantê । tathâ samartha-padâśritatvât pada-vidhir api samartha uchyata iti samânâdhikaraṇô nirdêśa iti ॥

Yady apy atra Karṇâṭa-śabda-siddhêr êva prastutatvâd vâkyaṃ samâsam api vâ tad-bhâshâtmakam êvâdâya tatraivôkta-rîtyâ yuktiḥ prachâraṇîyâ | tathaiva lakshya-siddhêḥ | tathâpi Saṃskṛitê prasiddhaṃ vâkyaṃ samâsaṃ vâ prastutya vichâraṇâyâṃ sama-pramêyatvât sama-châlanâ-praty-avasthâpanatvâch cha prakṛitê 'nusandhânaṃ sughaṭam ity abhiprâyêṇa tathâ pradarśanam ity avagantavyaṃ || âdyaṃ samâsa ity uktam arthaṃ śishyânujighṛikshayâ sânuśâsanam udâharaṇa-nishṭhaṃ kṛitvâ pradarśayan yâvanti samâsa-vidhâyîni sûtrâṇi tâni sarvâṇy ullikhyôllikhya darśayati *am-akṛit tiṅê*[298]ty-âdi | am-akṛit tiṅêty anuśâsanaṃ | tasya vigraha-vâkya-pradarśanaṃ *vajramaṃ koṇḍay* iti | tasyaiva samâsa-pradarśanaṃ *vajraṃgoṇḍay* iti | vṛittêr[248] iti supô lôpaḥ | Saṃskṛitasya nityam[382] iti mag-âgamaḥ | ka-ta-pa[89] ity-âdinâ uttara-padâdêḥ kakârasya gakârâdêśaḥ || praty-udâharaṇê *nôḍu vajramaṃ, koṇḍay chakramam* iti vâkya-dvayaṃ | yady apy atra pûrva-vâkyasyântyaṃ padam am-antaṃ | uttara-vâkyasyâdya-padaṃ tiṅ-antaṃ | tad idaṃ pada-dvayaṃ prâgvad êva sannihitam upaśrûyatê | tathâpy anayôs sannidhi-mâtram êva na sambandhaḥ | vajramam ity asya nôḍu iti pûrvêṇaiva | koṇḍay ity asya cha chakramam ity uttarêṇaiva padêna sambandhân nâtraikârthîbhâva iti | êvam uttaratra sarvatrâpy anuśâsanaṃ vigraha-vâkyam udâharaṇaṃ praty-udâharaṇaṃ tatra sâmarthyam asâmarthyaṃ chôhanîyaṃ || samâsa-sthânâni pradarśya kṛidantaṃ darśayati *iruṇaḥ karmaṇî*[546]ty-âdi || tathâ taddhitaṃ darśayati *vêttradhyêtrôr*[408] ity-âdi || tathâ subantam api darśayati *oḷ sâdhu nipuṇârthênê*[305]ty-âdi ||

Sûtram 293.—Sup supâ samâsô bahulaṃ.

Vṛittiḥ.—Adhikârô 'yaṃ | subantaṃ subantêna saha bahulaṃ samasyata ity adhikṛitaṃ vêditavyaṃ | vakshyati viśêshaṇam êkârthêna[309] ||

Prayôgaḥ.—*Beḷdâvare, kanneydil* || sub iti kiṃ | *aṭṭaṃ bâṇasigaṃ* || supêti kiṃ | *gâyakar ppâḷidar* || bahuḷa-grahaṇaṃ vâkyasyâpi sâdhutvârthaṃ || vidhiś châyaṃ | *bêgaṃ bandaṃ, bêga-bandaṃ*; *tibbaṃ nuḍidaṃ, tibba-nuḍidaṃ* ||

[An inflected word often forms a compound with an inflected word.]

Vyâkhyâ.—Iha vidhêyâbhâvât parârtham êvêdaṃ || na cha samâsa êva vidhêyaḥ | am-akṛit-tiṅê[298]ty-âdibhir êva yôgais tad-vidhânâd iti || parârthaṃ chêha dvêdhâ |-adhikâraḥ paribhâshâ chêti | tatrêyaṃ na paribhâshâ | kiṃtûttaratra yâvat-kâryaṃ pratiyôgam adhikriyamâṇatvâd adhikâra êvêty âha *adhikârô 'yam* iti || sup supêty êtad-ubhayam api viśêshaṇaṃ sat tad-anta-grâhakam ity âha *subantam* ity-âdi || samasanaṃ saṅkshêpaṇam êkatvêna nyasanaṃ samâsaḥ | sam êkîbhâva-samyaktvam ity abhidhânât | tathôktaṃ cha *Nyâsê* | parasparâpêkshâṇâṃ pûrvôttara-padânâṃ kathaṃchid aikapadyaṃ samâsa iti || antas sub-apêkshayâ anêka-padatvaṃ sambhâvyata iti kathaṃchid vachanaṃ | atrêdaṃ chintyatê | *arasina magam* iti vigrahaḥ *aramagam* iti samâsa iti prasiddhaṃ | atra subantaṃ subantêna saha samasyata iti pada-dvayam abhivyâpya pravartamânâ saishâ samâsa-saṃjñâ pûrvôttara-padayôḥ kasyâṃ avasthâyâṃ pravartatê | arasu maga iti prakṛiti-dvayam avasthâpya tâbhyâṃ kramêṇa shashṭhîṃ prathamâṃ chôdbhâvya arasu a maga m ity êvam avasthayôr êva pravartatê | athânantaraṃ sub-nimittakaṃ sup-sthânikaṃ cha sarvaṃ kin-âdi-kârya-jâtaṃ parinishṭhâpya *arasina magam* iti nishṭhita-kâryayôr vâ nôbhayathâpi prasiddhiḥ | tathâ hi | prathama-pakshê prakṛiti-pratyaya-kâryasyântaraṅgatvât samâsa-saṃjñâdêr bahiraṅgatvât antaraṅga-bahiraṅgayôr antaraṅgasya balîyastvât samâsa-saṃjñâyâḥ pravṛittêr êvânavakâśaḥ | dvitîya-pakshê pravṛittâyâm api tat-saṃjñâyâṃ vṛittêr[248] iti supaḥ ślupy api kin-âdêr na nivṛittiḥ | nivartakâbhâvât | tathâ cha *arasin maga* ity anishṭam êva prâdushyân na tv *aramaga* iti || na cha supaḥ ślupi satyâṃ tan-nimittakaṃ kin-âdy api nivartata êva | nimittâbhâvê naimittikasyâpy abhâva iti niyamât | tataś cha

liṅga-saṃjñâyâṃ sub-utpattâv aramagam iti sidhyatîti vâchyam । nimittâbhâvê naimittikasyâpy abhâva ity asyâtiprasaktatayâ anâdaraṇîyatvât । prapañchitaṃ cha ·prâṅ nêyam upanishad-vâg ity-âdîti ॥ atrôchyatê । pûrvôttara-padayôr anishṭhita-kâryâvasthayôr nishṭhita-kâryâvasthayôr vâ samâsa-saṃjñâpravartatâm ubhayathâpi dôshâbhâvât । tathâ hi । samâsô hi vaivakshikaḥ । vinâ vivakshâṃ apravartanât । tasyâṃ cha satyâṃ supaḥ ślub agrêsarâ vaktur buddhim adhyâstê । sâ yady api bahiraṅgâ । tathâpi sva-vishayê svayam apratihata-śaktis satî prâg-avasthayôḥ kâryântarâgamana-pratibandhikâ bhavati । yatô 'ntaraṅgân api vidhîn bahiraṅgâpi ślub bâdhata êvêti śâbdika-samayê nyâya iti ॥ kâryântarâgamanât prâg êva vartatê ॥ tad-anantarâvasthayôr api tân êva nyâyâd âgatân api vidhîn nivartya arasu a maga m ity êvam êva nivêśya paśchât svayaṃ pravartata iti । âgamana-pratibandhakatvam âgata-nivartakatvaṃ cha buddhy-ârûḍhâyâḥ ślupa êvêti na kâpy anupapattir iti ॥

Êvaṃ pravṛittâ pûrvôttara-pada-vishayâ vyâsajya-vṛittir iyam samâsa-saṃjñâ na nityatayâ pravartatê । kiṃtu vivakshâṃ apêkshatê । tad-abhâvê vâkyam êva sâdhu tishṭhatîty êvam arthaṃ bahula-grahaṇam ity âha *bahulêty*-âdi ॥ na cha vâ grahaṇam êvâlaṃ tâvataivêshṭa-siddhêr iti vâchyam । vakshyamâṇa-viśêshêshu kvachid bhavaty êva kvachin na bhavaty êva kvachid bhavati na bhavati chêty êvam arthaṃ bahula-grahaṇêna bhavitavyam iti ॥ *aṭṭaṃ bâṇasigaṃ*, apachat pâchaka ity arthaḥ ॥ *gâyakar ppâḍidar*, gâyakâ agâyann ity arthaḥ ॥ vidhêyâbhâvâd adhikârô 'yam ity uktaṃ prâk । tat tu prâchuryâbhiprâyêṇaiva । na sarvathâ । kvachid asyaiva vidhâyakatvaṃ chêty âha *vidhiś châyam* iti ॥ tad êva vigraha-pûrvakaṃ darśayati *bêgaṃ bandaṃ*, *bêga bandam* iti ॥ nanu *bêgaṃ bandam* iti śîghraṃ âgantêty arthaḥ । tatra viśêshya-viśêshaṇa-bhâvasya satvâd viśêshaṇam êkârthênê[309]ty ata êva yôgât sêtsyatîti tatraiva vaktavyaṃ । nêhôdâhâryam iti chên na । saty api viśêshya-viśêshaṇa-bhâvê sâmânâdhikaraṇyâbhâvât । bhinna-pravṛitti-nimittayôś śabdayôr êkatrârthê vṛittir hi sâmânâdhikaraṇyaṃ । yathâ nîlôtpalam ity-âdi prasiddhaṃ । na tat prakṛitê 'sti । tathâ hi । bêgaṃ śîghra-vâchakaḥ tatra pravṛitti-nimittaṃ śîghratvaṃ ॥ bandaṃ iti nêdaṃ tiṅantaṃ padaṃ । kiṃtu kṛidantam âgantṛi-vâchakaṃ । tatra pravṛitti-nimittam âgantṛitvaṃ । tach châgamana-kriyaiva । na chânayôr aikâdhikaraṇyaṃ । śîghratvam âgamanê âgamanaṃ châgantarîti bhinnâdhikaraṇatvât ॥ viśêshaṇa-samâsas tu viśêshaṇa-viśêshyabhâvaṃ sâmânâdhikaraṇyaṃ cha samuditaṃ apêkshatê । viśêshaṇam êkârthênê [309] ti vachanât । atas tatra na sidhyatîty udâhṛitam iti ॥ êvaṃ *tibba nuḍidam* ity atrâpy ûhyaṃ ॥

Sûtram 294.—Kṛit-saṅkhyâdv-âdi-guṇôktis Saṃskṛitêna cha.

Vṛittiḥ.—Kṛidantaṃ saṅkhyâ-vâchakam adv-âdikaṃ guṇa-vachanaṃ cha sub-antaṃ SaṃskṛitênâSaṃskṛitêna cha subantêna saha samasyata ity apy adhikṛitaṃ vêditavyaṃ

Prayôgaḥ.—*Bîsuva châmaraṃ, poḍeva bhêri, eṛuva javvanaṃ, mûvatt-eraḷ dantiyar ivar, nâl-bhujan îtaṃ, nâl-vaṭṭe, â turaṅgaṃ, ellâ jagaṅgaḷ, î mane, piriya gurugaḷ, kiṛiy aṅgane* ॥ kṛid-âdînâṃ Saṃskṛitêna saha samâsa-vidhânâd anyêshâṃ têna saha samâsô na bhavatîti vijñâyatê ॥

[An inflected verbal noun, a numeral, *adu* or a word of that class, or an adjective, forms a compound with an inflected word whether this is Sanskrit or not Sanskrit. (By implication no other word may form a compound with a Sanskrit word).]

Vyâkhyâ.—Kṛid iti । kṛid ajâdir[15] ity êvaṃ saṃjñita-pratyayântâḥ śabdâḥ ॥ *saṅkhyêti* । saṅkhyâ-vâchakâḥ *ondu-eraḍu*-prabhṛitayô Bhâshâ-śabdâ êva । naika-dvitrâdayas Saṃskṛita-śabdâḥ ॥ *adv-âdîti* । prasiddhâ gaṇa-paripaṭhitâś śabdâḥ ॥ *guṇôktir* iti । guṇa-dvârâ yê guṇini vartamânâ guṇa-pravṛitti-nimittakâḥ *karidu*, *bilidu* ity-âdayô Bhâshâ-śabdâḥ । na nîla pîta ity-âdayas Saṃskṛita-śabdâḥ ॥ têshâṃ kṛid-âdînâṃ guṇôkty-antânâṃ dvandvaikatva-nirdêśaḥ ॥ nanu saṅkhyâ-vâchinâṃ guṇôktînâṃ cha Bhâshâ-śabdânâm êva grahaṇaṃ । na Saṃskṛitânâm ity atra na kiṃchin niyâmakam utprêkshâmahê । katham êtad iti chêd uchyatê । adv-âdayô hi Bhâshâmayâḥ prasiddhâḥ । tat-sânnidhyât saṅkhyâ-

gunôktayô 'pi Bhâshâmayya êva grâhyâ nânyâh । yad-artham anayôr adv-âdêr ubhaya-pârśvê pâtha iti ॥ na chaitad ubhaya-madhyê pâthât tasyaivânyamayatvam śakya-śaṅkâm । Samskritê tad-abhâvâd iti ॥ kimcha SamskritâSamskritayôs samâsô nâstîti hi prasiddhih । sâ chautsargikî kvachid apôdyatê । yad-arthô 'yam ârambhah । tathâ châtra Samskritênêti śrutyâ uttara-padasya Samskritatvâvadhâranât krid-âdikam pûrva-padam aSamskritam êvêty avadhâryatê ॥ nanu Samskritêna chêti chakârênâ-Samskritêna chêti samuchchîyatê । anyathâ krid-âdînâm Samskritênaiva samâsô nâSamskritênêti niyamât *nâl-patte*, *ay-mogam*, *piriya-magam*, *bel-dâvare* ity-âdîni na sidhyêyuh । tathâ cha yadôttara-padam aSamskritam tadâ pûrva-padabhûtam saṅkhyâ-vachanam guna-vachanam cha Samskritam api bhavêd iti chên na । tach cha birudâvalyâm[295] ity uttara-sûtrêna Samskrita-pûrva-pada-samâsô birudâvalyâm êvêti niyamâu nânyatra bhavatîti ॥

Sûtram 295.—Tach cha birudâvalyâm.

Vrittih.—Samskritam aSamskritam cha sub-antam SamskritênâSamskritêna cha subantêna saha samasyatê birudâvalyâm vishayê ity apy adhikritam vêditavyam ॥

Prayôgah.—*Naralôka-dallanam*, *kari-vêntegâram*, *râya-kôlâhalam*, *javâdi-kôlâhalam*, *gên aṅka-chakrêśvaram*, *râvutta-râyam* ॥ birudâvali-grahanam anyatra SamskritâSamskritayôs samâsa-nirâsârtham ॥

[An inflected word, be it Sanskrit or not Sanskrit, forms a compound with an inflected word, be it Sanskrit or not Sanskrit, in the case of a string of titles (not elsewhere).]

Vyâkhyâ.—Tach-chhabdah pûrva-yôga-gatam Samskritênêty êtat parâmriśati ॥ pûrva-nipâtanârtham prathamânta-nirdêśah ॥ chakâra itara-samuchchayârthah ॥ atra cha pûrvatra cha Samskrita-padêna avikritâs sama-samabhivyâhârâh ghata-patâdayô vyañjanasyê[129]ty-âdibhir yôgair anta-mâtrê vikritim âpannâ *mâle*, *bâle*, *kari*, *dandi* prabhritayaś cha śabdâ grihyantê । êka-dêśa-vikritasyânanyavadbhâvât ॥ *naralôka-dallanam*, bhûlôka-bhayaṅkara ity arthah ; *kari-vêntegâram*, gaja-mrigayâ-pravanah ; *râya-kôlâhalam*, nripati-kôlâhalah ; *javâdi-kôlâhalam*, javâdîti mriga-nâbhivan mriga-mada-gandha-dravya-viśêshah ; *gên aṅka-chakrêśvaram*, gên iti chhurikâ vitasti-mâtra-khadga-yashtih ; *râvutta-râyam*, turagârûdha-râjah ity-âdayô birudâvalyah ॥

Sûtram 296.—Kadu-râgâdayah.

Vrittih.—Kadu-râgâdayaś śabdâh krita-samâsâh sâdhavô vêditavyâh ॥

Prayôgah.—*Kadu-râgam*, *moga-râgam*, *guna-karu*, *kûr-asi*, *mâr-bbalam*, *pêr-bbalam*, *ali-janam*, *turaga-dalam*, *maṅgalârati*, *maṅgala-pasadanam*, *Pañcha-saram*, *pâda-rakke*, *Para-Bommam*, *dâna-sâle*, *bâhu-bale*, *pâla-saṅkale*, *gôhuram*, *siri-Râmam*, *Tihurântakam*, *paya-gati*, *Java-dandam*, *sandu-vâtam*, *gâva-rasam*, *Pasu-pati*, *Bommândam*, *arasu-gunam*, *akkara-mâle*, *mâ-Kâli*, *mâ-dâni*, *Mâdêvam*, *mâ-śauryya-dhanam* iti kadu-râgâdir âkriti-ganah ॥

[*Kadu-râga* and the words grouped with it (for which see above) are admitted as being formed compounds.]

Vyâkhyâ.—Anantara-yôga-dvayôkta-niyamâd anyatra SamskritâSamskritayôs samâsô nâsty êva । tathâpy ârâtîya-kavi-prayôga-prasiddhâh krita-samâsâh kêchana śabdâs santîti tat-pradarśanârthô 'yam ârambhah ॥ *kadu-râgam*, kadidu-śabdas tîvra-vâchî adhika-râga ity arthah ; *moga-râgam*, mukha-râga ity arthah ; *guna-karu*, karu-śabdah suvarna-rajatâdi-lôhamaya-pratimâdi-nirmâpanê rasê nishêchanârtham sikthâdi-krita-pratikriti-vâchî । grihâdi-nirmâpanê sulagna-sthâpita-prathama-

stambha-vâchî vâ | *guṇa-karu* iti guṇânâṃ prathama-sṛishṭir ity arthaḥ | *kûr-asi*, niśitâsiḥ | *mâr-bbalaṃ*, prati-balaṃ | *aḷi-janaṃ*, kshudra-janaḥ | *turaga-daḷaṃ*, aśvîyaṃ | *maṅgaḷârati*, maṅgalârâtrikaṃ | *maṅgaḷa-pasadanaṃ*, maṅgala-prasâdhanaṃ | *Pañcha-saraṃ*, Manmathaḥ | *pâda-rakke*, upânat | *Para-Bommaṃ*, Sarvajñaḥ, Arhan Siddhô vâ | *dâna-sâle*, dâna-śâlâ | *bâhu-baḷe*, bâhu-valayaḥ | *pâda-saṅkale*, pâda-śṛiṅkhalâ | *gôhuraṃ*, gôpuraṃ | *siri-Râmaṃ*, s'rî-Râmaḥ | *Tihurântakaṃ*, Tripurântakaḥ | *paya-gati*, pada-gatiḥ | *Java-daṇḍaṃ*, Yama-daṇḍaḥ | *sandu-vâtaṃ*, sandhi-vâtaḥ | *gâva-rasaṃ*, grâma-rasaḥ, grâmô nâma sa-ri-ga-mâdi-svara-samûhaḥ | *Pasu-pati*, *Paśu-patiḥ* | *Bommâṇḍaṃ*, Brahmâṇḍaṃ | *arasu-guṇaṃ*, praśasta-guṇaḥ | *akkara-mâle*, akshara-mâlâ ity-âdayô grâhyâḥ || yady apy atra *Pañcha-saraṃ*, *pâda-rakke*, *Para-Bommaṃ*, *dâna-sâle*, *Pasu-pati* ity-âdayaś śabdâḥ Pañcha-śara, pâda-rakshâ, Para-Brahma, dâna-śâlâ, Paśu-pati ity-âdi-śabdâḥ prâg êva samastâ uttara-pada-mâtrê pûrva-pada-mâtrê vâ prâpta-vikârâ ity api nirvâhyâḥ | tathâpi śara-rakshâ-Brahma-śâlâ-paśu-prabhṛiti-śabdair yathâ-yôgaṃ vikṛitim âpannais *sara*, *rakke*, *Bomma*, *sâle*, *pasu* ity êvam-âdi-rûpaiḥ pañcha, pâda, para, dâna, paśu ity-âdishu yathâ-yôgaṃ pûrvôttarayôs samâsô 'bhiprêta iti gaṇê paṭhitâ iti || êvam-âdishu tadbhava-tatsamayôr dêśya-tatsamayôr vâ aniyata-paurvâparyayos samâsaḥ pûrva-kavi-prasiddha ity avagantavya iti ||

Sûtraṃ **297**.—Sûktaṃ pûrvaṃ.

Vṛittiḥ.—Samâsa-vidhau yat prathamâ-nirdishṭaṃ tat pûrvaṃ prayôktavyaṃ ||

Prayôgaḥ.—Am-akṛit tiṅâ[298] *vajraṃ goṇḍay* | im karaṇê[300] *koḍali-gaḍidaṃ* | get tad-arthêna[302] *uṅgura-chinnaṃ* || sûktam iti kiṃ | am-akṛit tiṅê[298]ty-âdau tiṅêty-âdiṭôktâdêr mâ bhût | vâkyavad aniyamêna paurvâparya-prâptau niyamârthô yôgaḥ ||

[In forming a compound the inflected word comes first.]

Vyâkhyâ.—Sunâ prathamaika-vachanênôktaṃ sûktaṃ || yady api Karṇâṭa-vishayê prathamaika-vachanaṃ sur na bhavaty êva | tathâpi samâsa-vidhâyakêshu sûtrêshu prathamaika-vachanântatayâ yan nirdishṭaṃ tat samâsa-vidhau pûrvaṃ prayôktavyam iti prayôga-niyamârthô 'yam ârambhaḥ || yady apy uttaratra sarvatrâpi sunaivôchyatê | na kvachid apy au-jasbhyâṃ | tathâpi pûrva-nipâtô naikatva-prayuktaḥ | kiṃtu prathamâtva-prayukta êvêty âha *prathamâ-nirdishṭam* iti ||

Sûtraṃ **298**.—Am-akṛit tiṅâ.

Vṛittiḥ.—Kṛidanta-vyatiriktam amantaṃ subantaṃ tiṅantênôttara-padêna saha bahuḷaṃ samasyatê ||

Prayôgaḥ.—*Pâlaṃ kuḍidem*, *pâl guḍidem* ; *baḷapamaṃ piḍiday*, *baḷapam-biḍiday* ; *nîraṃ kuḍiguṃ*, *nîr-gguḍiguṃ* ; *santasamaṃ kuḍuge*, *santasam-guḍuge* || akṛid iti kiṃ | *mâḍidanaṃ kaṇḍay*, *pâḍidanaṃ pogaḷday* || am iti kiṃ | *maran irddudu*, *kaṇṇiṃ kaṇḍay* || tiṅêti kiṃ | *maranaṃ koḍaliyiṃ kaḍiday* ||

[Except a verbal noun, an inflected word in the second (accusative) case often forms a compound with a verb following.]

Vyâkhyâ.—Sup supâ samâsô bahuḷam[293] ity atra bahuḷa-grahaṇât supaḥ kvachit tiṅâpi samâsô bhavatîti jñâpitaḥ | tatra pûrva-pada-svarûpa-nirṇayârthô 'yaṃ yatnaḥ || ayam êva kriyâ-samâsa iti vyapadêśam arhati || prayôgaś cha |

Savaṇaṃ baḷapaṃ goḷe Gâṃ- ।
ḍivi bil goḷe Bala-virôdhi vajraṃ goḷe Dâ- ।
nava-ripu chakraṃ goḷe Kau- ।
ravâri gaje goḷe poṇarkkeg âvaṃ nilvaṃ ॥

iti ॥ nanu tatpurushaḥ karmadhârayô bahuvrîhir dvigur dvandvô 'vyayîbhâvaś chêti shôḍhâ samâsaḥ prasiddhaḥ । tatra kô vâyaṃ samâsa iti chên na । samâsa iti sâmânya-vyapadêśa êva । nâtra viśêsha-vyapadêśaḥ । prayôjanâbhâvât । kâryârthaṃ hi saṃjñâ-karaṇaṃ । nâtra viśêsha-saṃjñâ-prayuktaṃ kâryam asti । yathâ ab bahuvrîhêḥ[327] paravad dvandva[112] ity-âdi । atô 'tra samâsa iti sâmânyam êva । na viśêshaḥ । na hi prâchâm api sarvatra shaṇṇâm anyatama êva samâsa iti nirbandhaḥ । śîghra-gantâ, śôbhana-paktâ, vispashṭa-paṭur ity-âdau tad-abhâvâd iti ॥ yatrâsti prayôjanaṃ tatrôchyata êva viśêsha-saṃjñâ । yathâ anyârthê bahuvrîhir nityaṃ[310] dvandvaḥ sâhityê[314]ti ॥ prayôjanaṃ tûktam êva ॥ vastutas tv asty êva sarvô 'pi viśêshaḥ । sarvasyâpi sâmânya-viśêshâtmakatvâd iti ॥ prâdhânyâdhînaṃ châturvidhyaṃ tv ishyatê । uttara-padârtha-pradhânaḥ, pûrva-padârtha-pradhânaḥ, anya-padârtha-pradhânaḥ, sarva-padârtha-pradhânaś chêti । kim atra prayôjanam iti chêt । nêdaṃ prayôjanâpêkshaṃ yadṛichchhâ-kalpitaṃ । kiṃ tv arthâdhînaṃ vâstavam êvêti ॥ udâharati *pâlaṃ kuḍidem* ity-âdi । kshîram apibam ity arthaḥ ॥ yady api *pâlaṃ kuḍidam* iti prathama-purusha-prayôgê 'pi apibad iti tiṅantô bhavati । tathâpi pîtavân itîva kṛidanta-bhrântyâ subantam êvâyam iti kaśchin mugdhô bhrâmyatîti tan-nivâraṇêna tiṅantatâ-vyaktyartham uttama-purusha-prayôgaḥ ॥ *baḷapaṃ biḍiday* । aṭa[381] iti mag-âgamaḥ । êvam uttaratrâpi ॥

Sûtraṃ 299.—Kṛitâ.

Vṛittiḥ.—Kṛidanta-vyatiriktam amantaṃ subantaṃ kṛidantênôttara-padêna saha bahuḷaṃ samasyatê ॥

Prayôgaḥ.—*Maraṇaṃ kaḍidanaṃ, mara-gaḍidanaṃ* ; *kaṇṇaṃ biṭṭanaṃ, kaṇ-biṭṭanaṃ bâyaṃ biṭṭaṅge, bây-biṭṭaṅge* ॥

[Except a verbal noun, an inflected word in the second (accusative) case often forms a compound with a verbal noun following.]

Vyâkhyâ.—Spashṭaṃ ॥

Sûtraṃ 300.—Iṃ karaṇê.

Vṛittiḥ.—Karaṇê 'rthê vihitô ya iṃ tad-antaṃ subantam uttara-padêna kṛidantêna saha bahuḷaṃ samasyatê ॥

Prayôgaḥ.—*Koḍaliyiṃ kaḍidaṃ, koḍali-gaḍidaṃ* ; *kaṇṇiṃ kaṇḍaṃ, kaṇ-gaṇḍaṃ* ; *kuḍugôliṃ koydaṃ, kuḍugôl-goydaṃ* ॥ karaṇa iti kiṃ । *Dêvadattaniṃ kâṇalpaṭṭuḍu, Yajña-dattaniṃ pêḷalpaṭṭuḍu* ॥ iṃ-grahaṇam uttarârthaṃ ॥

An inflected word in the third (instrumental) case, showing the instrument of an action, often forms a compound with a verbal noun following.]

Vyâkhyâ.—Kṛitêty êva । *koḍaliyiṃ kaḍidaṃ* । chhinnavân ity êva nâchchhinad iti । êvam uttaratrâpi praty-udâharaṇê *kâṇalpaṭṭuḍu, kêḷalpaṭṭuḍu* iti dṛishṭaṃ śrutam ity êva । na tv adarśi, aśrâvîti ॥

Sûtraṃ 301.—Sahârthêna.

Vṛittiḥ.—Im-antaṃ subantaṃ sahârthênôttara-padêna saha bahuḷaṃ samasyatê ॥

Prayôgaḥ.—*Nîrim kûḷi, nîr-ggûḷi ; makkaḷim berasi, makkaḷ-verasi* || sahârthênêti kiṃ I *bijjeyim jasam, paṇudim kulam* || im iti kiṃ I *Dêvadattanoḍane* || bahuḷâdhikârâd yad-bhêdât tadvad âkhyê[210]ty anêna vihitêmantaṃ prakâra-vâchy-uttara-padênâpi samasyatê I *kaṇṇim kuruḍam, kaṇ-guruḍam ; kâlim kuṇṭam, kâl-guṇṭam* ||

[An inflected word in the third (instrumental) case often forms a compound with a word following which has the meaning 'along with' : (also an inflected word in the third (instrumental) case which is implied in the following word forms a compound with it).]

Vyâkhyâ.—Sahârthênêty uttara-pada-niyamêna sahârthênâpradhâna[211] iti vihitô 'ya im tad-antaṃ pûrva-padam ârthikâṃ labhyatê I anyathôkta-niyamâghaṭanât || nanu *kaṇṇim kuruḍam, kaṇ-guruḍam ; kâlim kuṇṭam, kâl-guṇṭam* ity-âdi tritîyâ-samâsô dṛiśyatê I nâtra karaṇê sahârthê vâ im || atô 'tra yatnaḥ kartavya ity âśaṅkya nâtra prithag yatanîyam ity âha *bahuḷêty*-âdi ||

Sûtram 302—Get tad-arthêna.

Vṛittiḥ.—Ged-antaṃ subantaṃ tad-arthênôttara-padêna saha bahuḷaṃ samasyatê ||

Prayôgaḥ.—*Têrgge maram, têr-mmaram ; uṅgurakke chinnam, uṅgura-chinnam* || tad-arthênêti kiṃ I *yâjñikaṅg ishṭam svarggam, Brâhmaṇaṅge gôvam koṭṭam* ||

[An inflected word in the fourth (dative) case often forms a compound with a word following which means a thing used specially for it.]

Vyâkhyâ.—Ged iti sâmânyatô nirdishṭam api tad-arthêty anêna tâdarthyê vihitâ yâ chaturthî tad-antam ity êva bhavati || yady api tâdarthya[217] ity atra chaturthî-nimittôpâdâna-sâdhâraṇâ I artha-śabdasya kârya-mâtra-paratayâ kâraṇaṃ nimittam upâdânaṃ cha bhavatîti I ata êva *môkshakke tatva-jñânam, avaghâtakk onake* ity-âdi cha tatrôdâhâri I tathâpy atra saṅkôcha-vivakshayâ artha-śabda upêya-mâtra-vṛittiḥ I tach-chhabdaś cha yach-chhabdâpêkshaḥ I yat-tadôr nitya-sambandhât I tathâ cha yataś chaturthî sô 'rtha upêyô yasya sa tad-arthaḥ I têna tad-arthênêti upâdâna-vâchinêti labhyatê || êvaṃ cha vikṛiti-vachanaṃ chaturthy-antaṃ prakṛiti-vâchinôttara-padêna samasyata iti phalatîti tathaivôdâharati *têr-mmaram, uṅgura-chinnam* ity-âdi ||

Sûtram 303.—Bhîty-arthênâttaṇim.

Vṛittiḥ.—Attaṇim-antaṃ subantaṃ bhîty-arthênôttara-padêna saha bahuḷaṃ samasyatê ||

Prayôgaḥ.—*Puliyattaṇind aḷku, puliy-aḷku ; kaḷḷarattaṇim peḷaṛu, kaḷḷa-veḷaṛu ; maruḷattaṇind aḷaṛu, maruḷ-aḷaṛu* || bhîty-arthênêti kiṃ I *ûrattaṇim bandam, maneyattaṇim pôdam* || attaṇim iti kiṃ I *turugaḷg aḷku puliyattaṇim* ||

[An inflected word in the fifth (ablative) case often forms a compound with a word following which means fear.]

Vyâkhyâ.—Spashṭaṃ ||

Sûtram 304—Aḍ.

Vṛittiḥ.—Aḍ-antaṃ subantaṃ subantênôttara-padêna saha bahuḷaṃ samasyatê ||

Prayôgaḥ.—*Marada kombu, mara-gombu ; pakkiya gûḍu, pakki-gûḍu ; arasina âḷ, aras-âḷ ; âneya maṛi, âne-vaṛi* ||

[An inflected word in the sixth (genitive) case often forms a compound with an inflected word following.]

Vyâkhyâ.—Atra pûrvasyôttarasya vâ padasya viśêsham anuktvâ ad iti sâmânyatô nirdêśâd idaṃ jñâyatê | viśêshânapêkshâ yâ sâmânyatô vihitâ shashṭhî saivôttara-padêna samasyatê nânyêti || sâmânyatô vidhiś cha sambandha-mâtra êvêti || yôgêd[225] iti vihitâyâ êva samâsaḥ | kartṛi-karmaṇôḥ kṛiti bhâvê[226] iti vihitâyâs tu naiva samâsa iti || tathaivôdâharati *marada kombu, mara-gombu* ity-âdi ||

Sûtram 305.— Oḷ sâdhu-nipuṇârthêna.

Vṛittiḥ.—Oḷ-antaṃ subantaṃ sâdhv-arthêna nipuṇârthêna chôttara-padêna saha bahulaṃ samasyatê ||

Prayôgaḥ.—*Tâyoḷ oḷḷidam, tây-oḷḷidaṃ*; *tandeyoḷ oḷḷidam, tandey-oḷḷidaṃ*; *jûdinoḷ jâṇam, jûdu-jâṇaṃ*; *bêhinoḷ chaduram, bêhu-chaduraṃ* || sâdhu-nipuṇârthênêti kiṃ | *elloḷ enne, pâloḷ madhuraṃ* || oḷ iti kiṃ | *kaḷaviṃ jâṇaṃ* ||

[An inflected word in the seventh (locative) case often forms a compound with a word following which means good or clever.]

Vyâkhyâ.—Pûrvavad atrâpy uttara-pada-niyamanât pûrva-padam oḷ iti sâmânyatô nirdishṭam api sâdhu-nipuṇârthaiḥ pûjyê[224] iti vihitâ yâ saptamî tad-antam êvêti jñâyatê | têna *elloḷ enne, pâloḷ madhuram* ity-âdy-adhikaraṇa-saptamî na samasyata iti tad êva praty-udâhṛitaṃ avagantavyaṃ || yady api kvachid adhikaraṇa-saptamyâ api samâsô dṛiśyatê | yathâ *bânoḷ boḷe, bâṃ-boḷe*; êvam *bân-dore paṇe-gaṇ, koral-gare, meyy-uri, kayy-oḍu, kâl-gere* ity-âdi | tathâpi atra sarvatrâdhârâdhêya-bhâva-sambandhê shashṭhîm âdâya ad[304] ity api samâsa iti gaty-antara-kalpanâpi śakyâ | yathâ *maradoḷ kombu, mara-gombu*; *marada kombu, mara-gombu* ity-âdivad iti drashṭavyaṃ | bahuḷâdhikârâd vâ tat-samâsa iti châvagantavyaṃ chêti ||

Sûtram 306.—Aṃśinâbhinnêna.

Vṛittiḥ.—Aṃśa-vâchakaṃ subantaṃ aṃśi-vâchinôttara-padêna saha bahuḷaṃ samasyatê na chêt sô 'ṃśi-bhinnaḥ ||

Prayôgaḥ.—*Kayya mundu, muṅgay*; *kâla mundu, muṅgâl*; *kâla aḍi, aṅgâl*; *kayya aḍi, aṅgay*; *kâla mêgu, mêgâl* || aṃśinêti kiṃ | *kayya berala mundu, kâla berala aḍi* || abhinnênêti kiṃ | *mundu manegaḷa, pindu kâlgaḷa* ||

[An inflected word meaning 'a part' often forms a compound with a word following which shows of what it is a part; not if the latter is divided (*i. e.* plural).]

Vyâkhyâ.—Nântarêṇâṃśam aṃśî saṃpadyata ity aṃśâkshêpaḥ | tad api nârthê saṃpratyayaḥ | kintu śabda êvêty âha *aṃśa-vâchakam* ity-âdi || nanv êvam aṃśa-vâchakâ yady aṃśi-vachanais samasyêran tarhi *kayya beral, kâla paraḍu, marada kombu, sarala piḷuku* ity-âdishu sarvatrâṃśâṃśi-bhâvasya saulabhyâd aṃśi-samâsa êva sulabha iti na shashṭhî-samâsô 'nushṭhêyaḥ syâd iti chên na | *kay-kâl*-prabhṛitînâṃ śabdânâṃ vastutô 'ṃśitvê 'pi *beral-maḍ*-âdayaś śabdâ nâṃśa-vâchakâḥ | sâṅkêtikâ hi tê Bhâshâyâm aṃśa-vachanâḥ | na sarvê 'ṃśârthâḥ | tathâ hi | *aḍi, mêgu, mundu, pindu, oḷagu, poragu, naḍu, kaḍe, tudi* êtê hy aṃśa-vachanâ nânyê || asti hi rîtir êshâ pûrvêshâm api | yathâ manya-karmaṇi chânâdarê prâṇinîti *Kâtantra*-śâstrê nau, anna, kâka, śuka, sṛigâla êtê prâṇinô vaiyâkaraṇa-janânâm iti | tathâ châtra *kayya beral* ity-âdâv avayavâvayavi-bhâva êva nâṃśâṃśi-bhâva iti shashṭhî-samâsa êva nâṃśi-samâsa iti || nanv ayaṃ yôgô nârambhaṇîyaḥ | yatô '*trâṅgâl, muṅgay*- ity-âdi-prayôjanaṃ | tach cha nânênaivânyathâpi ghaṭanât | tathâ hi | asti châtra sarvatra viśêshaṇa-viśêshya-bhâvaḥ | *kâl-kay* ity-âdi-viśêshyasya *aḍi-mundu* ity-âdi-viśêshaṇaṃ samânâdhikaraṇaṃ cha | tathâ cha viśêshaṇam êkârthênê[309]ti viśêshaṇa-samâsâd êva sêtsyatîti chên na | *kayya aḍi, kâla mundu* ity-âdau sarvatrâṃśâṃśi-

bhâva-sambandhê shashṭhîm âdâyâd[304]iti shashṭhî-samâsât । *kay-beral*, *kâl-maḍam*, *mara-gombu* ity-âdivat *kayyaḍi*, *kâlmundu*, *kâlmêgu* ity api syâd ity atiprasajyatê । tach chânishṭam । atô 'tra shashṭhî-samâsâpavâdârthô 'yam ârambhaṇîya êvêti ॥ kimcha yady apy atra viśêshaṇa-samâsa âśriyêta । uttara-padârtha êva pradhânatayâ bhâsêta । tasya tathâtva-niyamât । nâtra tathâ । pûrva-padârtha-pradhânô hy atra pratibhâsa iti ॥ tad-arthaś châyam yatnaḥ kartavya iti ॥ tad ayam aṃśi-samâsô yatra *kayya mundu*, *muṅgay* ; *kâla aḍi*, *aṅgâl* ity-âdy-aṃśy-êkatvam tatraivâbhimataḥ । yatra tu *kâlgaḷa aḍi*, *kaygaḷa mundu* ity aṃśi-bahutvam mâtra praśâṅkshîd ity aṃśinam viśinashṭi *abhinnênêti* । abhêdô hy êkatvam êvêti nânêkatvê 'tiprasaṅgaḥ ॥ nanu yady êvam ishyatê tarhi *mara giḍuvina mundu*, *pul podara pindu* ity atrâpi syât । asti châtraikatvam । êkavad dvandva[320]ity anênaikatvânuśâsanât । tathâ cha *mum-mara-giḍu*, *pim-bul-podaru* ity anishṭam prâdushyâd iti chên na । nâtrâbhinnênêty anêna paryudâsa-pratishêdhô 'bhyupagataḥ । yênôktô 'tiprasaṅgaḥ sâvakâśas syât । kiṃtu prasajya pratishêdha êva । tathâ cha bhêda-nishêdha êvâgamyatê bhêdê sati na bhavatîti । asti châtra vâstavô bhêdaḥ । *maranum*, *giḍuvum*, *pullum*, *podarum* iti ॥ yady atra bhêdô na syâd êkavad-bhâvô nânuśishyêtânarthakyât । ata idam jñâyatê vastutô 'sti bhêda iti nâtrâtiprasaktir ity êtat sarvam âkalayya nañ-artham nishkrishyâha *na chêt sô 'ṃśi-bhinna* iti ॥

Sûtram 307.—Saṅkhyâ samâhârê.

Vṛittiḥ.—Saṅkhyâ-vâchi-subantam saṅkhyêyêna subantênôttara-padêna saha bahuḷam samasyatê samâhârê gamyamâṇê । samâharaṇam samâhâraḥ sâhityam ॥

Prayôgaḥ.—*Mûṛu lôkaṅgaḷa samâhâram*, *mû-lôkam* । êvam *nâl-mogam*, *ay-gâvuḍam*, *eṇ-dese* ॥ samâhârasyaikatvâd êkavachanam ॥ saṅkhyêti kim । *olliḍaṛa pârvvara samâhâram* ॥ samâhâra iti kim ॥ *mûṛu lôkaṅgaḷ* ॥

[An inflected numeral often forms a compound with an inflected word following which means something numerable, if it makes a collective term.]

Vyâkhyâ.—Saṅkhyâ êkatvâdiḥ ॥ nâtrâbhidhêyê kârya-sampratyayaḥ । kiṃtv abhidhâna êvêty âha *saṅkhyâ-vâchakam* iti ॥ saṅkhyêyam antarânupapannâ tam âkshipatîti manvâna âha *saṅkhyêyênêty-âdi* ॥ anêkasya kathamchid êkatvam samâhâraḥ । na châtra samâsa-vâchyô 'vagantavya ity âha *samâhârê gamyamânê* iti । vâchyatayêti śêshaḥ । samâsô hy atra samâhârasya vâchakaḥ । tad uktam ।

yô yatra pratyayô jâtas samâsô yatra vâ bhavêt ।
sa ênam vakti yuñjânas tasya liṅgêna saṅkhyayâ ॥

iti ॥ liṅga-saṅkhyâbhiyôgaḥ prâyikaḥ ॥ nanu samâhâra iti sam-pûrvâd âṅaḥ parât hriñ-dhâtôr ghañ-nishpannaḥ śabdaḥ । sô 'yam atra labhyata iti lâbhô dîyata iti dâya ity-âdivat samâhriyatê samâhâra iti kiṃ karma-sâdhanaḥ uta karaṇam kârô bharaṇam bhâra ity-âdivat samâharaṇam samâhâra iti bhâva-sâdhanô vâ । nâdyaḥ । *mûṛu lôkaṅgaḷ samâhritaṅgaḷ*, *mûṛu koḍegaḷ samâhritaṅgaḷ* ity-âdau samâhârasyôpasarjanatayâ lôkânâm chhatrâṇâm cha pradhânatayâ bhânât । *mû-lôkaṅgaḷ*, *mu-kkoḍegaḷ* ity anêka-vachanam êva syât । samâsârthasyânêkatvât । na tu *mû-lôkam*, *mu-kkoḍe* ity êkavachanam । samâhârasya gauṇatvât । pradhânânuyâyitvâl lôka-vyavahârasyêti ॥ nâpi dvitîyaḥ । *mu-kkoḍeyam piḍi*, *mû-lôkamam beḷagu* ity-âdau chhatra-dhâraṇam lôka-prakâśanam vâ na kriyêta । aprêritatvât । samâsârthô hy atra prêraṇâ-vishayaḥ । sa cha samâhritôpasarjanaḥ samâhâra êva nânyaḥ । tatraiva samâsa-vidhânât । ataḥ pradhânê samâhâra êva pravṛittir nyâyyâ । nôpasarjnê chhatrâdau । na hi mukhyê sati gauṇî-sampratyaya iti chên na । antya-pakshasyaiva kakshîkârât ॥ na chôkta-dôshânushaṅgaḥ । kriyôpayôgitayâ dharmê prêritê tad-âśrayê dharmiṇi pravṛittêr avirôdhât ॥ na chânyasmin prêritê 'nyatra-pravṛittir viruddhaivêti vâchyam । ghaṭa-paṭayôr ivâtyanta-bhinnayôr êva tathâ pravṛittir viruddhâ nânyatra ॥

na hi samâhâra-samâhâriṇôr atyantaṃ bhêdaḥ । avibhrâḍ-bhâva-sambandhêna tayôḥ kathaṃchid ananya-bhâva-svabhâvât ‖ nanv êvam api katham achôditê pravṛittiḥ sahyêti chêt । ahô mugdha vilasitaṃ bâlasya । dadhy ânayâgnim ânayêty-âdâv achôditê 'tyanta-bhinnê pâtrê bhrâshṭrâdau niyamêna pravṛittiṃ sôḍhâ dharma-chôdanâyâṃ tad-âtmakê dharmiṇi na sahata iti kô nâma sachêtanô vadêd iti । atô 'tra samâhâra-śabdô bhâva-sâdhana êva nânya-sâdhana ity âha *samâharaṇam ity-âdi* ‖ sâhityaṃ kathaṃchid êkatvaṃ ‖ *mûlôkam* ity atra lôka-śabdasya Saṃskṛitatvê 'pi kṛit-saṅkhyâdv-âdi-guṇôktis Saṃskṛitêna chê[294]ty uktatvâd adôsha iti ‖

Sûtraṃ 308.—Ṅy-uktaṃ kṛitâ tad-vidhau nityaṃ.

Vṛittiḥ.—Kṛidvidhau saptamî-nirdishṭaṃ subantaṃ kṛidantênôttara-padêna saha nityaṃ samasyatê ‖

Prayôgaḥ.—*Kaṃpan unbuḍu, kaṃpuṇi* ; *mînaṃ kolvaṃ*, *mîṅguḷi* ; *kallaṃ kuṭṭuvaṃ*, *kalkuṭigaṃ* ‖ ṅy-uktam iti pûrva-nipâtârthaṃ ‖ kṛitêti kiṃ । *mînaṃ baleyiṃ kolvaṃ* ‖ tad-vidhâv iti kiṃ । *peṇḍatiyaṃ kaṇḍaṃ* ‖

[An inflected word hereafter (in the following sûtras) mentioned in the seventh (locative) case always forms a compound with a verbal noun following.]

Vyâkhyâ.—Tach-chhabdaḥ kṛit-pada-sâhacharyât tad êva parâmṛiśatîty âha *kṛid-vidhâv* iti ‖ ṅinâ uktaṃ ṅy-uktaṃ । upapadam ity arthaḥ । vakshyatê hi kṛit-prakaraṇê iruṇaḥ karmaṇi[546]ti ‖ yad atra karmaṇîti saptamyâ nirdishṭaṃ tad atra ṅy-uktam iti ‖ sûktatvât pûrva-nipatana-śîlam arthât kartṛi-vâchinâ kṛidantênôttara-padêna samasyatê । tad api na pûrvavad bahuḷatayâ । kiṃtu nityatayêty âha *nityam* iti ‖ na cha kṛid-vidhau kuḷis tâchchhîlyê[545] prâk-kâlêdur[580] ity-âdâv api saptamî-nirdêśât kiṃ nâtiprasajyata iti śaṅkyaṃ । tatra hy asminn-artha ity artha-nirdêśârtham êshâ vishaya-saptamî । na karmaṇîtivad asmin satîti sati-saptamî ‖ atô 'sti viśêshô yan nirdishṭam upapada-vyapadêśa-bhâg iti nâtiprasaṅgaḥ ‖ prasiddhaṃ chôpapadam iti nêha lakshitaṃ prayôjanâlpîyastvâd iti ‖

Sûtraṃ 309.—Viśêshaṇaṃ êkârthêna.

Vṛittiḥ.—Viśêshaṇa-vâchi subantaṃ samânâdhikaraṇêna viśêshya-vâchinôttara-padêna subantêna saha bahuḷaṃ samasyatê । pûrvôttarayôr nitya-grahaṇâd iha bâhuḷakô vidhir avasîyatê ‖

Prayôgaḥ.—*Biḷidu tâvare, beḷ-dâvare* ; *baṭṭitu mole, baṭṭa-mole* ; *tôritu muḍi, tôra-muḍi* ; *niḷidu kaṇ, niḍu-gaṇ* ‖ viśêshaṇam iti kiṃ । *tâvare biḷidu* ‖ êkârthênêti kiṃ । *poleyoḷ mîṅgaḷ* ‖

[An inflected qualifying word often forms a compound with the qualified inflected word following with which it is in agreement.]

Vyâkhyâ.—Yad anêka-prakâraṃ vastu prakârântarêbhyô vyavachchhêdya kvachid êkasminn upâttê prakârê vyavasthâpayati tad viśêshaṇaṃ । viśêshayati bhêdayatîtarêbhyô vyâvartayatîti viśêshaṇam iti ‖ yad vyavasthâpyatê tad viśêshyaṃ । viśishyatê bhidyatê itarêbhyô vyâvartâta iti viśêshyam iti ‖ yady apy atra sûtrê viśêshaṇam ity êvôktaṃ na viśêshyam iti । atas tad-rûpam êva vaktavyaṃ nâtad-rûpaṃ । tathâpi viśêshaṇasya viśêshyâpêkshatvâd asati viśêshyê tad abhâvâd arthâd viśêshyêṇaiva samâsa iti manvâna âha *viśêshya-vâchinêti* ‖ viśêshaṇaṃ dvêdhâ samânâdhikaraṇaṃ vyadhikaraṇaṃ chêti । tatra nîlam utpalaṃ, kṛishṇas sarpa ity-âdâv utpalâdêr viśêshyasya nîlâdi-viśêshaṇaṃ samâ-

nâdhikaraṇaṃ saliṅga-vibhakti-saṅkhyaṃ | tasyaiva tathâ niyamât || jaṭâbhis tâpasaḥ, chhatrêṇa râjêty-âdau tâpasâdêr viśêshyasya jaṭâdi-viśêshaṇaṃ sad api vyadhikaraṇaṃ bhinna-liṅga-vibhakti-saṅkhyaṃ | tasya tan-niyamâbhâvât || êvaṃ viśêshyam api dvi-vidhaṃ || tatra samânâdhikaraṇênaiva samâsô nâ parêṇêty êvam arthaṃ sûtra-nirdishṭam êkârthênêty êtad êva paryâyântarêṇâha *samânâdhikaraṇênêti* | êkas samânô 'rthô dravyaṃ adhikaraṇaṃ yasya tad êkârthaṃ | samânâdhikaraṇam iti paryâyaḥ || naisha pûrvavan nityaḥ | kiṃtu vaikalpika ity âha *bahuḷam* iti || tatra yuktim âha *pûrvôttarayôr* ity-adi || ayam atrâbhiprâyaḥ | anuvartamânaṃ bahuḷam ity êtan nivartayitum anantara-pûrva-yôgê nitya-grahaṇaṃ kṛitaṃ | tat tu tatraiva paryâptaṃ nâtra vartatê | yady atrâpi vartêtânantarôttara-yôgê nitya-grahaṇaṃ na kriyêta | kriyatê cha tathâ | atô nitya-madhya-gatô vidhir vikalpa iti | vikalpa-madhya-gatô vidhir nitya ity atrâpy êshaiva gatiḥ ||

Nanu viśêshaṇa-viśêshya-bhâva-prabôdhanê nîlam utpalam ity-âdikaṃ suprasiddham udâ hrîyatê | tad êva na jñâyatê | kiṃ atra viśêshaṇaṃ kiṃ vâ viśêshyam iti || na chôktam anupadam êvânêka-prakâraṃ vastv ity-âdi mâ tad vismârshîr iti vâchyaṃ | uktaṃ paraṃ tan na yuktaṃ sâdhâraṇatvât | tathâ hi | nîlam utpalam ity êtad ubhayaṃ tâvad vyabhichâri | nîlam utpalam êva utpalaṃ vâ nîlam êvêti niyamâbhâvât | ata êvôbhayam api sâkâṅkshaṃ | yatô nîlam ity uktê śrôtur âkâṅkshâ jâyatê | nîlaṃ kim utpalaṃ vastram anyad vêti | utpalam ity uktê'py utpalaṃ nîlaṃ raktam anyad vêti | êvaṃ ubhayatrâpy anêka-prakâra-sambhâvanâyâṃ ubhayam api bhêdakaṃ | yatô nîlam anîlâd vyâvartayati utpalam chânutpalâd iti | ata êvôbhayam api bhêdyaṃ cha bhavati | yatô tad-vyâvṛittyâ upâtta-prakârê ubhâbhyâṃ ubhê api parasparaṃ vyavasthâpyêtê iti | ataḥ katham atra tad-bhâva-nirṇayaḥ || na cha vivakshaiva niyâmikâ | viśêshaṇa-viśêshya-bhâvasya kâma-chârataḥ pravṛittêr iti vâchyaṃ | nîlôtpalam ity-âdivad utpala-nîlam ity-âdi-prayôgasyâpi prasaṅgât || na chêshṭâpattiḥ | sakala-śâbdika-sampradâya-viruddhatvâd iti chêt | atrôchyatê | chatushṭayî śabdânâṃ pravṛittiḥ | jâti-kriyâ-guṇa-dravya-bhêdât | tathâ hi | kêchana jâti-śabdâḥ | yathâ ghaṭaḥ, paṭa ity-âdayaḥ | yatô'tra sva-vâchya-dravya-vṛittir ghaṭatva-paṭatvâdir jâtir êva pravṛitti-nimittam iti || kêchana kriyâ-śabdâḥ | yathâ pâchakaḥ, pâṭhaka ity-âdayaḥ | yatô'tra sva-vâchya-dravya-gata-pachana-paṭhanâdi-kriyaiva pravṛitti-nimittam iti || kêchana guṇa-śabdâḥ | yathâ nîlô ghaṭaḥ, pîtô paṭa ity-âdau guṇavâchakâ nîla-pîta-ity-âdayaḥ | yatô'tra sva-vâchya-dravya-gatô nîla-pîtâdir guṇa êva pravṛitti nimittam iti || atra guṇa iti paryâyasyâpy upalakshaṇaṃ | yataḥ khañjaḥ, kâṇa-ity-âdi-śabdêshu sva-vâchya-dravya-gataṃ khañjatva-kâṇatvâdikam êva pravṛitti-nimittaṃ | tach cha paryâya êva na guṇaḥ | tathâpi tân guṇa-śabdâ ity êva vyavaharanti śishṭâ na punaḥ paryâya-śabdâ iti || yê châtra ghaṭasya nîlaṃ rûpaṃ, paṭasya pîtô guṇa ity-âdau nîlaṃ, pîta ity-âdayaś śabdâs tê cha jâti-śabdâ êva | yatô'trâpi sva-vâchya-guṇa-gatâ nîlatvâdir jâtir êva pravṛitti-nimittam iti || kêchana dravya-śabdâḥ | yathâ daṇḍî kuṇḍalîty-âdayaḥ | yatô 'tra sva-vâchya-dravya-gataṃ daṇḍa-kuṇḍalâdi-dravyam êva pravṛitti-nimittam iti || chaturdhâ śabda-pravṛitti-sambhavâd iti || anyê cha kvachij jâty-âdi-rahitê ḍitthaḥ ḍibittha ity-âdi-saṅkêtitârtha-viśêshê pravartamânâ yê ḍitthaḥ ḍibittha ity-âdayaś śabdâs tê tu saṃjñâ-śabdâ êva | nôktânyatamâḥ | yatô'tra sva-vâchya-dravya-gatâ saṃjñaiva pravṛitti-nimittaṃ nânyad iti pañcha-tayîṃ pravṛittim âmananti || aparê tu sarvatrâpy atra jâti-kriyâ-guṇa-dravyâdi-sambandha êva pravṛitti-nimittaṃ | yatas tat-sambandhê saty êva tatra tatra tê tê śabdâḥ pravartantê nânyathêti sarvê śabdâḥ sambandha-śabdâ êvêty êkadhaiva pravṛittir iti vadanti | êvaṃ sati yê jâti-śabdâs tê dravya-vâchakâ guṇa-vâchakâḥ kriyâ-vâchakâś cha bhavanti | sva-pravṛitti-nimittasya jâtêr dravyâdishu sarvatra bhânât || yê cha guṇa-kriyâ-śabdâs tê sarvê'pi dravya-vâchakâ êva | sva-pravṛitti-nimittânâṃ guṇa-kriyâdînâṃ dravyâd anyatra kutrâpy avartanât || nimittavaty êva śabda-pravṛittir nyâyyâ nânyatrêti || tê chatushṭayê'pi śabdâḥ sâmânya-vachanâ viśêsha-vachanaś chêti dvêdhâ | parâpara-saṅgraha-vyavahâra-naya-vivakshayâ sarvasyâpi dravyâdêḥ sâmânya-viśêsha-bhêda-bhinnatvât || êvaṃ śabdânâṃ bhêda-prabhêdê vyavasthitê yê jâti-śabdâ dravyâbhidhâyinas tad-vâchyaḥ sarvô'pi guṇa-kriyâdi-śabdârtha-viśêshyatvênaiva viśishṭa-vyavahârê vyavasthitô na kadâpi tad-viśêshaṇatayâ | guṇa-kriyâdi-

śabdârthas tu tad-viśêshaṇatvênaivâbhimatô na kadâpi tad-viśêshyatayêti || yê chânyê jâti-śabdâ guṇa-kriyâdy-abhidhâyinaḥ yê cha guṇa-kriyâ-dravya-śabdâḥ yêvâdravyâbhidhâyi-jâti-śabdâs tad-arthas sarvô'pi sâmânyâtmâ viśêshyatayaiva viśêshyâtmâ tu viśêshaṇatayaivêti || yady api nirviśêshaṃ sâmânyaṃ nissâmânyô viśêshaś cha nâsty êvêti bhêda-nirdêśô'nupapannaḥ | tathâpi mukhyôpasarjana-vivakshayâ tathâ nirdêśaḥ | vivakshitô mukhya iti vachanât | tad uktaṃ |

vivakshitô mukhya itîshyatê'nyô guṇô vivakshô na nirâtmakas tê |
tathâri-mitrânubhayâdi-śaktir dvayâvadhêḥ kârya-karaṃ hi vastu ||

iti || yê chânyô'nyaṃ sâmânya-viśêsha-bhâva-rahitâḥ kâṇaḥ, khañja ity-âdayaḥ paryâya-śabdâḥ na tatra tad-bhâva-niyamô vivakshaivâtra niyâmikêti || ata êvâtra kâṇa-khañjaḥ, khañja-kâṇa iti chôbhayathâpi prayôgaḥ || ayaṃ cha niyamaḥ samâsa êva na vâkyê | tatra yathâ-vivakshaṃ sarvasyâpi viśêshaṇatvâd viśêshyatvâch chêti || êvam anâdi-śishṭa-vyavahârêṇa viśêshaṇa-viśêshya-bhâvôpapannê 'rtha-samayê tad-vâchakaś śabda-samayô'pi tathaivôpapanna iti na vayam atra paryanuyôgam arhâma iti || prakritê tu nîlâdi-śabdâ na guṇam âkhyânti | kiṃtu guṇâliṅgita-mûrti-dravyam êvâbhidadhata iti guṇa-śabdâḥ | utpalâdi-śabdâs tu jâti-śabdâ iti nîlâdir viśêshaṇam êva | utpalâdi-viśêshyaṁ êvêty êvaṃ sarvam âkalayya pratipâdita-prakârâ saishâ sarvâpi rîtir bhâshâyâm api samânaivêti tâdriśam êvôdâharati *biḷidu tâvare, beḷ-dâvare* iti pûrva-svarêṇaikârtha[333]ity upântaya-svarâdêr lôpaḥ | edês tatrâninâdêr[334] iti ikârasya ed-âdêśaḥ | ka-ta-pa[89] ity-âdinâ uttara-padâdês takârasya dakârâdêśaḥ || êvaṃ *baṭṭa-mole, tôra-muḍi* ity atrâg bahuḷam[345] ity ag-âgamaḥ || *niḍu-gaṇ* atra kiṛaś cha kur vyañjana[340] iti kur-âgamaḥ | sarvatrâpi upântya-svarâdi-lôpânantaram êvôkta-vidhir iti ||

Sûtram 310.—Anyârthê bahuvrîhir nityaṃ.

Vrittiḥ.—Viśêshaṇa-vâchi-subantaṃ viśêshya-vâchinâ samânâdhikaraṇênôttara-padêna saha nityaṃ samasyatê anya-padârthê gamyamânê | sa samâsô bahuvrîhi-saṃjñô bhavati ||

Prayôgaḥ.—*Koṅkiḍudu bill âvaṅg âtaṃ, kuḍu-villaṃ*; *kaḍidu châgam âvaṅg âtaṃ, kaḍu-châgi*; *niḷidu kaṇṇ âvaṅg âtaṃ, niḍu-gaṇṇaṃ*; *nâlku tôḷgaḷ âvaṅg âtaṃ, nâl-dôḷaṃ* || anyârtha iti kiṃ | *kaḍu-châgaṃ, kuḍu-vil* || viśêshaṇam iti kiṃ | *bil koṅkiḍud âvaṅge* || êkârthênêti kiṃ | *âneya komb îtaṅge* || bahuvrîhi-pradêśâ ab bahuvrîhêr[327] ity êvam âdayaḥ ||

[An inflected qualifying word always forms a compound with the inflected word following with which it is in agreement, in order to convey another meaning: such a compound is a *bahuvrîhi*.]

Vyâkhyâ.—Viśêshaṇam êkârthênê[309]ti vartatê || anyârtha ity atrânyatvaṃ sâpêkshaṃ | kiṃchid apêkshyaiva kasya chid anyatvât | tach cha samâsa-prakaraṇê samasyamânaṃ pûrvam uttaraṃ chêti pada-dvayam êvâparasyâprasaṅgât | tathâ cha tâbhyâm ubhâbhyâm anyad yat padaṃ tad-arthê bhidhêyê ity arthaḥ paryavasyati | tathâchânyârthaḥ samâsâbhidhêyô na vâkyênâvagamyata iti bôdhayituṃ nitya-grahaṇât tasya cha bahuvrîhir iti viśêsha-saṃjñâ | sâmânya-saṃjñâ tu sup supâ samâsa[293] iti prâg êva siddhâ | ab bahuvrîhêr[273] ity-âdikaṃ tat-prayôjanaṃ || yady api saṃjñâyâḥ kâryârthatvât ṭi-ghu-bhâdival laghv êva kâryânyatrânvarthâyâḥ | anvarthâ tu mahatî | yathâ svara-vyañjanâvyaya-sarvanâma-prâtipadikâdayaḥ | nâtra bahuvrîhir ity anvarthâ | atô'tra yâ kâchil laghv êva kâryâ | ata êvâsûtrayad avânyârthênêkaṃ vam iti Bhagavân *Dêvanandî* ||, tathâpi lôka-prasiddhaṃ śâbdika-samayam anusritya gurvîyam abhimatâ | asti chaivam ananvarthâpi mahatî *Prâchâm* api | yathâ tatpurushaḥ karmadhârayaś chêti kriyitam abhyâsô' bhyastam ity-âdiḥ || udâharati *koṅkiḍudu* ity-âdi | *koṅkiḍudu bil âvaṅge* iti vigraha-vâkyê *koṅkiḍudu* iti pûrva-padaṃ *bil* ity anêna samânâdhikaraṇaṃ viśêshaṇaṃ | *bil* ity uttara-padaṃ viśêshyaṃ | *âvaṅge* ity anya-padaṃ | *kuḍu-villaṃ* iti samâsaḥ | êvam uttaratrâpi yôjyaṃ || *kuḍu-villam* ity atra koṅkôḥ kuḍur[372] iti kuḍur-âdêśaḥ | ab bahu-

vrihêr[327] ity ap samâsâṇtaḥ । Manmatha ity arthaḥ । vakra-dhanur Madana iti prasiddhêḥ ॥ yady api lôkê sarvêshâm api dhanur vakram êva । tathâpi kadâchij jyâvarôha-daśâyâm ârjavaṃ sambhâvyatê । Madanasya dhanuḥ sarvadâpy ârûḍha-jyam êva । na kadâpi taj-jyâyâ avarôha iti ॥ *kaḍu-châgi kaḍidu* ity asya upântyasya svarâdêrlôpê kiraś cha kur vyañjana[340]iti kur-âgamaḥ । iś châgâdibhya[329] iti iḥ samâsântaḥ ॥

Sûtraṃ **311.—Oḷâ**

Vrittiḥ.—**Subantaṃ pûrva-padam oḷantênôttara-padêna saha nityaṃ samasyatê anyârthê gamyamânê । sa samâsô bahuvrîhi-saṃjñô bhavati ॥**

Prayôgaḥ.—*Bâṃ-bochchaṃ taleyoḷ âvaṅg âtaṃ, bâṃ-bochcha-daleyaṃ* ; *bagga-doval uḍiyoḷ âvaṅg âtaṃ, bagga-doval-uḍiyaṃ* ; *kichchu kaṇṇoḷ âvaṅg âtaṃ, kichchu-gaṇṇaṃ* ॥

[An inflected word always forms a compound with a word in the seventh (locative) case following: such a compound is a *bahuvrîhi*.]

Vyâkhyâ.—Oḷâ ity âdhâra-vâchinaḥ saptamî-saṃjñasya supas tritîyânta-nirdêśaḥ । yêna vidhir[28] iti tad-anta-lâbhaḥ । saptamy-antênôttara-padêneti labhyatê ॥ âdhâraś châdhêyâpêkshaḥ । asaty âdhêyê âdhâratvâbhâvât । ata êvâtra pûrva-padaṃ âdhêya-vachanam ity êtad ârthikam êva । nâtra sâmânâdhikaraṇyaṃ । tad-aghaṭanât । na hi bahuvrîhiḥ sarvatra samânâdhikaraṇa êvêti niyamaḥ । vyadhikaraṇa-bahuvrîhêr api śâbdika-samaya-siddhatvât । nanu yady êvaṃ vyadhikaraṇa-bahuvrîhir ishyêta । tarhy ayaṃ yôgô nârabhyêta । anantara-yôgê tad-anantara-yôgânuvrittiś cha nâdrîyêta । yatô 'tra sup supê[293]ti vartatê । têna subantaṃ subantêna samasyatê anyârthê 'bhidhêyê sa samâsô bahuvrîhi-saṃjñô bhavatîty anantara-yôgâd êva siddhêr iti chêt । yady apy êvaṃ sidhyati । tathâpi samânâdhikaraṇa-bahuvrîhir êva lôkê sarvatrâbhimanyata iti prâchurya-pradarśanârthaṃ tad-anantara-yôgânuvrittir âdrîyatê ॥ vyadhikaraṇa-bahuvrîhir api saptamy-uttara-pada êva prachura iti pradarśanârtham ayam apy ârambhaṇîya iti । tathaiva vigrihya darśayati *bâṃ-bochcham* ity-âdi । *bân*-śabdô gagana-vâchî । *pochcham* iti nadî-vachanaṃ । âbharaṇa-vâchy api pochcha-śabdô 'sti । na sô 'trôpayôgî । *bânoḷ irdda pochchaṃ, bâṃ-bochchaṃ* । oḷ sâdhu-nipuṇârthênê[305]ty atra bahuḷâdhikârâd adhikaraṇa-saptamyâ api samâsâṅgîkârâd bâhuḷakaḥ saptamî-samâsaḥ ॥ irddêti sthity-arthasya samâsântarbhûtatvât prithag agrahaṇaṃ । uktârthânâm aprayôga iti dadhy-ôdanâdau miśritâdivat । athavâ *bâna pochchaṃ, bâṃ-bochcham* iti sambandhê shashṭhî-samâsô vâ । tad-antyô vâ varga[80] iti nakârasyânusvârâdêśaḥ । ka-ta-pa[89] ity-âdinâ pakârasya bakârâdêśaḥ ॥ *bâṃ-bochchaṃ* Vyôma-Gaṅgâ । sâ *taleyoḷ* śirasi yasyâsâv iti *Bâṃ-bochcha-daleyaṃ* । aṭt svarâd [328] ity aṭ samâsântaḥ ॥ tathâ *baggêty*-âdi । *bagga*-śabdô vyâghra-vâchî । vyâghra-śabdasya karambâditvâd *bagga* iti nipâtaḥ । *toval* iti charma-vachanaḥ । *baggada toval, bagga-doval* । aḍ[304]iti shashṭhî-samâsaḥ ॥ ka-ta-pa[89]ity-âdinâ takârasya dakâraḥ । *uḍiyoḷ* iti kaṭyâm ity arthaḥ । *bagga-doval-uḍiyaṃ* । pûrvavad aṭt samâsântaḥ । vyâghra-charma-dhârîti yâvat ॥ tathâ *kichchu-gaṇṇaṃ* agni-lôchana ity arthaḥ ॥ trayô'py amî Bharga-vâchakâḥ ॥

Sûtraṃ **312.—Mithô grahaṇê praharaṇê cha yuddhê sarûpaṃ.**

Vrittiḥ.—**Mithaḥ anyônyaṃ grihṇanti yasmin yêna vânyônyaṃ praharanti tatra pravartamânaṃ samâna-śrutikaṃ tatraiva pravartamânêna subantêna saha nityaṃ samasyatê anyârthê yuddhê gamyamânê । sa samâsô bahuvrîhi-saṃjñô bhavati ॥**

Prayôgaḥ.—*Hellamaṃ hellaman or-ondaṃ piḍivud âva yuddhadoḷ adu, hellâ-helli* ; *kôliṃ kôliṃ poyvud âva yuddhadoḷ adu, kôlâ-kôli* ॥ mitha iti kiṃ । *hellamaṃ hellamaṃ piḍivudu*

yuddhadoḷ || grahaṇê praharaṇê chêti kiṃ | *hellamaṃ hellamaṃ meṭṭi mâḷpa yuddhaṃ* || yuddha iti kiṃ | *kayyaṃ kayyan or-ondaṃ piḍidu mâḷpa binadaṃ* || sarûpam iti kiṃ | *kayyaṃ kâlan or-ondaṃ piḍidu mâḷpa yuddhaṃ* ||

[In mutual seizing or beating, the word used to show what was seized or with what the beating took place always forms a compound with the same word repeated when it conveys another meaning of fighting: such a compound is a *bahuvrîhi*.]

Vyâkhyâ.—Mithaś-śabdam arthâpayaṃs tam uchchâryârthâpayati *mithô 'nyônyam* iti | atô 'tra mitha iti vyâkhyêyôchchâraṇaṃ | anyathânyatara êvâlaṃ nôbhâv âdîyêtâm iti || grahaṇa-śabdaḥ karaṇâdhârê chânaḍ ity adhikaraṇê'naḍ-anta-iti darśayati *grihṇanti yasminn* iti || praharaṇa-śabdaḥ karaṇê 'naḍ-anta iti darśayati *yêna praharantîti* || cha-śabdô grahaṇa-praharaṇayôḥ pratyêkâbhisambandhônnâyaka êva | nânayôs samuchchâyakaḥ | anyathâ yasminn anyônyaṃ grihṇanti yênânyônyaṃ praharanti chêti tad-ubhayê samuchchita êva samâsas syân na pratyêkaṃ grahaṇê praharaṇê cha | nêshyatê cha tathâ | yady êvam ishyêta mithô grahaṇa-praharaṇa iti samastatayaiva nirdiśên na vyastatayâ | tathâ chakârô'pi na kârya iti lâghavam apy âdritaṃ bhavêt | atô'tra grahaṇa-mâtrê praharaṇa-mâtrê cha yathâ syâd iti vyâsâd araś chakâraś chêti *Sûtrakâra*-hridayam ity êsha vâ śabdaṃ prayuñjânasya *Vrittikritô* 'bhiprâyaḥ || sarûpam ity êtad arthâpayati *samâna-śrutikam* iti | samânaṃ rûpaṃ yasya tat sarûpaṃ | samâna-śabdasya sabhâvaḥ | rûpaṃ châtra śabdânâṃ śruti-gôcharatvam êva nânyaḥ | tathaiva śabda-svâbhâvyât | na châtra samânam ity êva grihyatâṃ | kiṃ sarûpa-grahaṇênêti vâchyaṃ | sarûpayôr iva virûpayôr api samâsa-prasaṅgât | asti cha tatrâpy arthataḥ samâna-bhâva iti || na cha śabdata êva sâmyam atra vivakshitaṃ nârthata iti vâchyaṃ | kiṃ nibandhanô'yaṃ sarûpa-pradvêshaḥ | samânam ity uktvâpi sârûpyaṃ vivakshaṇîyaṃ | tatô varaṃ sarûpam ity êva grahaṇam iti || anyârtha ity anargaḷam anuvartamânaṃ saṅkôchya niyamayati *yuddhê* iti || yadânya-padârthô yuddhaṃ êva bhavati | tadaiva samâsô nânyathêti vigrihya darśayati *hellamam* ity-âdi | *hella*-śabdaś śarîrârthaḥ puraś chûḍârthô vâ | atrâdhikaraṇa-sâdhana-grahaṇa-śabdôpâdânât yady api *helladoḷ helladoḷ* ity êva vaktavyaṃ | yathâ Saṃskritê kêśêshu kêśêshu grihîtvêti | tathâpi *piḍidu* ity asya sakarmakatvâd anyat karma nâsty êvêti Bhâshâyâṃ dvitîyântatayaiva vyavaharanti vriddhâ iti tathâ pradarśanaṃ || *or-ondaṃ* iti anyônyam ity arthaḥ || *hellâ-helli* iti âk cha yuddhê pûrva-padasyê[331]ti iḥ samâsântaḥ | pûrva-padasyâgâgamaś cha ||

Sûtram 313.—Vâ vârârthê saṅkhyêyê saṅkhyayâ saṅkhyâ.

Vrittiḥ.—Vârthô vikalpaḥ saṃśayô vâ || vârthê vârârthê cha gamyamânê saṅkhyâ-vâchi-subantaṃ saṅkhyêyê vartamânêna saṅkhyâ-vâchinôttara-padêna saha nityaṃ samasyatê ||

Prayôgaḥ.—*Eraḍu mêṇ mûṟu mêṇ, eraḷ-mûṟu*; *nâlku mêṇ aydu mêṇ, nâlk-aydu*; *eraḍô mûṟô, eraḷ-mûṟu*; *nâlkô aydô, nâlk-aydu*; *eraḷ-bâri aydu, îr-aidu*; *eraḷ-bâri pattu, ir-ppattu* || vâ vârârtha iti kiṃ | *eraḍuṃ mûṟuṃ, eraḍe mûṟe* || saṅkhyêya iti kiṃ | *pârvvara nûṟô ayvattô* || saṅkhyayêti kiṃ | *âne eraḍô kallô* || saṅkhyêti kiṃ | *kudureyô paṭṭâneyô* ||

[A numeral always forms a compound with a following numeral when they express in relation to the same inflected word (the alternative) this *or* that, or *so many times*.]

Vyâkhyâ.—Vâ cha vâraś cha vâ-vârau śabda-viśêshau | tayôr arthô vâ-vârârtha ity atra dvandvântê śruyamâṇô'rtha-śabdaḥ pratyêkam abhisambadhyata iti vârthô vârârthaś chêti phalitaḥ | tatra vârthaḥ ka ity ata âha *vârthô vikalpaḥ saṃśayô vêti* || nanu vikalpa-saṃśayayôḥ kô bhêdaḥ | ubhayôr ubhaya-kôṭikatvât | tathâ hi | bhôjanâya kshîraṃ vâ dadhi vânîyatâm iti vikalpaḥ | nâhaṃ

jânê kshîraṃ vâ dadhi vêti saṃśayaḥ | nâtrânayôr viśêsha upalabhyata iti chên na | ubhayôr ubhaya-kôṭikatvê 'pi vikalpô nirṇaya-rûpaḥ | saṃśayas tv anirṇaya-rûpa ity astyêvânayôr bhêdaḥ | na hi bhôjanâya kshîrâṃ vâ dadhi vânîyatâm iti vikalpê parivêshṭâ sandigdhê yathâ-lâbhaṃ yathêchchhaṃ vânyatarad ânayaty êvêti | naivaṃ saṃśayê | kshîra-dadhy-ubhaya-sâdhâraṇa-dhâvaḷya-darśanât kim idaṃ kshîram uta dadhi vêti yâvad viśêsha-darśanaṃ anirṇaya êvêti || vârârthas tu lôkê sakṛid asakṛid ity. êvaṃ rûpaḥ prasiddha êvêti tad-arthaṃ pṛithag anuktvâ vâkyârtham êvâha *vârtha* ity-âdi || saṅkhyêya ity êtan na pûrva-padasya viśêshaṇaṃ | kiṃtûttara-padasyaivêty âha *saṅkhyêyê varta-mânênêti* || *eraḍu mêṇ mûṟu mêṇ* | *mêṇ* iti vikalpa-vachanam avyayaṃ | dvau vâ trayô vêty arthaḥ || *eraḷ-mûṟu* dvi-trâ iti vikalpaḥ || *eraḍô muṟô* | *ô* iti saṃśaya-dyôtakô nipâtaḥ || dvau vâ trayô vêty *eraḷ-mûṟu* dvi-trâ iti saṃśayaḥ || *eraḍu-bâri pattu* | *bârîti* vârârtham avyayaṃ | dvau vârau daśêty arthaḥ || *ir-ppattu* dvi-daśâ iti yâvat || atra vikalpâdînâṃ samâsârthatvât sarvatra samâsê *mêṇ*-âdêr avachanam uktârthânâm aprayôga iti || praty-udâharaṇê *pârvvara nûṟô ayvattô* ity atra *pârvvara* iti vaiyadhikaraṇya-prayôgât *nûṟu ayvattu* ity ubhayam api saṅkhyâ-vachanam êvêti jñâyatê | yathâ Brâhmaṇânâṃ śataṃ pañchâśad vêti || saṅkhyêya-vachanatvê sâmânâdhikaraṇyêna bhâvyaṃ | yathâ Brâhmaṇâḥ śataṃ pañchâśad vêty-âdîti ||

Sûtram 314.—Dvandvas sâhityê.

Vṛittiḥ.—Subantaṃ subantêṇôttara-padêna saha nityaṃ samasyatê sâhityê gamyamânê | sa samâsô dvandva-saṃjñô bhavati ||

Prayôgaḥ.—*Maranuṃ giḍuvuṃ, mara-giḍugaḷ; aḷiyuṃ giḷiyuṃ, aḷi-giḷigaḷ; kariyuṃ turagamuṃ, kari-turagaṅgaḷ* || sâhitya iti kiṃ | *maranuṃ, giḍuvuṃ* || dvandva-pradêśâḥ paravad dvandva[112] ity êvam âdayaḥ ||

[An inflected word always forms a compound with a following inflected word when they are taken together: this is a *dvandva* compound.]

Vyâkhyâ.—Vṛitti-padais tad-arthânâṃ yugapat pratyâyanaṃ sâhityaṃ sahôktir iti yâvat || tad atra samâsârtha ity atô nitya êvâyaṃ samâsaḥ | vâkyê tu sâhityaṃ nâvagamyata êva | tathâ hi | dhavaś cha khadiraś chêty-âdau dvâbhyâṃ śabdâbhyâṃ dvayôr arthayôr dvê jñânê krameṇa jâyêtê | naivaṃ samâsê | dhava-khadirâv ity-âdau yugapad êva pravibhâsât || nanv atrâpi katham êtad êkatraikadânêka-saṃvidâm anutpattêr iti chên nâtrânêkâ saṃvid ishyatê | kiṃtv anêka-gôcharâ svayam êkaivêti || kiṃ cha atrârthô 'pi na sarvathânêkaḥ | itarêtara-saṅkrântyâ kathaṃchid êkârthîbhâva-pariṇata iti prâg êva prapañchitaḥ | anyathâ sâmarthyâbhâvât samâsa êva na bhavêt | samarthaḥ pada-vidhir [292]ity uktatvât | ata êva chârthê dvandva iti śâstrê 'pi samuchchayânvâchayêtarêtara-samâhârâś chârthâ iti chaturṇṇâṃ chârthatvâviśêshê 'py âdya-dvayê sâmarthyâbhâvâd antya-dvaya êva samâsa iti nirûpaṇam iti ||

Sûtram 315.—Samânâm êkaḥ.

Vṛittiḥ.—Rûpatô 'rthatô vâ samânâṃ śabdânâm êka êva śabdô 'vaśishyatê sâhityê gamyamânê ||

Prayôgaḥ.—*Akshamuṃ akshamuṃ, akshaṅgaḷ; pâdamuṃ pâdamuṃ, pâdaṅgaḷ; mâshamuṃ mâshamuṃ, mâshaṅgaḷ; madamuṃ madamuṃ, madaṅgaḷ; jâṇanuṃ chaduranuṃ, jâṇar, chadurar mmêṇ; biḷiduṃ viśadamuṃ, biḷiyavu, viśadaṅgaḷ mêṇ* || samânâm iti kiṃ | *mara-giḍugaḷ, pul-vodaṟugaḷ* ||

[When words alike in form or in meaning are taken together only one is expressed.]

Vyâkhyâ.—Nanu sama-śabdasya sarvâditvâd âmi samêshâm iti vaktavyê katham samânâm iti nirdêśa iti na śaṅkanîyam | samam sarvârtha iti vachanât tasyaiva tatra pâṭhô nânyasya | nâtraisha sarvârthah | kimtu samânârtha êvêti || sâmyam cha dvêdhâ rûpatô 'rthataś chêti | tathâ hi | kêchana śabdâ bhinnârthâ api rûpatah samânâh | yathâ akshâh pâdâ ity-âdayô nânârthakâh || kêchana bhinna-rûpâ apy arthatah samânâh | yathâ amarâh nirjarâ ity-âdayah paryâya-śabdâh | êkârtha-vâchaka-nânâ-śabdânâm êva paryâya-śabdatvât || yady apy ubhayataś cha samânâś śabdâs santi | yathâ vrikshaś cha vrikshaś cha vrikshaś cha vrikshâ ity-âdayah | tathâpy atrânyatara-prayuktam êva sâdriśyam êkaśêsha-nibandhanam | nôbhaya-prayuktam êvêti niyama iti tad udasya dvi-vidham êva sâdriśyam âha *rûpata* ity-âdi || nanv ayam anârambhaṇîyah | samânâm śabdânâm saha-vachanê anêkatvê'py êka êva śabdah prayujyêta | nânyê prayujyêrann ity êvam arthô hy ayam ârambhah | na hy atrârthê 'yam ârabdhavyah | tathâ hi | rûpatô 'rthatô vâ samânâh pâda-mâshâdayô vakra-kuṭilâdayaś cha śabdâh svayam êkatva-viśishṭârthavad anêkatva-viśishṭê 'py arthê prasiddhâ vartantê na vâ | yadi vartêran tadâ êkatva ivânêkatvê'pi svabhâvata êva prayôga-sambhavân nâpûrvô yatnah kartavyah | yadi cha na pravartêran tarhi nitarâm akartavya êva | na hi lôkê kimchich chhâstram kvachid artha-viśêshê svayam aprasiddham apravartita-pûrvam kamchana śabdam apûrvatayâ pravartayitum îshṭê | kimtu sva-śakyê 'rthê prasiddham pravartitum arham êva pravartayati | siddhânâm śabdânâm anvâkhyânam vyâkaranam iti | viparîta-vartanê prayôjanâbhâvât | na hi mahântah śâstra-kritah parânujighrikshayâ śâstrm kurvâṇâh kûpa-krîḍanâdivad vinôdârtham parâniyantam mahântam klêśam anubhâvayanti | aprêkshâvatva-prasaṅgât | ata ubhayathâpy êkaśêshê nâtiśêsha iti chêt | uchyatê | yathêmêtad êkasminn arthê prasiddhâs tathaivânêkârthê'pi prasiddhâ êva | śâstram api nâpravarty apravartakam | yat-karaṇât tat-kâriṇâm aprêkshâvattâ prasajyêta | kimtv êvam api-yathaikatvê 'nêkatvê vâ pravrittânâm bhinnârthânâm virûpâṇâm dhava-khadirâdînâm śabdânâm sâhityê dvandvô bhavati | tathaiva sarûpâṇâm samânârthânâm cha sâhityê *dhava-khadiraṅgal* iti-vat *pâda-pâdapaṅgal*, *vakra-kuṭilaṅgal* iti cha śabdântarasyâpi śravaṇam mâ bhût | kimtv êka êva śishyêtêty anêna prâptô dvandvô bâdhyata iti dvandvâpavâdârtham ayam ârabdha ity âha *dvandvâpavâdô 'yam* iti || êtâdriśa-sthalê êkaśêsha êva kartavyô na dvandva iti yâvat ||

nanv êvam êkaśêsha-karaṇê itara-padânâm arthâh katham avabudhyêran | na chaikârthânâm śabdânâm anyatarêṇaiva gatârthatvâd itarêshâm aprayôga iti vâchyam | tathâpi bhinnârthânâm śabdânâm vinêtara-prayôgât tat-pratîtêr aśakya-nirûpaṇât || êkârthânâm api nânyatarêṇâlam | praty-artham śabda-nivêśa iti nyâyêna yâvad vâchyam vâchaka-prayôgasyâvarjanîyatvâd iti chên na | yathâ dadhi-madhv ity-âdau vibhakti-lôpê'pi tat-sahakritâ prakritir êva tad-artha-bôdhinî | tadvad atrâpîtarâbhâva-sahakritam avaśishṭam padam êva tad-bôdhakam iti tad-avabôdhôpapattêh || na chaivam êka-padâd anya-padârthâvabôdhanê sarvatrâti-prasaṅgah | yatra prakritêh pratyayasya pâdasyânyasya vâ vidhi-pûrvakam adarśanam | tatraivaishâ rîtir nânyatrêti sakala-śâbdika-sampradâyôpadêśa iti || yady apy atraikaśêshê shaṭ-paksham âlakshayanti Prâñchah | tathâ hi | samânâm śabdânâm kriyamâṇô'yam êkaśêshah krita-dvandvânâm akrita-dvandvânâm vêti dvau pakshau | akrita-dvandvânâm ity atrânapêkshita-vibhaktînâm apêkshita-vibhaktînâm vêti dvau | apêkshita-vibhaktînâm ity atra samudâyâd apêkshita-vibhaktînâm pratyêkam apêkshita-vibhaktînâm vêti dvau | pratyêkam apêkshita-vibhaktînâm ity atra prâpsyad-vibhaktînâm prâpta-vibhaktînâm vêti dvau | prâpta-vibhaktînâm ity atra sâhityê vartamânânâm avartamânânâm vêti dvâv ity êvam shaṭ-pakshâs sambhavantîti | tatra pratipaksham anêka-yuktâyukta-chintâ-santatyâ bahu-vaktavyam asti | tathâpi grantha-gaurava-bhayân nêha tanyatê || saṅkshêpa-ruchayô hy atrâdhikâriṇah | vistara-ruchînâm tu tat-sarvam pûrva-śâstra êva drashṭavyam iti || atra samânâm iti bahutva-nirdêśâd idam jñâyatê || na dvayôr êva dvandva iti niyamah | kimtu bahûnâm apy astîti | têna *mara-gidu-pul-podarugaḷ* ity-âdy api sidhyati || yatra tu samasyamâna-padârthayôr mukhyôpasarjana-bhâvah sa êva dvi-pada-

samâsaḥ । yathâ pûrva-padârtha-pradhâna uttara-padârtha-pradhânô vâ tatraiva tat-sambhavân nâtra tathâ । sarva-padârtha-pradhânatvât । ata êvânya-padârtha-bahuvrîhâv api naivaṃ niyamaḥ । sarvasyâpy upasarjanatvât । bahu-pada-bahuvrîhêr apy aṅgîkârâd iti ॥ sarûpaikaśêsham udâharaṃs-tatsamam udâharati *akshamuṃ akshamum* ity-âdi । atraikô vibhîtakaḥ । aparaḥ śakaṭâṅgaṃ dêva-nâṅgaṃ vâ ॥ tathâ *pâdamuṃ pâdamum* iti । êkas turyâṃśaḥ । aparaḥ kiraṇaś charaṇô vâ ॥ *mâshamuṃ mâshamum* iti । êkô dhânya-viśêshaḥ । aparaḥ parimâṇa-viśêshô rôga-viśêshô vâ ॥ tathâ sarûpaṃ dêśyam udâharati *maḍamuṃ maḍamum* iti । êkaṃ ratha-chakra-kîlakaṃ । aparaṃ gulphaṃ । maṭha-vachanas tu tadbhavaḥ ॥ virûpaikaśêsham udâharati *vakramuṃ kuṭilamum* ity-âdi ॥

Sûtram 316.—Adv-âdiḥ.

Vrittiḥ.—Adv-âdinânyêna vâ saha-vachanê adv-âdir êka êva śishyatê ॥

Prayôgaḥ.—*Kudureyuṃ âtanuṃ, avar* ; *aduṃ kudureyuṃ, avu* ; *lateyuṃ îkeyuṃ, ivar* ; *pûvuṃ uduṃ, uvu* ॥ adv-âdishv êva pûrvôttarayôs saha-vachanê śabda-para-vipratishêdhâd uttarasyaiva śêshaḥ ॥ *âtanuṃ îtanuṃ, ivar* ; *îtanuṃ ûtanuṃ, uvar* ; *âkeyuṃ îkeyuṃ, ivar* ॥

[Words of the *adu* class (for which see below) being taken together with one of the same class or any other word, only one is expressed. In the former case the last is retained.]

Vyâkhyâ.—Saha-vachanaṃ śabdântara-sâdhyaṃ । êkasya tad-abhâvât । tach châdv-âdêḥ svêna parêṇa vâ sambhavatîti dvâv êva prakârau । tritîya-prakârâsambhavâd ity âha *adv-âdinê*ty-âdi ॥ adv-âdinaiva saha-vachanênâniyamênâdv-âdêḥ śêshaḥ । kiṃtu *adu, idu, udu, âvudu, ella, peṛatu* iti gaṇa-pâṭhânupûrvyâm uttarasyaiva śêshô nânyasya । śabda-para-vipratishêdhâd ity âha *adv-âdishv* ity- âdi ॥

Sûtram 317.—Tan-nin-eṇ.

Vrittiḥ.—Tan-âdis tan-âdinânyêna vâ saha-vachanê êka êva śishyatê ॥

Prayôgaḥ.—*Jinadattanuṃ ânuṃ, âṃ* ; *Yajñadattanuṃ nînuṃ, nîṃ* ; *Vishṇumitranuṃ tânuṃ, tâṃ* ॥ atrâpi pûrvôkta-nyâyênôttarasyaiva śêshaḥ ॥ *tânuṃ nînuṃ, nîṃ* ; *nînuṃ ânuṃ, âṃ* ॥

[*Tan, nin, en* being taken together with one of them or another word, only one is expressed. In the former case the last is retained.]

Vyâkhyâ.—Nâtra gaṇa-pâṭhaḥ । kiṃtu sautrô nirdêśa êva ॥ anantara-tulya-kaksha êva na viśêshaḥ ॥

Sûtram 318.—Strî pun nap.

Vrittiḥ.—Strî-pun-napâṃ saha-vachanê strî-pun-nab êka êva śishyatê । śabda-para-vipratishêdhâd atrâpy uttarasyaiva śêshaḥ ॥

Prayôgaḥ.—*Âkeyuṃ âtanuṃ, avar* ; *âtanuṃ aduvuṃ, avu* ; *aduvum âkeyuṃ, avar* ॥

[When masculine, feminine and neuter are taken together only one is expressed, namely the last.]

Vyâkhyâ.—Nâtrânantara-yôgavat svarûpa-nirdêśaḥ । stry-âdi-śabdânâṃ êvôpâdâna-prasaṅgât । kiṃtu stry-arthas strî[102]ty-âdi-liṅgânuśâsana-nirûpita-liṅga-nirdêśa êva । ata êvâtra pûrvavat svêna parêṇa vêti na paksha-dvayaṃ sambhavati । parasyaivâbhâvât । yady api miśra-saṅkîrṇâdi-liṅgam âdâya pakshântaraṃ sambhâvyatê । tathâpi tatrâpy uktânyatamasyaiva nirdêśô nôbhayasya । yugapad ubhaya-nirdêśâbhâvâd । ataḥ svênaiva saha-vachanam ity âha strî-pun-napâṃ saha-vachana iti ॥

Sûtram 319.—Tandes tâyâ vâ.

Vṛittiḥ.—Tây śabdêna saha-vachanê tande-śabda êkô vâvaśishyatê ||

Prayôgaḥ.—*Tandeyuṃ tâyuṃ, tandegaḷ, tande-tâygaḷ* ||

[The words *tande* and *tây* being taken together, optionally only one is retained.]

Vyâkhyâ.—S'abda-para êvâyaṃ nirdêśô nârtha-paraḥ । yady arthô 'bhiprêtaḥ syât pitrarthô mâtrarthêna vêti spashṭam êva nirdiśên naivam iti || na châyam êva nirdêśô 'rtha parô 'stu sûtra-gatêr vaichitryâd iti vâchyaṃ । tande-śabdâd anyatra tad-vâchiny êkaśêshânabhyupagamât । *ammandir*, *pitarar* ity-âdau pûjâyâm êvânêkatvaṃ naikaśêshê । atôtrôchchârita-svarûpasyaiva grahaṇaṃ na paryâya-śabdântarasya । pûrva-śâstrê 'pi pitâ mâtrâ vêty atrâpi svarûpasyaiva grahaṇaṃ na paryâyasyêti râddhânta ity abhiprêtyâha *tây-śabdênêty*-âdi । êtad artham êvôbhayatra śabda-śabdôpâdânaṃ paksha-dvandvârthaṃ vâ grahaṇaṃ । atra kêchit ।

nîtiyan-aṛid-ammandira ।
mâtaṃ mannisi nijôchita-vrata-gatiyiṃ ।
jâti-kulaunnatyaman abhi- ।
jâtar mmâḷpante mûrkkhan êṃ mâḍugumê ||

ity-âdi-prayôga-darśanâd artha-para-êvâyaṃ nirdêśaḥ । ammandir ity atra mâtâ-pitrôr ity êvârthâd ity âhuḥ ||

Sûtram 320.—Êkavad dvandvaḥ.

Vṛittiḥ.—Dvandva-samâsa êkavad vâ bhavati ||

Prayôgaḥ.—*Mara-giḍugaḷ, mara-giḍu*; *aḷi-giḷi-pulpodaṛugaḷ, aḷi-giḷi-pulpodaṛu*; *Kâva-Chandirar, Kâva-Chandiraṃ* ||

[A *dvandva* may optionally be singular.]

Vyâkhyâ.—Dvandva-śabdêna dvandvârthaḥ kathyatê । tasya chânêkatvâd êkatvaṃ vastutô na saṅgachchhata ity atidiśyatê । êkavadbhâvê chaika-vachanaṃ prayôjanaṃ iti ||

Sûtram 321.—Jâtyâkhyâyâm anêkavat.

Vṛittiḥ.—Êkam apy anêkavad vâ bhavati jâtyâkhyâyâṃ vishayê ||

Prayôgaḥ.—*Kaḷave beḷedudu, kaḷavegaḷ beḷeduvu*; *gôdhi keṭṭudu, gôdhigaḷ keṭṭuvu*; *dhânyaṃ perchchitu, dhânyaṅgaḷ perchchiduvu* || jâtyâkhyâyâm iti kiṃ । *Dêvadattaṃ puṭṭidaṃ, Yajñadattan uṇḍaṃ* ||

[The singular optionally becomes plural when the name of a class.]

Vyâkhyâ.—Jâtiḥ sâmânyaṃ । tasyaikatvâd anêkatvam atidiśyatê । na hi svatô 'nêkasyânêkavadbhâvaḥ । atad-âtmanas tad-âtmatvârôpaṇasyaivâtidêśatvâd ity âha *êkam apîti* । svabhâvâd êkam api kâryârtham anêkavattayâ vyapadiśyata iti । kâryaṃ chânêkatva-vyavahâra êva || nanu katham asyaikatvaṃ । yataḥ sâmânyaṃ viśêshâtmakam êva । nirviśêsha-sâmânyânaṅgîkârât । tê cha nânyaivêti । tad-âtmanô 'syâpy anêkatvâd iti chêt satyaṃ । tathâpy avivakshita-bhêdasya tasyaiva vivakshitatvâd êkatvam iti । ata êva châkhyâ-grahaṇaṃ || udâhṛitau *kaḷave* ity-âdayaḥ kalamâdi-jâti-parâ êva । na tad-viśêsha-parâ iti || pratyudâhṛitau *Dêvadatta* iti vyaktir êva । taj-jâtêr abhâvât ||

Sûtram 322.—Tiṅ tad-vâchi.

Vṛittiḥ.—Jâtyâkhyâyâṃ vishayê tad-vâchi-tiṅantâm anêkavad vâ bhavati ||

Prayôgaḥ.—*Âne nûṅkidudu, âne nûṅkiduvu*; *kudure bandudu, kudure banduvu*; *eḷtu pôdudu, eḷtu pôduvu* || tiṅ iti kiṃ | *kuṇivudaṃ kudureyaṃ nôḍidaṃ* || tad-vâchîti kiṃ | *Dêva-dattaṃ bandaṃ* ||

[With the name of a class the verb is optionally plural.]

Vyâkhyâ.—Tach-chhabdaḥ pûrvôktâṃ jâtiṃ parâmṛiśati | tâṃ jâtiṃ vaktîty êvaṃ śîlaṃ tad-vâchîti tiṅ ity asya samânâdhikaraṇaṃ viśêshaṇaṃ | athavâ tâṃ vaktîti tad-vâk tasmiṃs tad-vâchîti vishaya-saptamî || jâti-vachana-vishayê vartamânam iti tiṅ ity asyaiva vyadhikaraṇaṃ viśêshaṇaṃ || nanu tiṅaḥ sarvatra vyâpâra-vâchitvam êva na kutrâpi jâti-vâchitâ | âkhyâta-mâtrasya dhâtvarthânukûla-vyâpâra-vâchitva-niyamât | anyathâ tan-niyama-bhaṅga-prasaṅgâd iti chêt | nêha tiṅô jâti-vâchitvam uchyatê | yêna vyâpâra-vâchitâ bhajyêta | kiṃtu yatra subanta-padênâvivakshita-bhêdâ jâtir uchyatê | tatra tat-kriyâ-vâchakaṃ yat tiṇantaṃ padaṃ tasya sâmânyêna kriyâvad êkatvam abhidadhatô 'py anêkavad bhâvô 'tidiśyatê ||

Sûtram 323.—En.

Vṛittiḥ.—Eṇ-śabda êkârthô 'py anêkavad vâ bhavati ||

Prayôgaḥ.—*Âṃ mâḍidem, âṃ mâḍidevu*; *enna mane, emma mane*; *enna kulaṃ, emma kulaṃ* | vyavasthita-vibhâshâ-vijñânâd yatra saṃjñâ-śabdair viśishyatê tatra na bhavati | *âṃ Dêvadattaṃ bandem* ||

[*En* though singular becomes optionally plural.]

Vyâkhyâ.—Pûjâdi-vishayê 'nêkavad-bhâvô 'nantaram êva vakshyatê | na tatra śabda-niyamaḥ | enas tu na vishaya-niyamaḥ | kiṃtu sâmânyata êkârthavartinô 'py anêkavad bhâvô bhavati | tathâpi yatra saṃjñâ-śabdair viśishyatê na tatrâtidêśaḥ | tad-arthaṃ na viśêshatô yataniyaṃ | yô 'trânuvṛittô vâ-śabdas tasyaiva vyavasthita-vibhâshâśrayaṇa-mâtra-vivakshayâ sidhyatîty âha *vyavasthitêty*-âdi ||

Sûtram 324.—Pûjôpahâsê.

Vṛittiḥ.—Pujâyâm upahâsê cha vishayê êkârthô 'py anêkavad vâ bhavati ||

Prayôgaḥ—Pûjâyâṃ | *emma tande, emma tandegaḷ*; *emma guru, emma gurugaḷ* || upahâsê |

badav âdir arasa-kâlo- |
ḷ naḍedapir oḍan âṛum illa kaḍalegaḷ ên niṃ |
muḍiyoḷage paḍuva-dêgula- |
d eḍey âvudu kuḍada nimagam î yeḍaṟ âyte ||

[In honour or in ridicule the singular optionally becomes plural.]

Vyâkhyâ.—Mâtâ-pitrâchâryâdishu pûjyêshu kriyamâṇô vinaya-viśêshaḥ pûjâ || prasiddha-dôshêshu vyâjyôktyâ dôsha-prakaṭanam upahâsaḥ ||

Sûtram 325.—Prati-nirdêśyam.

Vrittiḥ.—Prati-nirdêśyaṃ vidhêyaṃ । tad-vâchakam êkârtham apy anêkavad vâ bhavati ॥

Prayôgaḥ.—*Aiśvaryam ellam adhruvaṃ, adhruvaṅgaḷ* iti vâ ; *beral tôrittu, tôriduv* iti vâ ; *nuḍi sûraḷ, sûraḷgaḷ* iti vâ ॥

[In describing a characteristic the singular may optionally be plural.]

Vyâkhyâ.—Nirdêśaḥ kathanaṃ । pratinirdêśaḥ prativachanaṃ । tach-chôddêśyâpêkshaṃ । kim apy uddiśyaiva prativachana-sambhavât । tad-vishaya-bhûtaṃ pratinirdêśyam iti phalitaṃ âha *vidhêyam* iti ॥ udâhritau *aiśvaryam ellâm adhruvâm* ity aiśvaryam uddiśya naśvaratvaṃ vidhîyata iti ॥

Sûtram 326.—Saṅkhyêyam êkavat.

Vrittiḥ.—Saṅkhyâ-śabda-viśêshyaṃ saṅkhyêyaṃ । tad-anêkârtham apy êkavad bhavati vâ ॥

Prayôgaḥ.—*Irêḷu lôkaṅgaḷ, lôkam* iti vâ ; *erad-aidu, aidugaḷ* iti vâ ; *irayâ-avasthegaḷ, avasthe* iti vâ ॥

[The subject to which a numeral refers may be plural or singular at option.]

Vyâkhyâ.—Saṅkhyâtum arhaṃ saṅkhyêyaṃ saṅkhyâ-vishayaḥ saṅkhyâśrayô vâ । sa cha vastu-mâtraṃ bhavati । na hi lôkê kim apy asaṅkhyêyam astîty âśaṅkyâha *saṅkhyêty*-âdi ॥ vastu-gatyâ vastu-mâtrasya saṅkhyêyatvê 'pi yat-saṅkhyâ-śabdair viśishyatê tad êva saṅkhyêyam ishyata ity arthaḥ ॥ prayôgaś cha ।

kalpaṃ padinâṟ avaroḷ a- ।
nalpa-śrî-paṭalam irppuv ayvatt-erad â ।
kalpajar irppa vimâna-vi- ।
kalpaṃ kha-kha-naga-rasâṅka gati kari-saṅkhyaṃ ॥

tathâ ॥

kalpaṅgaḷ padinâṟ â ।
kalpaṅgaḷoḷ Indrar enise pannîrvvar ssaṃ- ।
kalpita-sukhânubhôktṛiga- ।
ḷ alpêtara-mahimar anapavartty âyushkar ॥

iti ॥ yady apy êkavad dvandva[320] ity anantaram idaṃ vaktavyaṃ । tathâ chaikavad ity anuvrittyâ punar agrahaṇâl lâghavam iti । tathâpi dvandvaikatvaṃ Saṃskritâdi-sâdhâraṇaṃ sârvatrikaṃ । idaṃ tu Bhâshâ-mâtra-vishayakaṃ api na sarvaika-vâkya-vishayaṃ । kiṃtu katipaya-vishayam êvêti kvâchitkam iti sûchanâya prasiddhaikatva-davîyas tayâ kathanam iti ॥

Sûtram 327.—Ab bahuvrîhêḥ.

Vrittiḥ.—Vêti nivrittaṃ । bahuvrîhi-samâsâd ap-pratyayô bhavati । pakâraḥ ap kât[194] iti viśêshaṇârthaḥ ॥

Prayôgaḥ.—*Alar-gaṇṇaṃ, peṟe-nosalaṃ, kuḍu-villaṃ, nâl-dôlaṃ, niḍu-gâlaṃ* ॥ bahuvrîhêr iti kiṃ । *alar-gaṇ, peṟe-nosal* ॥

[A *bahuvrîhi* compound ending in a consonant takes the suffix *a* (in the feminine and masculine ; not in the neuter).]

Vyâkhyâ.—Yady api samâsa-nirûpaṇânantaraṃ samâsânta-nirûpaṇam uchitaṃ ı tathâpi samâsa-prasaṅgâd dvandvaikatvaṃ prasaktaṃ ı tat-prasaṅgâd anyatrâpy êkatvânêkatvaṃ prasaktam ity atrâyaṃ nirûpyatê ‖ vyañjanânta-vishayakam idaṃ ı svarântasya vakshyamâṇatvât ı bahuḷâdhikârâd ayaṃ strî-puṃsaka-vishayaka êva ı ṇab-vishayê prachura-prayôga-darśanât ı

nelan aṛid ûḍuva poḷe-nî- ı
r-alampinim padake poyva maḷe-nîr-olaviṃ ı
paḷa-geygaḷ polagaḷ enal ı
maḷe-nâḍaṃ pôlva nâḍugaḷ peṛa voḷavê ‖

ity-âdau kêvalasyaiva prayôga-darśanâd iti ‖

Sûtraṃ 328.—Aṭt svarât.

Vṛittiḥ.—Svarântâd bahuvrîhi-samâsâd aṭ-pratyayô bhavati ı ṭakâraḥ aḍḍâṇâ cha[182] iti viśêshaṇârthaḥ ‖

Prayôgaḥ.—*Palag-erḍeyaṃ, niḍu-vaṇeyaṃ, nuṇ-doḍeyaṃ, baṭṭa-moleyaḷ, niḍu-jaḍeyaḷ, peṛe-vaṇeyaḷ* ‖ svarâd iti kiṃ ı *kusi-goralaṃ, kusi-gorali* ‖

[A *bahuvrîhi* compound ending in a vowel takes the suffix *a*.]

Vyâkhyâ.—Yady apy atra cha pûrvatra chêty ubhayatrâpy aṇmâtram êva pratyaya-svarûpam iti na viśêshaḥ ı tathâpy anubandha-kṛitaṃ prayôjanaṃ strî-pratyaya-vidhânôpayôgîti pratyudâharaṇê *kusi-gorali* ity anantarôttara-yôgâdiḥ samâsântaḥ ‖

Sûtraṃ 329.—Iś châgâdibhyaḥ.

Vṛittiḥ.—Châgâdy-antâd bahuvrîhi-samâsâd i-pratyayô bhavati ‖

Prayôgaḥ.—*Kaḍu-châgi, kaḍu-gelasi, pusi-bâdi, ball-ujjugi* ‖ châgâdibhya iti kiṃ ı *niḍu-vennaṃ, cheṃ-bonnaṃ* ‖ *châga, kelasa, bêhâra, ujjuga, bâdu,* (*baḍa*) *baṭa* iti châgâdir âkṛiti-gaṇaḥ ‖

[A *bahuvrîhi* compound ending in *châga* or words classed with it (namely, *kelasa, bêhâra, ujjuga, bâdu, baṭa,* also *basava, niṭṭura, gaṭaka*) takes the suffix *i*.]

Vyâkhyâ.—Châgâdêr âkṛiti-gaṇatva sûchanârthaṃ bahuvachanânta-nirdishṭam api bahuvrîhêr ity êtad viśêshaṇam êvêti tat-samânâdhikaraṇatayâha *châgâdy antâd* iti ‖ âkṛiti-gaṇatvât *basava, niṭṭura, gaṭaka* ity-âdayô 'nusartavyâḥ ‖

Sûtraṃ 330.—Illâl-lup cha.

Vṛittiḥ.—Illa-śabdântâd bahuvrîhi-samâsâd i-pratyayô bhavati ı illa-śabdasya lôpaś cha ‖

Prayôgaḥ.—*Pall-ili bây, kûr-ili kuḍugôl, nâṇ-ili kalahaḍi* ‖ illâd iti kiṃ ı *peṛe-vaṇeyaḷ* ‖

[A *bahuvrîhi* compound ending in *illa* takes the suffix *i* and drops the penultimate letter.]

Vyâkhyâ.—Ir iti vartatê ı tasmin parataḥ illa-śabdântya-bahuvrîhêr antya-lôpasya lub anâmahânâv[36] ity êva siddhêr lub-grahaṇam anarthakaṃ sad upântya-lôpam âdâyârthavad iti vijñêyaṃ ‖ *pal,* dantâḥ ; *kûr,* taikshṇyaṃ ; *nâṇ,* lajjâ ‖

Sûtram 331.—Âk cha yuddhê pûrva-padasya.

Vrittih.—Yuddhê vihitâd bahuvrîhi-samâsâd i-pratyayô bhavati | pûrva-padasyâg-âgamaś cha ||

Prayôgah.—*Hellâ-helli, kallâ-kalli, kôlâ-kôli, dânâ-dâni, khâdâ-khâdi.* || yuddha iti kim | *bal-gayyam, mel-gayyam* || pûrva-pada-grahanam uttarasyaiva mâ bhûd iti ||

[A *bahuvrîhi* compound composed of war terms takes the suffix *i* in the final word, the preceding word taking *â*.]

Vyâkhyâ.—Yuddhê vihitas samâsô mithô grahana[312]ity-âdinâ bahuvrîhir êva nânya iti niśchityâha *yuddhê vihitâd bahuvrîhêr* iti || pûrva-pada ity anuktâv âgama-pratyayayôr avirôdhâd uttara-padasyaiva samâsânta âg-âgamaś cha samuchchayatas syâd atas tad-vachanam ity âha *pûrvêty*-âdi || cha-śabdas samuchchayârthah | anyathâ âg êva syân na samâsântah || *hellâ-helli* atra grahanam || *kallâ-kalli* atra praharanam || kal-śabdasyâg-âgamê lakârasya lingântyatvâbhâvât katham dvir-bhâva iti na śankyam | bahulâdhikârâd dvir-bhâva iti | athavâ *kallu* ity ukârântô vâ pâshâna-vâchî śabdah | tathâ prayôga-darśanât |

ballare ballar jîvana- |
sal-lakshana-gatiyan ajña-janar ent arivar |
kallinol irppa suvarnnama- |
n ellarum ent arivar ânikârana teradim ||

iti ||

Sûtram 332.—Arasvâdînâm dôr lub uttara-padê.

Vrittih.—Arasv-âdînâm śabdânâm dôr lub bhavaty uttara-padê parê ||

Prayôgah.—*Arasina magal, ara-magal*; *badavu nadu, bada-nadu*; *teravina pon, tera-von* || du-grahanam antyâdêśa-nivritty-artham || uttara-pada iti kim | *arasu bandam, arasina magal* || *arasu, naravu, neravu, baravu, teravu, badavu, nolavu, eltaravu* ity arasv-âdir âkriti-ganah ||

[*Arasu* and the words classed with it (namely *naravu, neravu, baravu, teravu, badavu, nolavu, eltaravu*) drop their last syllable before a following word in forming a compound.]

Vyâkhyâ.—Ita upari pûrva-padasyaiva kim api kâryam âgama-pratyaya-vikârânyatamâtmakam vidhitsus tatra nimittam nirdiśati *uttara-padê* iti | atrârasv-âdînâm dôr lôpê kriyamânê samânâdhikaranâsamânâdhikarana-svarâdi-vyañjanâdi-sâdhâranam uttara-pada-mâtram êva nimittam na tad-viśêshah | upary êva tad-viśêsha-kathanât | ata êvâtra kvachit samânâdhikaranam sad api na tatvêna nimittam iti || adhikriyatê chêdam padam uttaratra pratiyôgâm Samskritasya nityam [382] iti yâvat || nanv atra ganê *arasu, posatu, poragu, olagu, paladu, eladu, mâvu* êta êva śabdâh pathanîyâh | êshâm êva du-lôpô'rthavân | *ara-magam, posa-adake, pora-adi, ola-âl, pala-alugu, ela-añche, mâ-maram* ity-âdi-prayôga-darśanât | *naravu, neravu, baravu, teravu, badavu, nolavu, eltaravu* ity êtê tu na pâthyâh | prayôjanâbhâvât | na châstyêvâtrâpi prayôjanam | *nara-gattu, nera-vânisam, bara-ratte, tera-von, bada-nadu, nola-gâdu, eltara-ditti* ity-âdi-prayôga-darśanâd iti vâchyam | atra sarvatrâpi śabdântaram âdâya prayôgasyânyathâpi nirvahanât | santi cha lôkê *nara, nera, bara, tera, bada, nola, eltara* ity api śabdâs tad-arthakâ êva prasiddhâ iti chên na | êvam udâhrita-prayôgasyânyathâ siddhâv api *naravu, neravu*-prabhritînâm uttara-padê parê *naravu-gattu, neravu-vânisam* ity-âdy-anishta-siddhêr anivâranât | na hishta-siddhir êva lôkê prayôjanam ity asti niyamah | anishta-nivrittêr api prayôjanatvât | ata êshâm śabdânâm uttara-padê parê du-lôpêna bhâvyam ity avaśyam êtê 'py atra pathanîyâ ity artha-

vân êva pâṭhaḥ || atra *mâvu*-śabdasya dôr lôpô makârâdâv êva | *mâ-maram, mâ-miḍi, mâ-mugul* ity-âdi | anyatra *mâṅgây, mâṇḍaḷir* ity-âdau dôr mô'ṃśinî[348]ty anêna bâhuḷakô makârâdêśa êvâvagantavyaḥ ||

Sûtram 333.—Kṛid-guṇôktêḥ pûrva-svarêṇaikârthê.

Vṛittiḥ.—Êkârthê samânâdhikaraṇê uttara-padê parê pûrva-pada-bhûtânâṃ kṛid-antânâṃ guṇa-vachanânâṃ cha dôḥ pûrva-svarêṇa saha lub bhavati ||

Prayôgaḥ.—*Ettuvudu kôl, ettuṅ-gôl*; *battuvudu payan, battum-bayan*; *tûguvudu toṭṭil, tûgun-doṭṭil*; *ukkuvudu toṟe, ukkun-doṟe*; *baṭṭitu mole, baṭṭa-mole*; *oḷḷitu Kannaḍam, oḷ-Ganna-ḍam*; *tôṟitu muḍi, tôṟa-muḍi* || kṛid-guṇôktêr iti kim | *arasu magam, ara-magam* || êkârtha iti kim | *tôṟitaṟa-binpu, tôṟitu-binpu*; *oḷḷitu-hâram* ity-âdau bahuḷa-vachanât samâsâbhâvaḥ | oḷḷâram ity-âdikaṃ tv ârâdi-śabdêna samâsât siddhaṃ ||

[When a qualifying word forms a compound with the following word it qualifies, the former, if a gerund or adjective, drops its last syllable and the letter before it.]

Vyâkhyâ.—Uttara-pada iti vartatê | tasyaivêdam êkârtha iti viśêshaṇaṃ | tasmin parataḥ kṛidantânâṃ guṇa-vachanânâṃ cha na kêvalaṃ pûrvavad dôr êva lôpaḥ | kiṃtu tat-pûrva-svarasyâpîty âha *pûrva-svarêṇêti* | sahârthê tṛitîyâ || yady apy atra pûrva-svarêṇêty ubhaya-grahaṇam akartavyaṃ | yatô'ntya-vyañjanâdêr êva du-saṃjñatvât tat-pûrvaṃ niyamêna svara êva vartatê nânya iti || yady api saṃyôgântêshu śabdêshv antya-vyañjana-mâtrasya du-saṃjñatvât tat-pûrvaṃ vyañjanam api sambhâvyatê | tathâpi tâdṛiśânâṃ śabdânâṃ bhâshâyâṃ prâyêṇâprasiddhatvât | prasiddhâv api pûrvêṇêti svarêṇêti vânyatarêṇaivâlaṃ | tâvataiva tatrêshṭa-siddhêr anishṭa-nivâraṇasya cha sambhavât || na cha svarântêshu śabdêshv antya-svara-nivṛitty-arthaṃ tad-grahaṇam iti vâchyaṃ | tatra tasya dôr avayavatvât | na hy antya-vyañjana-mâtram êva dur bhavati | kiṃtu tad-âdy-avayava iti | tathâpi vyakty-artham ânantaryârthaṃ vâ tad-grahaṇam iti || na chât rôpântya-svarâdêr ity êva vaktavyaṃ | dôḥ pûrva-svarasya sarvatrôpântyatvâd iti vâchyaṃ | atrôpântyatvaṃ sâmânyatô varṇa-mâtra-vivakshayâvâ vyañjanâny upêkshya svara-mâtra-vivakshayâ vâ | nâdyaḥ | svarântêshu śabdêshv asambhava-prasaṅgât | tatra hi sarvatra vyañjanam êvôpântyaṃ na svara iti || nâpi dvitîyaḥ | *aral, eral, baral, alar,* ity-âdau śabda-svarûpasyaivâbhâva-prasaṅgât | na hy atrôpântya-svarâdêr anyat pariśishyata iti | ata uktaiva rîtiḥ śrêyasîti || kṛidantam udâharati *ettuṅ-gôl* ity-âdi | kṛitô mô ga-da-ba-jy-anakî[344]ti mâdêśaḥ || guṇôktim udâharati *baṭṭa-mole* ity-âdi | atrâkṛitvân mâbhâvaḥ | kṛit-saṅkhyâdvâdi-guṇôktis Saṃskṛitêna chê[294]ty uktaṃ prâk têna *oḷḷitu hâram* ity atrâpi samâsaḥ syâd ity âśaṅkyâ-nabhidhânân na bhavatîty âha *oḷḷitv* ity-âdi || *oḷ-hâram* ity atra hâra-śabdasya karambâditvâd âram iti nipâtê paśchât têna saha samâsa ity âha *oḷ-âram* ity-âdi ||

Sûtram 334.—Ed ês tatrâninâdêḥ.

Vṛittiḥ.—Tatra pûrva-svarêṇa saha dor lôpa-vishayê inâdi-varjitasya pûrva-padasya sambandhina i-varṇasyârdhaikârâdêśô bhavati ||

Prayôgaḥ.—*Piridu mole, per-mmole*; *biḷidu tâvare, beḷ-dâvare* || êr iti kim | *karidu maḍu, kar-mmaḍu* || tatrêti kim | *dasi kôl, dasi-gôl* || aninâdêr iti kim | *inidu mâvu, im-mâvu*; *binnitu kone, bin-gone* || *in, bin, kisu, bisu, kiṟu, niḍu* iti in-âdir âkṛiti-gaṇaḥ ||

[In such cases if the former word does not belong to *in* and the words classed with it (namely, *bin, kisu, bisu, kiṟu, niḍu*) it changes its *i* to *e* short.]

Vyâkhyâ.—Yô 'nantara-yôgê pûrva-svarêṇa saha dôr lôpô vihitaḥ । sô 'trôttaratrâpy anuvṛitty-artham tatrêti saṅkôchya gṛihyata ity âha *pûrvêty*-âdi ॥ êr iti sâmânyôktâv api pûrva-pada-sambandhina iti paryavasyati । tathâ hi । êr ity anênaiva i-varṇasya sthânitvam bôdhyatê । tach cha pûrvasminn uttarasmin vâ padê vaktavyam । tatrôttara-padam param samagram nimittam êvêti tasmin parê pûrva-padasya dôr lôpaḥ । tatra cha saty êr ity êtat pûrva-padê pariśishṭasyêty arthâl labhyata ity âha *pûrvêti* ॥ yady apy atra dîrghasyâbhâvâd ita ity êva vaktavyam । tathâpi tapara-karaṇa-prayôjanâ-bhâvâd êr iti nirdêśaḥ ॥ ardhaikâra êkârârdham êka-mâtram ity arthaḥ । hrasva iti yâvat ॥ praty-udâ-haraṇê *dasi-gôl* ity atra yady apy uttara-padam samânâdhikaraṇam । tathâpi pûrva-padasyâkṛid-antatvâd aguṇa-vachanatvâch cha pûrva-svara-lôpâbhâvaḥ । arasvâdâv apaṭhitatvât kêvalasyâpi dôr alôpaḥ । gaṇam likhati *in* ity-âdi ॥ atra gaṇê in-âdayaś śabdâ nâkhaṇḍâḥ । kimtu *inidu*, *binnitu*, *kechchane*, *bechchane*, *kiṛidu*, *niḍidu* ity êtêshâm pûrvaikadêśâ êva । tatra sarvatra madhyama-svarâdêr lôpaḥ ॥ *bin* atra êkasyaiva ṇakârasya pâṭhâd anyasya ṇakârasya nairdêśikô lôpaḥ ॥ *kisu*, *bisu* ity atra êtêsur-bemaś chê343ty-âdinâ isur-âdêśaḥ । tau cha vyañjanâdy-uttara-pada-vishayâv êva । na svarâdy-uttaral pada-vishayau । tayôḥ *kêsakki*, *bêsuri* ity-âdâv êd-âdêśâbhyupagamâd iti ॥

Sûtram 335.—Dîrghas svarê·

Vṛittiḥ.—Tatrêti vartatê । pûrva-padê vartamânasya svarasya dîrghâdêśô bhavati svarâdâv uttara-padê parê pûrva-svarêṇa saha dôr lôpa-vishayê ॥

Prayôgaḥ.—*Karidu iruḷ*, *kâr-iruḷ* ; *piridu oḍal*, *pêr-oḍal* ॥ tatrêti kim । *oḍalina êḷge*, *oḍal-êḷge* ॥ svara iti kim । *beḷ-dâvare* ॥

[In the same case the vowel of the preceding word becomes long when the following word begins with a vowel, and the preceding word drops its final syllable and the vowel before it.]

Vyâkhyâ.—Yady apy atrâ sthânî nôktaḥ । tathâpi dîrgha-śrutyâ svarasyê4ty êtad upasthâpya svara êva sthânîty unnîyatê । tad api pûrvavat pûrva-pada-sambandhy êvêty api niśchîyatê ॥ svarê ity êtat tu tatrêty uttara-pada iti chânuvartamânayôr ubhayôr madhyê kasya vâ viśêshaṇam ity âśaṅkya tatrêty asya viraha-rûpatayâ ayôgyatvâd uttara-pada ity asyaiva viśêshaṇam ity âha *pûrvêty*-âdi ॥ *pêr-oḍal* atra ed ês tatrâninâdêr 334 iti ed-âdêśê kṛitê paśchâd dîrghâdêśaḥ ॥ na cha paratvâd dîrghâdêśa êva paurastyô'stu । balîyastvât । ed-âdêśas tu durbalatvât pâśchâtya êvâstu । tathâ cha *per-oḍal* ity anishṭam êva kin na prâdushyâd iti vâchyam । dîrgha-vidhêr ânarthakya-prasaṅgât । na hi hrasvâvasthâyâm kriyamâṇâd asyâm avasthâyâm kṛitasyâsya viśêsham paśyâmaḥ । ata ed-âdêśânantaram êva dîrghâ-dêśô nyâyya iti ॥

Sûtram 336.—Na gurôḥ.

Vṛittiḥ.—Pûrva-padê vartamânasya gurôḥ svarasya dîrghâdêśô na bhavati svarâdâv uttara-padê parê pûrva-svarêṇa saha dôr lôpa-vishayê ॥

Prayôgaḥ.—*Pachchôle*, *bechchôḍu*, *beḷḷâne*, *beḷḷagase* ity-âdâv antaraṅgatvâd dvitvê kṛitê gurutvâd dîrghâbhâvaḥ ॥

[But not when the vowel is a *guru*.]

Vyâkhyâ.—Yô 'yam anantara-yôgê pûrva-pada-vartinaḥ svarasya dîrghâdêśô vihitas sa êvâtra gurôr na bhavatîti nishidhyata ity âha *pûrvêty*-âdi ॥ gurutvam châtra yukta-paratva-prayuktam êva nânya-prayuktam । prâyêṇa tad-asambhavât । sambhavê'pi na dôshâyêty avagantavyam iti ॥ tad êvôdâharati *pachchôle* iti ॥ nanu *biḷidu âne* ity-âdau madhyama-svarâdêr lôpê sati *biḷ* iti pariśishṭasya ed-âdêśâ-

nantaram dîrgha-prâptir asty êvêti *bêḷ-âne*, *bêḷ-agase* ity anishṭam prâdushyâd ity âśaṅkya nâtra dîrgha-vidhêr avakâśa ity âha *beḷḷâne* ity-âdi । ayam âśayaḥ । *beḷ-âne* ity atra dîrghâdêśaḥ svarâdy-uttara-pada-vishayakô bahvâśrita iti bahirangaḥ । dvir-bhâvas tu svara-mâtra-vishayakô 'lpâśrita ity antarangaḥ । antaraṅga-bahiraṅgayôr antaraṅgô vidhir balavân iti dvir-bhâvê kritê yukta-paratvâd gurutvam âpanna iti dîrgha-vidhêr anavakâśa iti ॥

Sûtram 337.—Kiṛas taḥ.

Vrittiḥ.—Kiṛ iti pûrva-svarêṇa saha lupta-duḥ kiṛidu-śabdô grihyatê । tasya takârâdêśô bhavati svarâdâv uttara-padê parê ॥

Prayôgaḥ—*Kiṛidu île*, *kiṭṭ-île* ; *kiṛidu adi*, *kiṭṭ-adi* ॥

[In such a case *kiṛidu*, after dropping its last syllable and the vowel before it, changes its final letter to *ṭ*, before a word beginning with a vowel.]

Vyâkhyâ.—Kiṛ iti nâkhaṇḍô vâchakô 'sti । kasyâyam takâra âdiśyêtêty âśaṅkyâha *kiṛ*-ity-âdi ॥ vyañjanâdau kiṛaś cha kur-vyañjanê[340] iti kur-âgama êva bhavatîti । svarâdau kiṛas takârâdêśê pûrvavad antaraṅgatvâd dvitvê kritê gurutvâd dîrghâbhâvaḥ ॥ na cha ed ês taṭrâniṇâdêr[334] iti ed-âdêśaś śaṅkyaḥ । aniṇâdêr iti nishêdhât । paṭhitaś châyam iṇ-âdau ॥

Sûtram 338.—Naḍôr dôsh ṭaḥ.

Vrittiḥ.—Naḍu ity êtasya dôsh ṭakârâdêśô bhavati svarâdâv uttara-padê parê ॥

Prayôgaḥ—*Naḍu iruḷ*, *naṭṭ-iruḷ* ; *naḍu aḍavi*, *naṭṭ-aḍavi* ॥ du-grahaṇam antyâdêśa-nivritty-artham ॥

[*Naḍu* changes its last syllable to *ṭ* before a following word beginning with a vowel.]

Vyâkhyâ.—Dôr ity anuvartamânê 'pi punar du-grahaṇam dôr êva yathâ syâd iti । nâtra-pûrvavat sapûrva-svarasya । kiṃtu kêvalasyaivêti yâvat ॥ na châtra sapûrva-svarasya dôr lôpaḥ prâpnôty êva । nimitta-saulabhyâd iti vâchyam । dôsh ṭa iti sthâny-âdêśa-nirdêśa-mahimnaivâtra na tathâ lôpaḥ । yady atra lupyêta naivam nirdiśyêtêti ॥ nanv atra tatrêty êtat prâvartata nyavartata vâ । yadi pravartêta nakâra-mâtram avaśêshayêta । yadi cha nivartêta uttaratra na vartêtêti chêt । prâvartataiva na nyavartata । pravritti-hêtôr avikalatvât । kiṃtu pravrittasyâpi pravrittir uttarârthaiva nâtrârthâ । yady atrârthâ syâd dôr ity uktir vyarthâ syâd । ata idam jñâyatê । yathâ nadyâm êkatra krita-kâryô madgur anyatrâpi chikîrshur nimagna êvânuvartatê । tathâyam apîti ॥

Sûtram 339.—Kaḍ-niḍaḥ.

Vrittiḥ.—Kaḍidu, niḍidu ity êtayôsh ṭakârâdêśô bhavati svarâdâv uttara-padê parê tatra vishayê ॥

Prayôgaḥ—*Kaḍidu âyam*, *kaṭṭ-âyam* ; *kaḍidu elvu*, *kaṭṭ-elvu* ; *niḍidu usur*, *niṭṭ-usur* ; *niḍidu âyam*, *niṭṭ-âyam* ॥

[*Kaḍidu* and *niḍidu* drop the last syllable, with the vowel before it, and then change their final letter to *ṭ*, before a word beginning with a vowel.]

Vyâkhyâ.—Spashṭam ॥

Sûtram 340.—Kiraś cha kur vyañjanê.

Vṛittiḥ.—Kaḍidu, niḍidu ity êtayôḥ kiṛidu ity êtasya cha kur-âgamô bhavati vyañjanâdâv uttara-padê parê tatra vishayê ||

Prayôgaḥ.—*Kaḍidu gâḍi, kaḍu-gâḍi*; *kaḍidu chelvu, kaḍu-chelvu* | êvaṃ *niḍu-dôḷ, niḍu-sûḷ, kiṛu-nage, kiṛu-gûsu* || vyañjana ity uttarârthaṃ ||

[*Kaḍidu, niḍidu* and *kiṛidu* drop their last syllable with the vowel before it, and then add *u* before a word beginning with a consonant.]

Vyâkhyâ.—Kiṛ iti pûrvavad êva nirdêśaḥ | chakâraḥ kaḍ-niḍôḥ samuchchayârthaḥ || nanv atra vyañjana-grahaṇam akartavyaṃ | svarâdau kiṛas taḥ[337] kaḍ niḍa[339] iti cha kârya-dvayasyôktatvât kur-âgamô bhavann ayaṃ pâriśêshyâd vyañjanâdâv êva bhavatîty arthâl labhyata iti || na châbhyâm êshâm âdêśô vihitô 'nêna châgamô vidhîyatê | tayôś châgamâdêśayôr avirôdhâd ayam api svarâdâv êva kiṃ na syâd iti chên na | tatra bhavann ayaṃ kiṃ samuchchayêna bhavêt paryâyêṇa vâ | gaty-antarâbhâvât | na tâvat samuchchayêna | aviruddhayôr api yugapad ubhayôḥ kartum aśakyatvât kramêṇaiva vaktavyaṃ | tatra châdêśât pûrvam êvâyaṃ vidhîyatê paśchâd vâ | ubhayathâpi naishphalya-prasaṅgaḥ | tathâ hi | yady ayam âdêśât pûrvam êva syât tadâ svayam âgamatvêna kiṛ-âdînâm antyâvayavaḥ sann âdêśaṃ prati sthânî bhavatîty adêśâd êvôpamardyêta | sthâny-upamardanênaivâdêśa-vidhiḥ | shashṭhyâs sthânê 'ntyasya[22] iti vachanât || yadi cha paśchâd bhavêt tadâ uttara-padâdibhûta-svara-nimittakôlôpaḥ syât | lub anâma-hânav[36] iti vachanât || nâpi paryâyêṇa | sa hi yugapad ubhayôr virôdhê pravartatê | nâtra virôdhaḥ | tathâ cha samuchchaya êva prâpnuyât | avirôdhê samuchchaya iti vachanât | tatra chôkta êva dôshaḥ | astu vâ yathâ-kathaṃchit paryâyaḥ | tathâpi lub anâma-hânav[36] iti svayam avaśyaṃ lupyata êva | ata ubhayathâpy aśravaṇam êva | kâryântaraṃ tu nâsty êva | tatas svarâdau kur-âgamô nishphala êva | tad uktaṃ |

kâryârthaṃ śravaṇârthaṃ vâ kvachit kiṃchid vidhîyatê |
tayôr anyatarâbhâvê vidhiḥ kutrôpayujyatê ||

iti || atas svarâdau prayôjanâbhâvâd vyañjanâdâv êva paryavasyatîty âkalayyâha *vyañjana ity uttarârtham* iti ||

Sûtram 341.—Kechch-pachch-bechchaś châmaḥ.

Vṛittiḥ.—Kechchane, pachchane, bechchane śabdânâṃ chakârêṇa sahântyasya makârâdêśô bhavati vyañjanâdâv uttara-padê parê tatra vishayê ||

Prayôgaḥ.—*Kechchane teṅgu, ken-deṅgu* || êvaṃ *ken-daḷir, kem-bon*; *pan-dale, pan-doval, paṅ-gây*; *ben-nîr, beṅ-gadir, bem-bûdi* || chêty antya-mâtrasya mâbhûd iti || vyañjana iti kiṃ | *kechch-ôle, pachch-aḍake, bechch-ôḍu* ||

[*Kechchane, pachchane, bechchane* drop their last syllable with the vowel before it, and then change their final letter to *m* before a word beginning with a consonant.]

Vyâkhyâ.—Kechch-pachch-bechcha iti pûrva-svarêṇa saha lupta-dûnâṃ *kechchane, pachchane, bechchane* śabdânâṃ grahaṇaṃ | chêti sahârthê tṛitîyâ | chakâra-sahitasyêty arthaḥ || asaty asmin makârâdêśô 'ntyasyaiva syât | antyôpântyayôr miḷitayôr êkâdêśô yathâ syâd ity êvam arthaṃ tad-grahaṇaṃ || nanv ayam arthaḥ katham atra jâghaṭîti | yatra sthâninô viśishya nirdêśas tatraivêtara-sâhitya-vachanaṃ yuktimat | yathâ dôr ity atra pûrva-svarêṇêti | tatra hi na kêvalam atra dôr êva sthânitâ | kiṃtu pûrva-svarêṇa sahitasyêti jñâyatê | atra tu sthâny êva na viśishya nirdishṭaḥ | chakâra-sâhityaṃ tu kasya vêti saṃśaya êva syân na nirṇayaḥ | pratyuta viparîta-nirṇayô bhavati | kech-prabhṛitînâṃ śabdânâṃ na kêvalaṃ makârâdêśaḥ | kiṃtu chakârêṇa sahêti chakârô 'pi vidhêya êva syâd iti chêt | atrôchyatê | nâtra saṃśayô viparîta-nirṇayô vâ | kiṃtu yâthârthya-nirṇaya êva | tathâ hi | makârô

hy atra vidhêyaḥ | sa tâvan na pratyayaḥ | pañchamî-nirdêśâbhâvât | nâpy âgamaḥ | kil-liṅgatvâbhâvât | kiṃtu shasṭhy-antârthasya vidhîyamânatvâd âdêśa iti nirṇîyatê | sô 'pi kasya vêty api na saṃśayaḥ | kechch-pachch-bechcha iti shashṭhî-śravaṇât | shashṭhyâ nirdishṭaṃ tad-antyasyêti sthânî cha nirṇîta êva || êvaṃ nirṇayê chêti chakâra-sâhityam âdêśasyâtra na syât | yadi syât pûrvaṃ paśchâd vâ syât tathâ cha cha-iti vâṃcha iti vâ âdêśa-svarûpam akuṭilam êva nirdiśên naivaṃ kauṭilyêna | atas tat-sâhityaṃ sthâniny êvânvêti nâdêśa ity êtat sarvam âkalayyâha *chakârêṇa sahântyasyêti* | chakârêṇa sahitasyântyasyêty arthaḥ || anêna chakâra-dvaya-miḷitam êva sthânîti nirṇayaḥ | êvam êvâtra sarvatrô 'pary adhastâch cha śâstrê samâkalanîyaṃ || *keṅ-deṅgu*, rakta-chôchaṃ ; *ken-daḷir*, śôṇa-pallavaḥ ; *kem-bon*, nishṭapta-kâñchanaṃ ; *pan-dale*, sadyaś chhinnaṃ śiraḥ ; *pan-doral*, ârdra-charma ; *paṅ-gây*, śalâṭuḥ ; *ben-nîr*, ushṇôdakaṃ ; *beṅ-gadir*, sûrya-kiraṇaḥ ; *beṃ-bûdi*, kôshṇaṃ bhasma ||

Sûtram 342.—Kemaḥ kaś chô vâ.

Vrittiḥ.—Krita-makârasya kechchane-śabdasya kakârasya chakârâdêśô vâ bhavati vyañjanâdâv uttara-padê parê tatra vishayê ||

Prayôgaḥ.—*Chen-deṅgu, ken-deṅgu* ; *chen-daḷir, ken-daḷir* ; *cheṅ-gây, keṅ-gây* || kema iti kiṃ | *pan-dale, beṅ-gal* || ka ity antyasya mâ bhût ||

[When *kechchane* has been converted with *kem*, it optionally changes its *k* to *ch* before a word beginning with a consonant.]

Vyâkhyâ.—Kema iti lupta-madhya-svarâdêḥ krita-makârasya cha kechchane-śabdasya grahaṇât samâsa êvâyaṃ chakârâdêśô nânyatra | têna chechchane iti vyâsa-prayôgaḥ sâdhutvêna nâbhimanyêta || praty-udâhritau *beṅ-gal*, sûrya-kântôpalaḥ ||

Sûtram 343.—Etêsur bemaś chôry-âdishu cha.

Vrittiḥ.—Krita-makârasya kechchane-śabdasya bechchane-śabdasya chârdhaikârêṇa saha isur-âdêśô vâ bhavati vyañjanâdâv uttara-padê parê uryâdishu cha paratas tatra vishaye ||

Prayôgaḥ.—*Kisu-sañje, kisu-daḷir* ; *bisu-nîr, bisu-gadir* ; *kês-uri, kês-akki, bês-uri, bês-ôḍu* || pakshê | *keñ-jañje, cheñ-jañje* ; *ken-daḷir, chen-daḷir* ; *ben-nîr, beṅ-gadir* ; *kenn-uri kechch-uri* ; *kenn-akki, kechch-akki* ; *benn-uri, bechch-uri* ; *benn-ôḍu, bechch-oḍu* || idaṃ êva jñâpakam ury-âdishu parataḥ *kechchane, bechchane* śabdayôs tatra vishayê mâdêśô 'pi bhavatîti || anayôr iti kiṃ | *pan-dale, pachch-aḍake* || ury-âdishv iti kiṃ | *kechch-âne, bechcha-gûḷ* || *uri, akki, ôḍu, eḷtu, eṇṇe, ugur, anil, avare, aḍakil, aḍake* ity ury-âdir âkriti-gaṇaḥ ||

[When *kechchane* has been converted into *kem*, and *bechchane* into *bem*, then the *em* optionally becomes *isu* before a word beginning with a consonant and also before *uri* and the words classed with it (for which see above).]

Vyâkhyâ.—Etêti sahârthê tritîyâ | ekâra-sahitasyêti | em ity êvaṃ bhâgasyêty arthaḥ | asaty asmin makâra-mâtrasyaivêsur âdiśyêta | atra prathamaś chakâraḥ kema ity êtat samuchchinôti | antyas tu vyañjana ity êtat | asatôr anayôr bema êvôry-âdâv isur âdiśyatê | na kemô nâpi vyañjanâdau chêti || ury-âdînâṃ svarâditvât pûrvêṇâprâptir ity upâdânaṃ || udâhritau kemô bemaś cha kramêṇa vyañjanâdau darśayati *kisu sañje* ity-âdi | kisu-bisvôr inâdau pâṭhâd ed-âdêśô nâsti | aninâdêr iti pratishêdhât || tathâ tayôr êvôry-âdau darśayati *kês-uri* ity-âdi | kechchane uri iti vigrahaḥ | viśêshaṇam êkârthêna[309] iti samâsaḥ | krid-guṇôktêr[333] ity-âdinâ ane ity uttara-bhâgasya lôpaḥ | kechch pachch be[341] ity-âdinâ cha

saṃyôgasya makârâdêśaḥ | etêsur[343] ity-âdinâ ema isv-âdêśaḥ | edêr[334] ity-âdinâ ikârasya ed-âdêśaḥ | svarâdy uttara-pada-vishayê kisu-bisvôr inâdau pâṭhâbhâvâd aninâdêr ity anishêdhât dîrgha[335] ity-âdinâ etô dîrghâdêśaḥ | lub anâma-hânav[36] iti isôr ukârasya lôpaḥ | êvaṃ cha *kês-uri* iti siddhaṃ | êvaṃ uttaratrâpi prakriyâ samûhyâ || pakshântaraṃ darśayan vyañjanâdau darśayati *keñ-jañje* ity-âdi | saś chô bahuḷam ala-ya[93] ity atra bahuḷa-grahaṇât kvachid anyad êvêti sakârasya jakâraḥ | tathaivôry-âdau darśayati *kenn-uri* ity-âdi | mônas svara[77] iti kemô makârasya nakârâdêśaḥ | hrasvân-ṇa-ṇa-la-ya-ḷa-ta-ṭa[53] ity-âdinâ antaraṅgê dvitvê kritê gurutvâd dîrghâbhâvaḥ || nanu chấtrôry-âdishu paratô bemaḥ kemaś cha katham isur-âdêśaḥ kathyatê | yataḥ *kechchane*, *bechchane* śabdayôś cha saṃyôgasya vyañjanâdâv uttara-padê parata êva makâra âdiśyatê | na svarâdau | tathâ châtra bem-rûpasyaivâbhâvân nirdêśa êvânupapannaḥ | kasya vâyam âdêśa ity âśaṅkyâha *idamêvêty-âdi* | ayam âśayaḥ | ury-âdishu parataḥ *kechchane*, *bechchane* śabdayôś cha saṃyôgasya mâdêśô bhavêd êva | yadi na bhavên na nirdiśêt | nirdidêśa châtô bhavêd êvêti tarkita-pratisandhânâd êva jñâyata iti ||

Sûtraṃ 344.—Kritô mô ga-da-ba-jy anaki.

Vrittiḥ.—Kridantânâṃ śabdânâṃ makârâdêśô bhavati ga-da-ba-jâdâv uttara-padê parê tatra vishayê | akitu na bhavati ||

Prayôgaḥ.—*Ettuvudu kôl, ettuṅ-gôl* | êvaṃ *kuttuṅ-gaṛi, tûgun-dôṭṭil, âḍun-dere, battuṃ-bayan, miñchuṃ-buḷu, tûguñ-jodar, ôḍuñ-jagaḷaṃ* || anakîti kiṃ | *ettuva gaḷe, ôḍuva dâri, ottuva bâvi, mâḍuva jagaḷaṃ* || krita iti kiṃ | *beḷ-dâvare, kar-ggaṇṭi* || ga-da-ba-jîti kiṃ | *tûguva ḍâṇe, kêguva sôge* || tatrêti kiṃ | *pâḍuvud êlge* || anakîti-vachanâd bahuḷa-vachanâch châtra vihshayê ag-vikalpo 'vasîyatê | sâ cha vyavasthita-vibhâshâ vijñâyata iti paḍu-dhâtôḥ kridantasya nityam êvâg bhavati | *mâḍalpaḍuva jagaḷaṃ, tûgalpaḍuva dîvige* ||

[Gerunds drop their final syllable with the vowel before it and then change their final letter to *m* before a word beginning with *g*, *d*, *b*, or *j*; but not when they take *a*.]

Vyâkhyâ.—Anuvritti-balâd êva krid-upalambhê 'pi krid-grahaṇaṃ guṇôkti-vyudâsârthaṃ || vyañjana iti vartatê | tad êva śaṅkôchyatê ga-da-ba-jy anaki || anakiti vishaya-nirdêśaḥ | ag-âgama-vishayê na bhavatîti | na tv ag-âgamê parê na bhavatîti para-nirdêśaḥ | tatra nimittâbhâvâd êva kâryâbhâva ity akiṃchitkaram êtat syât | ag-bahuḷaṃ[345] ity anupadam êva vakshyatê | tataś châg-âgamô yatra buddhau chakâsty atrâg-âgamaṃ vidhâsyâma iti tatra vishayê makârâdêśô na bhavatîty arthaḥ || praty-udâharaṇê ga-da-ba-jîti kiṃ | *tûguva ḍâṇe, kêguva sôge* iti pradarśanaṃ yady apy asâdhâraṇaṃ na bhavati | atrâg-vishayatvât kâryâbhâva ity anyathâ nayanasyâpi bhâvât || yatrêtara-sakalârtha-satvê 'pi yad-abhâvas tad êva tatra praty-udâhartavyaṃ | tâdriśaṃ tu nâsty êva | yatra mâdêśô nâsti tatrâg-âgamô niyamêna bhavatîti || nanu yady êvaṃ tarhi kritô mô 'nakîty êtâvad êva vaktavyaṃ | na tu ga-da-ba-jîti | vyâvartyâbhâvâd iti chêt | satyaṃ | na hîdaṃ ga-da-ba-jâbhâvê mâdêśô na bhavatîti vaktum âgataṃ | *tûguṃ ḍâṇe, kêguṃ chôge* ity api kvachit prayôga-darśanât | kiṃtu ga-da-ba-jâdâv êva mâdêśaḥ prabhûtô 'nyatra-viraḷas tatrâg-âgama êva prabhûta iti jñâpayitum êvâgatam iti || nanv atrêdaṃ jñâyatê kridantânâm uttara-padê parê ag-âgamô mâdêśaś cha sarvatra paryâyêṇa bhavata iti | anyathâ anakîty-asyânarthakya-prasaṅgât | tathâpi karmaṇy anuprayukta-paḍu-dhâtu-prakritikasya śabdasyôttara-padê parê sarvatrâg-âgama êva śrûyatê | na mâdêśa iti | na tatra paryâya-prâptir atô 'tra yatnaḥ kartavya ity âśaṅkya nâtrâpûrvô yatnaḥ kartavyô yô 'yam atra paryâyas sa êva vyavasthayâ vivakshyatê | tâvataivârtha-siddhêr ity âha *anakîty-âdi* ||

Sûtram 345.—Ag bahuḷaṃ.

Vṛittiḥ.—Ag-âgamô bahuḷaṃ bhavati êkârthê vyañjanâdâv uttara-padê parê tatra vishayê ||

Prayôgaḥ.—*Baṭṭitu mole, baṭṭa-mole*; *tôritu muḍi, tôra-muḍi* || kvachin na bhavati | *bal-mole, mell-aḍi, kûr-ggatli* || kvachid vikalpaḥ | *churchchuva koḷḷi, churchchuṅ-goḷḷi*; *tûguva soḍar, tûguṅ-joḍar* || kvachid aṇyad êva bhavati | *niḍiyun-dale, iḷiyum-boḷtu* ||

[Gerunds often take *a* before the word they qualify when it begins with a consonant.]

Vyâkhyâ.—Yady api sup supâ[293] ity atô bahuḷam iti vartatê | tênaiva kvachit pravṛitty-âdi-châturvidhyaṃ sidhyati | tathâpi punar bahuḷa-grahaṇâdhikyâd idaṃ jñâyatê | nâtrâgamaḥ kṛita êvêti niyamaḥ | kvachid guṇôktêr api bhavati | *baṭṭa-mole, tôra-muḍi* ity-âdi-prayôga-darśanât || tathâ na vyañjanâdâv êvêty api niyamaḥ | kvachit svarâdâv api bhavati | *pâḍuv-aṅganeyar, âḍuv-achcharaseyar* ity api prayôga-darśanât || tathâ na samâsa êvêty api cha niyamaḥ | vâkyê'pi prachuraṃ prayôga-darśanât ||

yathâ ||

Laṅkâdhîśana jaya-vadhu |
Paṅkaja-nâbhaṅge sôltu raṇa-mukhad eḍeyoḷ |
muṅ-koṭṭ-aṭṭida raṇṇada |
kaṅkaṇam emb ante kayge bandudu chakraṃ ||

tathâ ||

meṭṭida kâloḷ pâvuge |
kaṭṭida koralalli muttin-ekkâvaḷe ta- |
nn iṭṭa nosalalli katturi- |
boṭṭu karaṃ sobagu vaḍedud â nṛipa-sutanâ ||

tathâ ||

mâḍuva ninn ûḷigamaṃ |
pâḍuva ninnoḷ guṇaṅgaḷaṃ santasadin- |
d âḍuva ninn oḍan amarara |
gâḍiye pêḷdapudu ninna pempaṃ Jinapâ ||

tathâ ||

śrî-râmâ-naṭi-kaustubha-dyuti-kirat-pushpâñjalî-kshêpa-va- |
kshô-raṅga-sthiteyâda pâda-nakha-rôchir-Ggaṅge pṛithvîśa-kô- |
ṭîra-vyâptige sanda chakra-ravi-daitya-dhvântamaṃ gelda bhû- |
bhâra-chchhêda-vinôdi-Kṛishṇan emag îg ânanda-sandôhamaṃ ||

ity-âdînâṃ bahuḷam upalambhât || atô 'tra tatrânuvṛittir uttarârthaiva nâtrârthâ | ata êvâki parê pûrva-svarêṇa saha dôr lôpô bhavati | ata êva châgantaṃ śabda-rûpaṃ kathaṃchid avyayaṃ bhavatîti chêti ||

Sûtram 346.—Kam ṇa-naḥ.

Vṛittiḥ.—Nakârântasya ṇakârântasya cha śabdasya kam-âgamô bahuḷaṃ bhavati êkârthê vyañjanâdâv uttara-padê parê ||

Prayôgaḥ.—*Mînaṃ buḷu, mîm-buḷu*; *bânaṃ guḷi, bâṅ-guḷi*; *kaṇṇaṃ doḷali, kaṇ-doḷali*; *gôṇaṃ nâḷi, gôṇ-ṇâḷi* || na-ṇa iti kiṃ | *têḷ-vasuṟu* ||

[Words ending in *n* or *ṇ* often take *am* before the word they qualify when it begins with a consonant.]

Vyâkhyâ.—Kṛid-guṇôktêr iti nivṛittaṃ | ata êva tatrêty api nyavartata | tasya tan-niyatatvât || kêvalam êkârthê iti vyañjanê iti chânuvartata ity âha *vyañjanêty*-adi || *mînaṃ buḷu* | *puḷu*-śabdaḥ krimi-vâchî | matsya-krimir ity arthaḥ || *bânaṃ guḷi* | atra *guḷir* iti na pratyayaḥ | kiṃtu garta-vâchî *kuḷi*-śabdaḥ | ka-ta-pa[89] ity-âdinâ kasya gâdêśaḥ | gagana-garta ity arthaḥ || *kaṇṇaṃ doḷali* | *toḷalîti* gôḷakaṃ | kaṃ kumî[55]ti ṇakârasya dvir-bhâvaḥ | chakshur-gôḷakam ity arthaḥ ||

Sûtraṃ 347.—Laḥ kum.

Vṛittiḥ.—Lakârântasya śabdaśya kum-âgamô bhavati bahuḷam êkârthê vyañjanâdâv uttara-padê parê ||

Prayôgaḥ.—*Beḷḷuṃ baṭṭe, beḷ-baṭṭe*; *teḷḷuṃ basuṛ, teḷ-vasuṛ* ||

[Words ending in *ḷ* often take *um* before the word they qualify when it begins with a consonant.]

Vyâkhyâ.—Spashṭaṃ ||

Sûtraṃ 348.—Dôr mô 'ṃśiny aḍi-mêgôḥ.

Vṛittiḥ.—Aḍi, mêgu ity anayôr aṃśa-vâchinôr dôr makârâdêśô bhavati vyañjanâdâv aṃśi-vâchini padê parê ||

Prayôgaḥ.—*Kayya aḍi, aṅ-gay*; *kâla mêgu, mêṅ-gâl* || anayôr iti kiṃ | *kayya oḷagu, oḷa-kay*; *kâla poṛagu, poṛa-kâl* || aṃśinîti kiṃ | *aḍi-mêgugaḷ* || vyañjanâdâv iti kiṃ | *iṭṭiya aḍi, aḍiy-iṭṭi* ||

[*Aḍi* and *mêgu* when forming a compound with the word for a whole thing of which they signify a part, change their last syllable into *m* when it begins with a consonant.]

Vyâkhyâ.—Aṃśinîty uttara-padaṃ viśishyatê | tasmin parataḥ pûrva-pada-bhûtâv *aḍi-mêgu*-śabdâv aṃśa-vâchakâv êvêty âha *aḍîty*-âdi || aṃśinâbhinnênê[306]ti samâsaḥ || dôr ity antyâdêśa-nivṛitty-arthaṃ | *oḷa-kay, poṛa-kâl* atra *oḷagu-poṛagu*-śabdayôr arasvâditvâd du-lôpaḥ || atra bahuḷâdhikârân mâvu-śabdasyâṃśa-vâchini parê 'pi dôr mâdêśa ishyatê | *mâṅgadir*, *mâṅgonar*, *mâñchaḷe*, *mâñjoṃpaṃ*, *mâṇḍoṇe*, *mâṇḍaḷir*, *mâṃbûgal*, *mâṃboṇar* ity-âdi-prayôga-darśanât || *mâmaraṃ*, *mâmiḍi* ity-âdau mâvôr arasvâditvâd du-lôpa êvêshṭavyaḥ ||

Sûtraṃ 349.—Lup pindu-mundôḥ.

Vṛittiḥ.—Pindu, mundu ity êtayôr aṃśa-vâchinôr dôr lub bhavati vyañjanâdâv aṃśi-vâchini padê parê ||

Prayôgaḥ.—*Mâgiya mundu, muṃ-mâgi*; *kâla mundu, muṅ-gâl*; *kâla pindu, piṅ-gâl*; *taleya pindu, pin-dale* ||

[*Pindu* and *mundu*, used as qualifying words, drop their last syllable before the word they qualify when it begins with a consonant.]

Vyâkhyâ.—Dôr ity êva | pûrvavad êva samâsaḥ ||

Sûtraṃ 350.—Nityaṃ me-vari.

Vṛittiḥ.—Adhikârô 'yaṃ | yad ita ûrdhvam anukramishyâmas tan me-vari nityaṃ bhavatîti vêditavyaṃ ||

["Always before the suffix *me* or *var*" to be understood with each of the following sûtras (to No. 363).]

Vyâkhyâ.—Iha vidhêyâbhâvât parârtha êvâyaṃ | parârthô hi dvi-vidhô 'dhikâraḥ paribhâshâ chêti | tatra nâsau paribhâshâ | kiṃtv adhikâra ity âha *adhikârô 'yam* iti | â payin pattôr[363] iti śêshaḥ || nanv atra nityam ity êtad vidhêya-viśêshaṇaṃ | yad vidhîyatê tan nityaṃ bhavatîti | tach cha vidhêyaṃ bhûtaṃ bhavad bhâvi cha vâ vaktavyaṃ | gaty antarâbhâvât | tatra tâvad bhûtam êtat sambhâvyatê | tathâ châdya yâvad uktaṃ tan mê-vari nityaṃ bhavatîti syân na tad yukti-padam adhyâstê | ukta-vidhêr me-vari prâptêr êvâbhâvât || na chânênaiva prâptiḥ śaṅkyâ | adhikâratvênaivâsya vidhâyaka-tvâbhâvât | kiṃ cha me-var ity êtau pratyaya-viśêshau saṅkhyâ-śabdâd vârârthê 'nêkatvê cha bhavata iti pûrvatrânayôḥ prasaṅga êva nâstîti kutra vidhiḥ kasya vâ nityatêti || nâpi bhavat | tat-prasaṅgasyai-vâbhâvât | ataḥ pâriśêshyâd bhâvy êvêty avagamyâha *yad ita* ity-âdi || me-vari nityatva-vidhânâd anya-tra vikalpaḥ ||

Sûtram 351.—Eṇṭu-nâlk-aydôr advandvê.

Vṛittiḥ.—Eṇṭu, nâlku, aydu ity êtêshâṃ dôr lub bhavati vyañjanâdâv uttara-padê parê na dvandva-samâsê | me-vari tu nityaṃ bhavati | me-vari nitya-vidhânâd anyatra vikalpaḥ ||

Prayôgaḥ.—*Eṇ-gâvudaṃ, eṇṭu gâvudaṃ*; *eṇ-deśe, eṇṭu deśe*; *nâl-mogaṃ, nâlku mogaṃ*; *nâl-gâvudaṃ, nâlku gâvudaṃ*; *ay-musuḍaṃ, aydu musuḍaṃ*; *ay-mûle, aydu mûle*; *eṇme, eṇbar*; *nâlme, nâlvar*; *ayme, ayvar* || advandva iti kiṃ | *aydu nâlk eṇṭu* || vyañjanâdâv iti kiṃ | *eṇṭ-âneyaṃ, nâlk-âkaḷ, ayd-âḍu* ||

[*Eṇṭu, nâlku, aydu* optionally drop their last syllable before a word beginning with a consonant when it does not form a *dvandva* compound: in taking the suffix *me* or *var* they always do.]

Vyâkhyâ.—Dôr lub iti cha vartatê || saṅkhyâyâ med vârê[433], saṅkhyâyâ var[241] ity êtâbhyâṃ yôgâbhyâṃ me-pratyayô var-pratyayaś cha vidhâsyêtê | tatra nityatva-vachanâd anyatra vibhâshêty âha *me-vari*ty-âdi || *eṇme*, ashṭau vârân; *eṇbar*, ashṭau purushâḥ striyô vâ | eṇṭôr[9] iti vakârasya bakârâdêśaḥ || *nâlme*, chaturô vârân; *nâlvar*, chatvâraḥ purushâḥ chatasraḥ striyô vâ || *ayme*, pañcha vârân; *ayvar*, pañcha purushâḥ striyô vâ ||

Sûtram 352.—Mûṛôḥ.

Vṛittiḥ.—Mûṛu ity asya dôr lub bhavati vyañjanâdâv uttara-padê parê na dvandva-samâsê | mê-vari tu nityaṃ bhavati ||

Prayôgaḥ.—*Mû-gâvudaṃ, mûṛu gâvudaṃ*; *mû-daleyaṃ, mûṛu taleyaṃ*; *mûme, mûvar* || advandva iti kiṃ | *mûṛu-nâlku* || vyañjana iti kiṃ | *mûṛ-âvu* | yôga-vibhâga uttarârthaḥ ||

[*Mûṛu* optionally drops its last syllable before a word beginning with a consonant if it does not form a *dvandva* compound: before the suffix *me* or *var* it always does.]

Vyâkhyâ.—*Mû-daleyaṃ*, tri-śirâḥ; *mûṛu taleyaṃ*, tri-śirâ ity êva | avikṛitês saṅkhyâyâ[97] iti prakṛiti-bhâvaḥ || *mûme*, trîn vârân || *mûvar*, trayaḥ purushâs tiśras striyô vâ || *mûṛ-âvu*, tri-gavî ity êva | na tu tiśrô gâva iti || atra bahuḷâdhikârân *mûṛu*-śabdasya vyañjanâdy uttara-padê me-pratyayê vâ parê dô rêphâdêśam api kêchid ichchhanti | tathâ cha prayôgaḥ |

irmmaḍi Balige Dadhîchige |
mûrmmaḍi Jîmûta-vâhanaṅgaṃ bageya- |
l nûrmmaḍi S'ibigaṃ diṭa-sâ- |
sirmmaḍi migil iḷege châgadoḷ Nṛipatuṅgaṃ ||

tathâ ||

kûrmmeyin â muniyaṃ kaṇ- |
ḍ ârmmaṃ nîn allad illa peṟat end arasaṃ |
mûrmme balavandu nutisi pa- |
larmme tuḷil-geydu bhaktiyiṃ besagoṇḍaṃ ||

iti || nanv atrâṟu-mûṟôr[88] iti prati-padôktyaiva nishêdhât katham atra dô rêphâdêśa iti chên na | tatraiva vyatyasta-karaṇâd asty atra viśêsha iti darśitatvâd iti ||

Sûtraṃ 353.—Hrasvas tatra vâ.

Vṛittiḥ.—Mûṟu ity asya du-lôpê sati hrasvâdêśô vâ bhavati ||

Prayôgaḥ.—*Mu-ggudde, mû-gudde*; *mu-kkoḍe, mû-goḍe*; *mu-chchôṭu, mû-chôṭu* || tatrêti kiṃ | *mûṟu gâvudaṃ* ||

[*Mûṟu*, when it has dropped its last syllable, optionally becomes short, *mu*.]

Vyâkhyâ.—Mûṟôr êva tach-chhabdô du-lôpaṃ parâmṛiśatîty âha *du-lôpê satîti* || *mu-gguḍḍe* | môr[68] iti gakârasya dvir-bhâvaḥ || *mu-kkoḍe, mu-chchôṭu* besekôlâditvân na tṛitîya-varṇâdêśaḥ ||

Sûtram 354.—Me-vari.

Vṛittiḥ.—Mûṟu ity asya hraśvâdêśô vâ bhavati me-vari parê ||

Prayôgaḥ.—*Mumme, mûme*; *mûvvar, muvar* ||

[*Mûṟu*, before the suffix *me* or *var*, is optionally short.]

Vyâkhyâ.—Nanu me-varîti prâg êva vartatê | kiṃ punar grahaṇêneti chên na | tênâparyâptêḥ | tadd hi sarvasyâpi me-vari nityatâm âpâdayati | idaṃ tu mûṟôr du-lôpê hrasvaṃ vikalpayatîti bhinna-vishayatvân na prâchô 'tra vâchô-yuktiḥ ||

Sûtraṃ 355.—Âṟôḥ.

Vṛittiḥ.—Âṟu ity asya hrasvâdêśô bhavati vyañjanâdâv uttara-padê parê na dvandva-samâsê | me-vari tu nityaṃ | antyasya prayôjanâbhâvâd âdêr êva bhavati ||

Prayôgaḥ.—*Aṟu gâvudaṃ, âṟu gâvudaṃ*; *aṟu molaṃ, âṟu molaṃ*; *aṟume, aṟuvar* ||

[*Âṟu* optionally shortens its initial vowel before a word beginning with a consonant if it does not form a *dvandva* compound: before the suffix *me* or *var* it always does.]

Vyâkhyâ.—Hrasva ity êva vartatê na tatrêti | *âṟu*-śabdasya dôr lôpâbhâvât || yady apy atrântyasya prâptiḥ | tathâpi prayôjanâbhâvâd âdêr êva bhavatîty âha *antyêty*-âdi || *aṟume*, shaḍ-vârân ; *aṟuvar*, shaṭ-purushâḥ striyô vâ ||

Sûtraṃ 356.—Lup śâsirailôḥ.

Vṛittiḥ.—Sâsira, eḷu ity êtayôḥ lub bhavati vyañjanâdâv uttara-padê parê na dvandva-samâsê | me-vari tu nityaṃ ||

Prayôgaḥ.—*Sâsir-ddaleyaṃ, sâsira taleyaṃ* ; *sâsir-ddôḷaṃ, sâsira tôḷaṃ* ; *êḷ-gayyaṃ, êḷu kayyaṃ* ; *êḷ-gâvudaṃ, êḷu gâvudaṃ* ; *sâsirmme, sâsirvvar* ; *êḷme, êḷvar* ||

[*Sâsira* and *êḷu* optionally drop their final letter before a word beginning with a consonant if it does not form a *dvandva* compound : before the suffix *me* or *var* they always do.]

Vyâkhyâ.—Nâtra dôr iti | prâg êva nivṛittatvât || *sâsir-ddaleyaṃ*, sahasra-śirâḥ ; *sâsir-ddôḷaṃ*, sahasra-bâhuḥ ; *êḷ-gayyaṃ*, sapta-hastaḥ ; *sâsirmme*, sahasra-vârân ; *sâsirvvar*, sahasra-purushâḥ striyô vâ ; *êḷme*, sapta-vârân ; *êḷvar*, sapta-purushâḥ striyô vâ ||

Sûtram 357.—S'it.

Vṛittiḥ.—Yad itaḥ param anukramishyâmas tat-sarvaṃ śidvad bhavatîti vêditavyaṃ ||

[*S'it* indicates transformation of a whole word.]

Vyâkhyâ.—Ayam api parârthas sann adhikâra êva | itaḥ prabhṛity â-dvêr dû-dû[377] iti yâvad yê vakshyantê 'trâdêśâs têshu sarvêshv api sarvâdêśârthaṃ śânubandhêna bhâvyaṃ || tathâ cha pratiyôgaṃ śit-karaṇê grantha-gauravaṃ syâd iti pratiyôgam anuchchâraṇârtham idam uchyata ity âha *yad ita* ity-âdi ||

Sûtram 358.—Or ondôḥ.

Vṛittiḥ.—Vyañjana iti nivṛittaṃ || ondu ity asya or ity âdêśô bhavati sa cha śidvad bhavaty uttara-padê parê na dvandva-samâsê | me-vari tu nityaṃ ||

Prayôgaḥ.—*Or-ttale, ondu tale* ; *or-kkaṇṇaṅge, ondu kaṇṇaṅge* ; *or-nnuḍiyaṃ, ondu nuḍiyaṃ* ; *ormme, orvvar* ||

[*Ondu* optionally changes to *or* before a following word if it does not form a *dvandva* compound : before the suffix *me* or *var* it always does.]

Vyâkhyâ.—Nâtrôttara-padaṃ vyañjanâdikam iti niyamaḥ | *or-âne, or-ele, or-âḷ* ity-âdi-prayôga-darśanâd ity abhiprâyêṇâha *vyañjana itîty*-âdi || yady api śid-adhikârâd or-âdêśaḥ śid bhavatîti vaktavyaṃ | tathâpi kârya-dṛishṭyâ phalitam âha *śidvad* iti || *or-ttale*, êka-śiraḥ ; *or-kkaṇṇaṅge*, êka-lôchanâya ; *or-nnuḍiyaṃ*, êka-vachanaḥ ; *ormme*, êka-vâraṃ ; *orvvar*, êkê purushâḥ êkâḥ striyô vâ | nâtra katham êkatva-vâchakâd anêkatva-pratyaya iti śaṅkyaṃ | katipaya-vachanatvâd iti ||

Sûtram 359.—Eraḍôr ir.

Vṛittiḥ.—Eraḍu ity asya ir ity âdêśô bhavati sa cha śidvad bhavaty uttara-padê parê na dvandva-samâsê | me-vari tu nityaṃ ||

Prayôgaḥ.—*Ir-bbâḷ, eraḍ bâḷ* ; *ir-ttale, eraḍ tale* ; *irmme, irvvar* ||

[*Eraḍu* optionally changes into *ir* before a following word if it does not form a *dvandva* compound : before the suffix *me* or *var* it always does.]

Vyâkhyâ.—*Ir-ttale, eraḷ-tale* | nâdishṭâd ra-ḷa[90] iti tṛitîya-varṇâbhâvaḥ || *irmme*, dvau vârau ; *irvvar*, dvau purushau dvê striyau vâ ||

Sûtram 360.—Svarê muy mûrôḥ.

Vṛittiḥ.—Mûṛu ity asya muy ity âdêśaḥ śidvad bhavati svarâdâv uttara-padê parê na dvandva-samâsê | me-vari tu nityaṃ ||

Prayôgaḥ.—*Muyy-âne*, *mûṛ-âne* ; *muyy-êḷu*, *mûṛ-êḷu* ; *muyme*, *muyvar* ‖ svara iti kiṃ । *mu-ttale*, *mûṛu-tale* ‖

[*Mûṛu* optionally changes to *muy* before a word beginning with a vowel if it does not form a *dvandva* compound: before the suffix *me* or *var* it always does.]

Vyâkhyâ.—Svara ity uttara-pada-viśêshaṇam ity âha *svarâdâv* iti ‖ *muyme*, trîn vârân ; *muyvar*, trayaḥ purushâḥ tiśras striyô vâ ‖

Sûtraṃ **361**.—Ombattôs tom pattau.

Vṛittiḥ.—Ombattu ity asya tom ity âdêśaś śidvad bhavati pattu-śabdê parê na dvandva-samâsê । me-vari tu nityaṃ ‖

Prayôgaḥ.—*Toṃbattu*, *oṃbattu-pattu* । *toṃme*, *toṃbar* ‖ pattâv iti kiṃ । *oṃbattu-nâlku* ‖

[*Ombattu* optionally changes into *tom* before *pattu* if it does not form a *dvandva* compound: before the suffix *me* or *var* it always does.]

Vyâkhyâ.—*Toṃbattu*, navatiḥ ; *oṃbattu-pattu*, navatir êva ; *toṃme*, nava-vârân ; *toṃbar*, nav a purushâḥ striyô vâ ‖ *oṃbattu-nâlku*, shaṭ-triṃśad ity arthaḥ ‖

Sûtraṃ **362**.—Ombay nûṛu sâsirê.

Vṛittiḥ.—Ombattu ity asya ombay ity âdêśaś śidvad bhavati nûṛu-śabdê sâsira-śabdê cha parê na dvandva-samâsê । me-vari tu nityaṃ ‖

Prayôgaḥ.—*Oṃbay-nûṛu*, *oṃbattu-nûṛu* ; *oṃbay-sâsiraṃ*, *oṃbattu-sâsiraṃ* ; *oṃbayme*, *oṃbayvar* ‖ *nûṛu-sâsira* iti kiṃ । *oṃbattu-lakkaṃ* ‖

Ombattu optionally changes into *ombay* before *nûṛu* and *sâsira*, if it does not form a *dvandva* compound: always before the suffix *me* or *var*.]

Vyâkhyâ.—*Oṃbay* iti yântô 'yam âdêśaḥ ‖ *oṃbai* ity aid-antam api kêchid ichchhanti ‖ *oṃbayme* nava-vârân ‖

Sûtraṃ **363**.—Payin pattôḥ.

Vṛittiḥ.—Pattu ity asya payin ity âdêśaś śidvad bhavati nûṛu-śabdê sâsira-śabdê cha parê na dvandva-samâsê । me-vari tu nityaṃ ‖

Prayôgaḥ.—*Payin-nûṛu*, *pattu-nûṛu* ; *payiñ-jâsiraṃ*, *pattu-sâsiraṃ* ; *payiṃme*, *payiṃbar* ‖ anayôr iti kiṃ । *pattu-lakkaṃ* ‖

[*Pattu* optionally changes into *payin* before *nûṛu* and *sâsira*, if it does not form a *dvandva* compound: always before the suffix *me* or *var*.]

Vyâkhyâ.—*Payin-nûṛu*, daśa-śataṃ ; *payiñ-jâsiraṃ*, daśa-sahasraṃ ‖ kvachid anyad êvêti sakârasya jakâraḥ ‖ *payiṃme*, daśa-vârân ; *payiṃbar*, daśa-purushâḥ striyô vâ ‖

Sûtraṃ **364**.—Pann-ondau.

Vṛittiḥ.—Nityaṃ me-varîti nivṛittaṃ ‖ pattu ity asya pan ity âdêśaś śidvad bhavati ondu-śabdê parê na dvandva-samâsê ‖

Prayôgaḥ.—*Pannondu* ‖ *ondâv* iti kiṃ । *pattombattu* ‖

[*Pattu* changes into *pan* before *ondu* if it does not form a *dvandva* compound.]

Vyâkhyâ.—Yâvad anantara-yôgam prayôjana-vaśâd anuvṛittam api me-vari-padam ita ûrdhvam tad-abhâvât svayam nivartamânam âtma-sahachâri nitya-padam anatirichyaiva nivṛittam ity âha *nityam* ity-âdi || me-vari nityatvâd anyatra vikalpô 'dya yâvad abhimataḥ | itaś cha tan-nivṛittau vikalpakâbhâvân nityatvam ârthikam êvêti ||

Sûtram 365.—Eraḍau.

Vṛittiḥ.—Paṭṭu-śabdasya pan ity âdêśaś śidvad bhavati eraḍu-śabdê parê ||

Prayôgaḥ.—*Pann-eraḍu* || yôga-vibhâgô nirdêśârthaḥ ||

[*Pattu* changes into *pan* before *eraḍu*.]

Vyâkhyâ—Spashṭam ||

Sûtram 366.—Padir mûṛv-âdi-shaṭkê.

Vṛittiḥ.—Pattu ity asya padir-âdêśaś śidvad bhavati mûṛu ity êtad-âdishu shaṭsu-śabdêshu parêshu ||

Prayôgaḥ.—*Padimûṛu, padinâlku, padinaydu, padinâṛu, padinêḷu, padineṇṭu* ||. mûṛv-âdi-shaṭka iti kim | *pattombattu* ||

[*Pattu* changes into *padi* before the six numerals beginning from *mûṛu*.]

Vyâkhyâ.—Âdi-śabdô 'tra vyavasthâ-vachanaḥ | yâm ânupûrvîm âśritya lôkê saṅkhyâ-śabdâ vyavatishṭhantê | tathâ vyavasthitêshv êva *mûṛu*-prabhṛitishu shaṭsu śabdêshu parêshu | na yathâ-kathamchid avasthitêshv ity arthaḥ ||

Sûtram 367.—Padêr nak svarê.

Vṛittiḥ.—Padi ity asya nag-âgamô bhavati svarâdâv uttara-padê parê ||

Prayôgaḥ.—*Padinaydu, padinâṛu, padinêḷu, padineṇṭu* || padêr iti kim | *pattombattu, pannondu* || svara iti kim | *padimûṛu, padinâlku* ||

[*Padi* takes *n* before a word beginning with a vowel.]

Vyâkhyâ.—Yô 'yam anantara-yôgê padir âdishṭas tasyaivêty arthaḥ ||

Sûtram 368.—Keḷagôḥ kîḷ-kinau.

Vṛittiḥ.—Keḷagu ity asya kîḷ, kin ity êtâv âdêśau śitau bhavata uttara-padê parê ||

Prayôgaḥ.—*Kîḷ-êṛi, kîḷ-poṭṭe, kin-nelam, kin-niṭṭe* ||

[*Keḷagu* changes into *kîḷ* or *kin* before a word following.]

Vyâkhyâ.—*Keḷagu* ity amśa-vâchî | sa chêdam śinâ samastas tadâ tasyêmâv âdêśau || *kîḷ-êṛi* ity-âdau sarvatra amśinâbhinnênê[306]ti samâsaḥ || *kin-niṭṭe* hrasvâd[53]ity-âdinâ nakârasya dvir-bhâvaḥ ||

Sûtram 369.—Kiṛidu-beṭṭittu-peṛagôḥ kuṛu-biṛu-peḍam.

Vrittiḥ.—Kiṛidu, beṭṭittu, peṛagu ity êtêshâṃ yathâ-kramam kuṛu, biṛu, peḍa ity âdêśâś śitô bhavanty uttara-padê parê ||

Prayogaḥ.—*Kuṛu-gaḍḍaṃ, kuṛu-ganṭu, kuṛu-mane*; *biṛu-gâḷi, biṛu-nuḍi, biṛu-vajje*; *peḍa-gâl, peḍa-gay, peḍa-tale* ||

[*Kiṛidu, beṭṭittu, peṛagu* change respectively into *kuṛu, biṛu, peḍa* before the word following.]

Vyâkhyâ.—Sama-vachanatvâd yathâ-saṅkhyam ity âha *yathâ-kramam* iti || atrâdyayôr viśêshaṇa-samâsaḥ | antyasyâṃśi-samâsaḥ prasiddha iti tathaivôdâharaṇam || yady apy atra bahuvrîhir api kartuṃ śakyaḥ | samâsasya vaktṛi-vivakshâdhînatvât | tathâpi yathâ-yôgam samâsântô 'nusandhêyaḥ | *kuṛu-gaḍḍaṃ, kuṛu-ganṭu, kuṛu-maneyaṃ*; *biṛu-nuḍiyaṃ, biṛu-vajjeyaṃ*; *peḍa-gâlaṃ, peḍa-gayyaṃ, peḍa-daleyam* iti || *biṛu-gâḷ*ity atra tu *beṭṭitu-gâḷi âvudaṛoḷ adu* ity anya-padârthaḥ || kâlô dêśô vêty atra *biṛu-gâḷi* ity êva nâtra samâsântaḥ | samâsânta-vidhêr anityatvât || *kuṛu-gaḍḍam* ity-âdau *kiṛidu-gaḍḍaṃ âvaṅge* iti samânâdhikaraṇô vigrahaḥ || *peḍa-gâlam* ity âdau tu *kâla-peṛagu âvaṅge* iti vyadhi-karaṇa êva | samânâdhikaraṇasyâbhâvât | vyadhikaraṇa-bahuvrîhêr api sammatatvât || *peṛagu kâlu âvaṅge* iti samânâdhikaraṇô vâ vigrahaḥ | aṃśâṃśinôr abhêdôpachârâśrayaṇât ||

Sûtram 370.—Âd îd ûd adv-idûdôḥ.

Vrittiḥ.—Adu, idu, udu ity êtêshâṃ yathâ-kramam ât, ît, ût ity êtê âdêśâ bhavanty uttara-padê parê ||

Prayogaḥ.—*Â nâḍu, â bîḍu, îyâne, î mane, û mânisaṃ, ûvâḷ* ||

[*Adu, idu, udu* become respectively *â, î, û* before the following word.]

Vyâkhyâ.—Atrânantarôttaratrâpi śid-anuvṛittir nârthavatî | adv-âditvâd êva siddhêḥ | tathâpy uttarârtham ishyata iti ||

Sûtram 371.—Âg ellasya vâ.

Vrittiḥ.—Ella-śabdasya âg-âgamô vâ bhavaty uttara-padê parê ||

Prayogaḥ.—*Ellâ-dhanaṃ, ella-dhanaṃ, ellâ-janaṅgaḷ, ella-janaṅgaḷ* ||

[*Ella* optionally lengthens its final *a* to *â* before the following word.]

Vyâkhyâ.—Nanv atrâkaḥ śid-anvayaḥ kiṃ nasyâd iti chên na | kitvânarthakya-prasaṅgâd iti ||

Sûtram 372.—Koṅkôḥ kuḍuḥ.

Vrittiḥ.—Koṅku ity êtasya kuḍu ity âdêśô vâ bhavaty uttara-padê parê ||

Prayogaḥ.—*Kuḍu-villaṃ, koṅku-villaṃ*; *kuḍu-vurvvu, koṅku-vurvvu* ||

[*Koṅku* optionally becomes *kuḍu* before a word beginning with a consonant.]

Vyâkhyâ.—*Koṅku*-śabdo 'tra kuṭila-vachanaṃ nâmaiva | na kauṭilya-vâchî dhâtur iti ||

Sûtram 373.—Mahatô mâ vyañjanê.

Vrittiḥ.—Mahach-chhabdasya mâ iti śidvad âdêśô vâ bhavati vyañjanâdâv uttara-padê parê ||

Prayôgaḥ.—*Mâ-dêvaṃ, mahâ-dêvaṃ* ; *mâ-dâni, mahâ-dâni* || vyañjana iti kiṃ ! *mahâṅgane, mahâbdhi* ||

[*Mahat* optionally becomes *mâ* before a word beginning with a consonant.]

Vyâkhyâ.—Nanu Bhâshâyâṃ mahach-chhabdaḥ svatantrô nâsty êva | Saṃskrita-prakritikô 'pi êkô mahântaḥ aparô mahattur . ity atô 'yaṃ Saṃskrita êvâbhimantavyas tasya cha birudâvaḷyâm êva samâsô nânyatrêti katham atrâdêśa-vidhir iti chêt | nâtra mahach-chhabdasya samâsô vidhîyatê | yênêdaṃ chintyêta | kiṃtu pûrvôttara-padê dvê api Saṃskritê êva | tayôḥ samâsaḥ kârya-viśêshô vâ pûrva-śâstrôkta êva | na hi Bhâshâyâṃ *mahâ-dêva, mahâ-danî*ty-âdi sidhyati | ân mahatas samânâdhikaraṇêty-âdi-pûrva-śâstra êva tad-vidhânât | kiṃtûttara-padêna samastasyaiva mahach-chhabdasyâtrâdêśa-mâtraṃ vidhîyatê || yady api tadbhava-prakaraṇa êvêdaṃ vaktavyaṃ | tathâpi tatra vyastânâm êva vidhânam idaṃ tu samastasyêti samâsa-prasaṅgâd atra pradarśitam iti || yady api karaṃbâdau samastâny api katichit pradarśitâni | tathâpi tâni samastâny api nâmâny êvêti tatraivôktâni | naitâni tâdriśânîti || itas chatuḥ-sûtryâm apy êshaiva gatiḥ ||

Sûtram 374.—Sahasya sâ.

Vrittiḥ.—Saha-śabdasya sâ iti s'idvad âdês'ô vâ bhavati vyañjanâdâv uttara-padê parê ||

Prayôgaḥ.—*Sâ dêvaṃ, saha dêvaṃ* ; *sâ vâsi, saha vâsi* || vyañjana iti kiṃ | *sahârjjunaṃ* ||

[*Saha* optionally becomes *sâ* before a word beginning with a consonant.]

Vyâkhyâ.—Saha-śabdasyôttara-padêna samâsê pûrva-śâstrê sa-bhâvô vikalpitas tatra yô 'yam anâpanna-sa-bhâvaḥ sa êvâtra vivakshita iti sa-putra, sa-janaka ity-âdau nâtiprasaṅgaḥ ||

Sûtram 375.—Ekkam êkasyâSaṃskritê 'pi.

Vrittiḥ.—Êka-s'abdasya ekka iti s'idvad âdês'ô vâ bhavati Saṃskritê 'py aSaṃskritê 'pi vyañjanâdâv uttara-padê parê ||

Prayôgaḥ.—*Ekka-saraṃ, êka-saraṃ* ; *ekka-râśi, êka-râśi* ; *ekka-tuḷaṃ, êka-tuḷaṃ* || vyañjana iti kiṃ | *êkâṅgaṃ, êkâvaḷi* || idam êva hi jñâpakam aSaṃskritênâpy êka-śabdasya samâsô 'stîti ||

[*Êka* optionally changes into *ekka* before a word beginning with a consonant, whether it be Sanskrit or not.]

Vyâkhyâ.—Nanv atrâSaṃskritê 'pîty ayuktam asambhava-dôsha-dushṭatvât | na hy êka-śabdô 'Saṃskritêna samasyata ity âśaṅkyâha *idam êvêty-âdi* | ayam âśayaḥ | êka-śabdô 'Saṃskritêna samasyatê | tathâ nirdishṭatvât | sampratipannavat || yady ayam anêna na samasyêta | naivaṃ nirdiśyêta | nirdiśyatê cha tathâ | atas samasyata êvêti tarkânugrihîtêna vachana-prâmâṇyêna nirṇîyatê | anyathâ vachanam apramâṇam êva bhavêd iti || anantara-dvi-sûtryâm apy êshaiva rîtiḥ ||

Sûtram 376.—Tri-chaturôs ti chau vâ taddhitê cha.

Vṛittiḥ.—Tri, chatur ity êtayôḥ ti, chau ity âdêśau śitau vâ bhavataḥ Saṃskṛitê 'py aSaṃskṛitê 'pi vyañjanâdâv uttara-padê parê taddhitê cha parê ||

Prayôgaḥ.—*Ti-daṇḍi, tri-daṇḍi* ; *ti-guṇḍam, tri-kuṇḍam* ; *ti-mogaṃ, tri-mukham* ; *chau-dantaṃ, chatur-ddantaṃ* ; *chau-vidhaṃ, chatur-vvidhaṃ* ; *chau-bhâgi, chatur-bbhâgi* || taddhitê | *titayaṃ, tritayaṃ* ; *chautayaṃ, chatushṭayaṃ* || anayôr iti kiṃ | *pañcha-mukhaṃ, pañcha-tayaṃ* ||

[*Tri* and *chatur* optionally change respectively into *ti* and *chau* before a word beginning with a consonant, whether Sanskrit or not ; also before the (Sanskrit) derivative terminations.]

Vyâkhyâ.—ASaṃskṛitê 'pîti vartatê || tri-chaturôs Saṃskṛita-śabdatvât taddhita-pratyayô 'pi Saṃskṛita êvâvagantavyô na Bhâshâ-vishayaḥ | ayôgyatvât || nanv atrâSaṃskṛitê 'pîti vartata êva | tach-chôttara-padê taddhitê 'pîty ubhayatrâpi sambadhyatâṃ | tathâ chôttara-padavat taddhitô 'py ubhaya-rûpô 'stv iti chên na | tâdṛik taddhitasya Bhâshâyâm anabhidhânât | yâdṛik tri-chaturbhyâṃ parataḥ prayôktum arha ity atô 'tra tayap-tîya-kathânâm êva grahaṇam iti || tân êvôdâharati | *titayaṃ, tritayaṃ* ; *chautayaṃ, chatushṭayam* iti || êvaṃ *tikaṃ, trikaṃ* ; *chaukaṃ, chatushkaṃ* || tathâ *titiyaṃ, tṛitîyaṃ* ; *chautaṃ, chaturtthaṃ* iti chânusandhêyaṃ ||

Sûtram 377.—Dvêr dû-dû.

Vṛittiḥ.—Dvi-śabdasya dû, du iti śitâv âdêśau vâ bhavatas Saṃskṛitê 'py aSaṃskṛitê 'pi vyañjanâdâv uttara-padê parê taddhitê cha parê ||

Prayôgaḥ.—*Dû-mukaṃ, du-mukaṃ, dvi-mukhaṃ* ; *dû-jâvaṃ, du-jâvaṃ, dvi-yâmaṃ* ; *dû-tayaṃ, dutayaṃ, dvitayaṃ* ; *dûtîyaṃ, dutîyaṃ, dvitîyaṃ* || imâv êva yôgau gamakau dvi-tri-chatuś-śabdânâm atra vishayê liṅga-saṃjñâ bhavatîti ||

[*Dvi* optionally changes into *dû* or *du* before a word beginning with a consonant, whether Sanskrit or not ; also before a derivative termination.]

Vyâkhyâ.—Dûś cha duś cha dû-dû || nanv atra cha pûrvatra cha dvi-tri-chatuś-śabdânâm uttara-padê pratyayê cha parê kâryam uchyatê | katham êshâṃ tat-paratvaṃ | yatô dvy âdy â-daśna[11] ity atô liṅga-saṃjñâ-nishiddhâ | tan-nishêdhê cha kathaṃ sub-utpattiḥ | liṅgât sup[203] iti vachanât | tad-anutpattau cha kathaṃ samâsaḥ | sup supâ samâsa[293] iti vachanât | tad-abhâvê cha katham uttara-padatvaṃ | tatraiva tan-niyamâd ity âśaṅkyâha *imâv* ity-âdi | yatô 'tra pratyayôttara-pada-paratvam aṅgîkṛitya kârya-viśêshô 'bhidhîyatê | tach cha samâsam antarânupapannaṃ sat tam âkshipati | sa cha sub-utpattiṃ | sâ cha liṅga-saṃjñâm iti | tad êtat sarvaṃ vachana-balâd êvâvagantavyaṃ || yady api pûrva-śâstrê samâsâdi-vidhi-nishpannâ êvâtraikadêśatô vikriyanta itîṃnâtra liṅga-saṃjñayâ sub-utpattyâ samâsa-vidhinâ vâ prayôjanaṃ | tathâpy aSaṃskṛitôttara-pada-vivakshayâ liṅga-saṃjñâdy unnayaṇam arthavad iti ||

Sûtram 378.—Kîlârâdîni yathôpadishṭaṃ.

Vṛittiḥ.—Kîlârâdayaś śabdâ yathôpadêśaṃ sâdhavô vêditavyâḥ ||

Prayôgaḥ.—*Kîlâraṃ, kîrâraṃ* ; *dêvâraṃ, dhavaḷâraṃ, gûḍâraṃ* ; *dîvaḷige, divâḷige* ; *sîyadaraṃ, sîyadâraṃ, sîyabâraṃ* ; *siridaraṃ, siridâraṃ, siribâraṃ* ; *vaṅkadaraṃ, vaṅka-dâraṃ, vaṅkabâraṃ* ; *pâṇîyadaraṃ, pâṇîyadâraṃ, pâṇîyabâraṃ* ; *kaṇṭeyadaraṃ, kaṇṭeya-dâraṃ, kaṇṭeyabâraṃ* ; *chauvaṭṭaṃ, pâyavaṭṭaṃ, rannavaṭṭige, sanṭevaṭṭaṇaṃ, desevaḷi,*

kannavuraṃ, bannavuraṃ, antavuraṃ, kaṇḍapaṭaṃ, nibbuddi, mâledôraṇaṃ, dammâṇi, chammaṭige, chammaṭṭige; *kaṃsâḷaṃ, dêgulaṃ, sûyâṇaṃ, dêśâke, dugaṃ, dûgaṃ*; *tigaṃ, tîgaṃ*; *chaukam* iti kiḷârâdir âkṛiti-gaṇaḥ ||

[*Kîlâra* and the other words classed with it (for which see above) take forms as shown.]

Vyâkhyâ.—Kshîrâgâra ity-âdînâṃ samastânâṃ śabdânâṃ pûrvatrôttaratrôbhayatra vâ yathâ-yatham âgama-pratyayâdi-karaṇêna vikṛitim upapâdya *kilâra* ity-âdayaś śabdâ upadiśyantê || tatra kasya sthânê kasmin parataḥ kiṃ vâdiśyatê | kô vâtrâgamaḥ kiṃ vai tad-anuśâsanam iti lakshaṇa-chintâm apahâya yasya yad upadishṭaṃ tat tathaiva sâdhv iti vijñâtavyam ity âha *yathôpadêśam* iti || anêna sûtra-gatam upadishṭa-padaṃ bhâva-sâdhanam ity api sûchitaṃ || atra prati-śabdaṃ lakshaṇa-kathanê prayâsa êva bhûyân prayôjanaṃ tv alpaṃ êvêti nipâta-vidhiḥ | yathâ prishôdarâdîni yathô-padishṭam iti pûrva-śâstraṃ || yady api karambâdishv êvaitê 'pi saṅgrâhyâ iti śaṅkâ || tatra chôktam êvôttaraṃ iti || *kilâraṃ* | kshîrâgâra-śabdê shakârasya lôpaḥ | rêphasya lakârâdêśaḥ | gâpiṇḍasyâ-darśanaṃ || *kîrâraṃ* | tatraiva shakâra-gâpiṇḍayôr lôpa êva | na rêphasya lakârâdêśaḥ | ubhayathâpi prayôga-darśanât || êvam uttaratrâpi yathâ-yathaṃ vyutpattir ûhyâ || *dêvâraṃ* | *dêvâgâra*-śabdê gâ-piṇḍa-lôpaḥ || êvaṃ *dhavaḷâraṃ*, dhavaḷâgâraṃ ; *gûḍâraṃ*, gûḍhâgâraṃ || *dîvaḷige*, *dîvâḷige* ubhayatrâpi dîpâvaḷikâ || *sîyadaraṃ*, *sîyadâraṃ*, *sîyabâraṃ*, *siridaraṃ*, *siridâraṃ*, *siribâraṃ* sarvatra śrîdvâram êva | śrî-śabdasya sîya-siri-bhêdâd dvairûpyaṃ | dvâra-śabdasya dara-dâra-bâra-bhêdât trairûpyam ity âhatya shâḍrûpyât || *vaṅkadaraṃ*, *vaṅkadâraṃ*, *vaṅkabâraṃ* trishv api vakra-dvâraṃ || *pâṇîyadaraṃ*, *pâṇîyadâraṃ*, *pâṇîyabâraṃ* trishv api pâṇîya-dvâraṃ | *kaṇṭeyadaraṃ*, *kaṇṭeyadâraṃ*, *kaṇṭeyabâraṃ* trishv api kaṇṭaka-dvâram êva || *chauvaṭṭaṃ*, chatush-pathaṃ chatush-paṭṭaṃ vâ || *pâyavaṭṭaṃ*, pâda-vaṭṭaṃ ; *rannavaṭṭige*, ratna-paṭṭikâ ; *santevaṭṭaṇaṃ*, saṃsthâ-pattanaṃ ; *desevali*, diśâbaliḥ ; *kanna-vuraṃ*, karṇapûraḥ ; *bannavuraṃ*, varṇapûraḥ ; *antavuraṃ*, antaḥpuraṃ ; *kaṇḍapaṭaṃ*, kâṇḍa-paṭaḥ ; *nibbuddi*, nirbuddhiḥ ; *mâledôraṇaṃ*, mâlâ-tôraṇaṃ ; *dammâṇi*, drammâṇiḥ drammaṃ nâṇaka-viśêshaḥ ṭaṅkaśâlâ ity arthaḥ ; *chammaṭṭige*, *chammaṭige*, ubhayatra charma-paṭṭikâ ; *kaṃsâḷaṃ*, kâṃsya-tâlaḥ ; *dêgulaṃ* dêva-kulaṃ dêva-gṛiham iti yâvat | *sûyâṇaṃ*, sûpa-sthânaṃ mahânasam iti yâvat | *dêśâke*, dêśa-śâkhâ pratyanta-dêśa iti yâvat | êvam âdayô yathâ-lakshyam anusartavyâḥ || yady apy atra kêcha-na śabdâs tadbhava-sûtrair êva siddhâ iva bhânti | tathâpi samastatvâd atraiva nipâtitâ iti ||

Sûtraṃ 379.—Mak peṛagv-âdînâṃ.

Vṛittiḥ.—Peṛagv-âdînâṃ mag-âgamô vâ bhavati vyañjanâdâv uttara-padê parê ||

Prayôgaḥ.—*Pedaṅ-gay, peda-gay*; *beṭṭum-bole, beṭṭu-vole*; *beṭṭuṅ-gâḍu, beṭṭu-gâḍu*; *âgasam-bochchaṃ, âgasa-vochchaṃ*; *baggan-doval, bagga-doval*; *kakkuṇ-daṛi, kakku-daṛi*; *marddun-gûḷ, marddu-gûḷ*; *koṅkuṇ-ḍâṇe, koṅku-ḍâṇe* || peṛagv-âdayaḥ prayôga-gamyâḥ ||

[*Peṛagu* and other words (see above) optionally take *m* before a word beginning with a consonant.]

Vyâkhyâ.—Spashṭaṃ ||

Sûtraṃ 380.—Dhâtâv utaḥ.

Vṛittiḥ.—Ukârântasya śabdasya mag-âgamô vâ bhavati vyañjanâdau dhâtâv uttara-padê parê ||

Prayôgaḥ.—*Maḍuṃ bîḷdaṃ, maḍu-vîḷdaṃ*; *giḍuṃ gaḍidaṃ, giḍu-gaḍidaṃ*; *kâḍuṃ gaṇḍaṃ, kâḍu-gaṇḍaṃ*; *bîḍuṃ bokkaṃ, bîḍu-vokkaṃ* || dhâtâv iti kiṃ | *maḍu-nîr, giḍu-gây* || vyañjana iti kiṃ | *giḍuv aguḷdaṃ* || uta iti kiṃ | *ele gaṇḍaṃ, baḍi goṇḍaṃ* ||

[Words ending in *u* optionally take *m* before a verbal root beginning with a consonant.]

Vyâkhyâ.—Dhâtâv iti dhâtu-padê ity arthaḥ । tiṅantê kṛidantê vêti yâvat ‖ udâharaṇê sarvatrâm-akṛit-tiṅê[298]ti kṛitê[299]ti cha samâsaḥ ‖

Sûtram 381.—Ataḥ.

Vṛittiḥ.—Akârântasya śabdasya mag-âgamô vâ bhavati vyañjanâdau dhâtâv uttara-padê parê ‖

Prayôgaḥ.—*Balapaṃ bidiḍaṃ, balapa-vidiḍaṃ*; *nelaṃ bidiḍaṃ, nela-vidiḍaṃ* ‖ yôga-vibhâga-uttarârthaḥ ‖

[Words ending in *a* optionally take *m* before a verbal root beginning with a consonant.]

Vyâkhyâ.—Yady apy anantarâtîta-yôgê dhâtâv ad-uta iti nirdêśa êva laghuḥ । tathâpy uttaratrâ 'nuvṛittyâ bhâvyam iti pṛithag grahaṇam ity âha *yôgêty*-âdi ‖

Sûtram 382.—Saṃskṛitasya nityaṃ.

Vṛittiḥ.—Akârântasya Saṃskṛita-śabdasya nityaṃ mag-âgamô bhavati vyañjanâdau dhâtâv uttara-padê parê ‖

Prayôgaḥ.—*Chakraṃ-goṇḍaṃ, vajraṃ-goṇḍaṃ, khaḍgaṃ-bidiḍaṃ, daṇḍaṃ-goṇḍaṃ* ‖ Saṃskṛitasyêti kiṃ । *maraṃ gaḍidaṃ, mara-gaḍidaṃ* ‖ ata iti kiṃ । *vidhuṃ gaṇḍaṃ, vidhu-gaṇḍaṃ* ‖

[Sanskrit words ending in *a* always take *m* before a verbal root beginning with a consonant.]

Vyâkhyâ.—Ata ity êva । nitya-grahaṇam uttarârtham êva । atra tu yôga-vibhâgâd êva nityatva-siddhêr iti ‖

Sûtram 383.—Guḷi boli.

Vṛittiḥ.—Akârântasya śabdasya nityaṃ mag-âgamô bhavati guḷi-pratyayê bol-pratyayê cha parê ‖

Prayôgaḥ.—*Âṭaṅguḷi, lañchaṅguḷi, dhanaṅguḷi*; *Indrambol, Chandrambol, âtambol, annambol* ‖ guḷi bolîti kiṃ । *âṭagâṛaṃ, gellagâṛaṃ*; *Indrana vôl, Chandrana vol* ‖

[Words ending in *a* always take *m* before the termination *guḷi* or *bol*.]

Vyâkhyâ.—Ata ity êva guḷir gṛihṇâti[414], vâtô bol[429] ity âbhyâṃ guḷi-bol-pratyayau vidhâsyêtê । tayôḥ parayôr nityaṃ mag bhavati । tathâ cha prayôgaḥ ।

Iṅ-gaḍala-kuvariy arasaṃ- ।
gaṅg enṭ ahud arttha-siddhiy aramaneyoḷ laṃ-
chaṅguḷigaḷ oḷar enal nṛipa-।
saṅgaḷis â svâmi-kâryya-pararaṃ chararaṃ ‖

tathâ ‖

Indrambol vibhava-yutaṃ ।
Chandrambol kântivantan Âdityambol ।
sândra-paripûrṇṇa-têjan U-।
pêndrambol nîti-nipuṇan â nara-nâthaṃ ‖

iti ‖

Sûtram 384.—Utô gâṛê.

Vṛittiḥ.—Ukârântânâṃ śabdânaṃ mag-âgamô nityaṃ bhavati gâṛa-pratyayê parê ||

Prayôgaḥ.—*Pâḍuṅgâṛaṃ, jûḍuṅgâṛaṃ, ôḍuṅgâṛaṃ* || uta iti kiṃ | *kumbhagâṛaṃ, maṇigâṛaṃ* || gâṛa iti kiṃ | *pâḍugaṃ, jûḍugaṃ* ||

[Words ending in *u* always take *m* before the termination *gâṛa*.]

Vyâkhyâ.—Gâṛô jâtâv[411] iti vakshyatê | tasmin paratô yady apy udantânâm êva mag-âgamaḥ sûtra-kṛid abhimataḥ | tathâpy akârântânâṃ cha dṛiśyatê | tathâ cha prayôgaḥ |

ankaṇgâṛana ganḍuta-|
naṃ kûrite tumula-yuddhadoḷ paṭu-bhaṭaraṃ |
nûṅkuva samaraṅgâṛana |
mâṅkaṛaṇeye ganḍutanada tiruḷane vêḷkuṃ ||

iti ||

Sûtram 385.—Sambhramê 'sakṛit.

Vṛittiḥ.—Âśu pratipâdanê prayôktus tvaraṇaṃ sambhramaḥ | tasmin gamyamânê yat padaṃ vâkyaṃ vâ vartatê tad asakṛid anêka-vâraṃ prayujyatê ||

Prayôgaḥ.—*Kuḍu, kuḍu, kuḍu*; *tuḍu, tuḍu, tuḍu*; *oppis-oppis-oppisu*; *nôḍu, nôḍu, nôḍu*; *itta bâ, itta bâ, itta bâ*; *âne bandud, âne bandud, âne bandudu*; *danḍu bandud êḷ, danḍu bandud êḷ, danḍu bandud êḷ* || sambhramâdau padaṃ vâkyaṃ vâ vartatê na tad-avayava iti nâsâv asakṛid. dvir vâ bhavati || sambhrama iti kiṃ | *âne bandudu* ||

[A word or sentence used to hurry an action is repeated more than once.]

Vyâkhyâ.—Sambhrama-śabdasyârthântarê sambhavaty api vivakshitam artham âha *âśv-ity-âdi* | âśu pratipâdanaṃ tvarayâ jñâpanaṃ | tach cha śabda-prayôgâd êva nânyathâ | ata êva jñâpakô 'py atra prayôktaivêty âha *prayôktus tvaraṇam* iti || yady api kriyâdy-abhinayatô 'pi pratipâdanaṃ sambhavati | tathâpi vâchaka-prakaraṇâch chhabda-prayôgâd êvêti || nanv asakṛid ity anêka-vâram êtâvat | tatra kiṃ janyatê mriyatê vêty anirṇaya êvêty ata âha *prayujyata* iti | kiṃ tad ity ata âha *padaṃ vâkyaṃ vêti* | prayôktrâ prayujyamânam anyan nâstîti || padam udâharati *kuḍu, kuḍu* ity-âdi || vâkyam udâharati *âne bandud, âne bandud* ity-âdi || nanv atra padaṃ vâkyaṃ vêti nôktaṃ | atas tad iva tad-avayavô varṇas tat-samudâyô vâ pratyêkam asakṛit prayujyatâṃ | tathâ cha *kuḍu, kuḍu, kuḍu* ity-âdivat ku, ku, ku ; ḍu, ḍu, ḍu ity-âdi-prayôgô 'pi syâd ity âśaṅkyâyam anuyôgô vakshyamâṇa-dvir-bhâvê 'pi samâna ity ubhayatrâpy êkadaiva prativakti *sambhramâdâv* iti | ayam âśayaḥ | sambhramâdau padaṃ vâkyaṃ vâ vartatê | na tad-avayavaḥ || na cha tad-vṛittau tad-avayava-vṛittir âvaśyakî | têna vinâ tad-abhâvâd iti vâchyaṃ | padê vâkyê vâ asakṛid dvir vâ prayukta êva sambhrama-sâtatyâdy-arthô 'vagamyatê | na tad-avayavê | atô 'trâsakṛid-bhâvô dvir-bhâvô vâ padasya vâkyasya vâ syân na tad-avayavasyêti ||

Sûtram 386.—Sâtatya-kriyâ-sâkalyâbhîkshṇyê dviḥ.

Vṛittiḥ.—Sâtatyam avichchhêdaḥ kriyântarair avyavadhânaṃ | kriyâ-sâkalyam avayava-kriyâṇâṃ kârtsnyaṃ | âbhîkshṇyaṃ âvṛittiḥ paunaḥ punyaṃ || sâtatyâdy-arthê pravartamânaṃ śabda-rûpaṃ dviḥ prayujyatê ||

Prayôgaḥ—Sâtatyê । *bandaṃ bandaṃ*, *pôdaṃ pôdaṃ*, *kaṇḍaṃ kaṇḍaṃ* ॥ kriyâ-sâkalyê । *koy koyy endu koydaṃ*, *poy poyy enutte poydaṃ*, *bâ bâ yenutte bandaṃ* ॥ âbhîkshṇyê । *aṭṭ-aṭṭ-iḷupidaṃ*, *uṇḍ-uṇḍu pôdaṃ*, *nôḍi nôḍi nakkaṃ* ॥ êtêshv iti kiṃ । *bandaṃ*, *koydaṃ*, *uṇḍaṃ*, *pôdaṃ* ॥

[A word used to express continuous action, the gradual completion of an action, or the repetition of an action, is repeated twice.]

Vyâkhyâ.—Nanu vichchhêdô nâśas tad-abhâvô 'vichchhêda ity ânantyam ity api syâd ity âśaṅkyâha *kriyê*ty-âdi । vivakshita-kriyâ svayaṃ yâvad âstê tâvad vijâtîya-kriyântarair avyavadhânam êva sâtatyam ity arthaḥ ॥ kriyâ-sâkalyam iti । sakalânâṃ bhâvaḥ sâkalyaṃ । tadd hi naikatra prabhavatîty âha *avayavê*ty-âdi । kriyâ hi lôkê svâvântarânêka-kriyâ-kalâpa-rûpaiva nâkhaṇḍaikâ । pratyapâdi chaitat kriyârthô dhâtur[12] ity atra । tathâ cha tâsâṃ avayava-kriyâṇâm avaikalyam êva mukhya-kriyâyâḥ sâkalyam iti ॥ âbhîkshṇyam ity atra âvṛittir avichchhêda iti sâtatyam êva syâd ity âha *paunaḥ puṇyam* iti । kriyântara-vyavadhânê 'pi paunaḥ-puṇyaṃ bhavatîti sâtatyâd asya bhêda iti bhâvaḥ ॥ kramêṇôdâharati *sâtatya* ity-âdi ॥ *bandaṃ bandaṃ* । atrâgamana-kriyaiva nânya-kriyântaraṃ ॥ *koy koyy endu koydaṃ* । atra lunîhi lunîhîty ananya-manaskatayânyair api lâvayan svayaṃ cha lunâtîti ॥ *aṭṭ-aṭṭ-iḷupidaṃ* । atra yat kiṃchit kriyântara-vyavadhânê 'pi punaḥ punaḥ pachatîti ॥

Sûtraṃ 387.—Nânâvadhâraṇê.

Vṛittiḥ.—Nânâ-bhûtânâṃ bhêdênêyattâ-parichchhêdô nânâvadhâraṇaṃ । tatra vartamânaṃ śabda-rûpaṃ dviḥ prayujyatê ॥

Prayôgaḥ—*Î jâḷigeyoḷ ivargge ponnaṃ ponnaṃ kuḍu*, *î gaṇṭinoḷ ivargge ponnaṃ ponnaṃ kuḍu*, ॥ pratyêkaṃ nishka-mâtraṃ dêhi nâdhikam ity arthaḥ ॥ nânêti kiṃ । *jâḷigeyoḷ ivargge ponnaṃ kuḍu*, êkam êva nishkam ity arthaḥ ॥ avadhâraṇa iti kiṃ । *jâḷigeyoḷ ivargge ponnaṃ kuḍu* । atra *ponn*-śabdô dhana-vâchîti nâvadhâraṇaṃ । êkaṃ dvau trîn daśa vâ nishkân dêhîty arthaḥ ॥

[In distributing a certain proportion of anything among several the word expressing the proportion is repeated twice.]

Vyâkhyâ.—Avadhâraṇaṃ nirṇayaḥ । sa cha lôkê 'nêka-prakâraḥ । tatra kîdṛiśô nirṇaya ity ata âha *iyattâ-parichchhêda* iti । idaṃ pramâṇam asyêyân tasya bhâvas tattâ tayâ parichchhêda ity arthaḥ ॥ tathâ parichchhêdô 'pi nânârthânâṃ mêḷanê pratyêkaṃ vêty ata âha *bhêdênê*ti । bhêdô viśêshaḥ । prati-vyaktîty arthaḥ ॥ udâharati *jâḷigeyoḷ* ity-âdi ॥ *ivargge* iti yâvantas sambhavanti tâvatâṃ pratyêkam ity arthaḥ ॥ nishkam iti nâṇaka-viśêshaḥ । nâdhikam ity atra na nyûnam ity api vaktavyaṃ । ata êva nishka-mâtram ity anyûnâtiriktârthaka-mâtra-śabda-prayôgaḥ ॥

Sûtraṃ 388.—Âdhikyê.

Vṛittiḥ.—Âdhikyaṃ prakarshaḥ । tasmin dyôtyê yad vartatê padaṃ vâkyaṃ vâ tad dviḥ prayujyatê ॥

Prayôgaḥ—*Tuḷil tuḷil*, adhikam nama ity arthaḥ । êvaṃ *âduḍ âdudu*, *lêsu lêsu*; *emag appuḍ emag appudu*, *oḷḷiḍal oḷḷiḍal* ॥ âdhikya iti kiṃ । *tuḷil*, *lêsu* ॥ yôga-vibhâga uttarârthaḥ ॥

[A word or sentence is repeated twice for intensity or emphasis.]

Vyâkhyâ.—Âdhikyam êva paryâyântarêṇa viśadayati *prakarsha* iti । sô 'pi na dravya-kshêtra-kâla-pradhânaḥ । api tu bhâva-pradhâna iti tathaivôdâharati *tuḷil tuḷil* iti ॥ antaḥkaraṇê bhakti-viśêshô dyôtyatê । nâtra vîpsâyâṃ dvir-vachanam iti śaṅkyaṃ । êka-vishayatvât । vîpsâ hy anêka-vishayêti ॥

Sûtram 389.—Tudi-modalaḥ pûrvasyâdi-svarât ttaś cha.

Vrittiḥ—Âdhikyê dviḥ-prayujyamânasya tudi-śabdasya modal-śabdasya cha pûrvasyâdi-svarâd uttarâvayavasya tta iti dvi-takârâdêśô bhavati ||

Prayôgaḥ.—*Tutta-tudi, motta-modal* || *tudi modala* iti kiṃ | *oḷag oḷagu* || pûrvasyêty uttarasya mâ bhût | âdi-svarâd ity anta-svarân mâ bhût ||

[When *tudi* or *modal* is repeated twice for intensity or emphasis, the one in the first place drops the syllable following its first vowel and takes *tta*.]

Vyâkhyâ.—Nâtra dvir-vachanaṃ arthântarê | kiṃtv âdhikya êva | tach cha dvir-vachanaṃ pûrvasya bhavatîty atra nirdêśâpêkshayâ *tudi*-śabda êva pûrva iti tasyaiva syân na *modal*-śabdasyêti bhrântiṃ vârayann âha *âdhikya* iti || dvir-vachanê sati yô'tra pûrvas tasyêty arthaḥ || nanv âdi-svarâd iti pañchamyâ uttarasyêti pratîyatê | tathâ cha tata uttarasya varṇa-mâtrasya syâd iti bhrântiṃ vârayati *avayavasyêti* | varṇa-mâtrasyêti viśishyânuktatvât tad-uttarasya sarvasyâpîti labhyatê || chakâra âdhikyê dvir ity êtat samuchchinôti || vidhêyasya takârasya dvitvaṃ nirdêśa-balâd êva na yatnântarâd ity âha *tta* ity-âdi ||

Sûtram 390.—Kaḍe-naḍôsh ṭṭaḥ.

Vrittiḥ.—Âdhikyê dvir-uchyamânayôḥ kaḍe naḍu ity êtayôḥ pûrvasyâdi-svarâd uttarâvayavasya ṭṭa ity âdêśô bhavati | pûrvavad atrâpi dvi-ṭakârakô nirdêśaḥ ||

Prayôgaḥ.—*Kaṭṭa-kaḍe, naṭṭa-naḍu* || anayôr iti kiṃ | *dese dese, mûle mûle* ||

[When *kaḍe* or *naḍu* is repeated for intensity or emphasis, the one in the first place drops the syllable following its first vowel and takes *ṭṭa*.]

Vyâkhyâ.—Nâtra viśêshaḥ | pûrvatra takârô 'tra ṭakâra ity êtâvân êva nâdhika iti ||

Sûtram 391.—Dôr ad guṇôktêḥ.

Vrittiḥ.—Âdhikyê dvir-uchyamânasya guṇa-vachanasya pûrvasya dôr akârâdêśô bhavati ||

Prayôgaḥ.—*Tôra tôra muttugaḷ, baṭṭa baṭṭa molegaḷ, biḷiya biḷiy añchegaḷ, doḍḍa doḍḍ ânegaḷ* || guṇôktêr iti kiṃ | *paṭṭu paṭṭ ânegaḷ* ||

[When an adjective is repeated twice for intensity or emphasis, the first used adds *a* to its final syllable.]

Vyâkhyâ.—Nanu kiṃ arthô 'yam ârambhaḥ | âdhikyê dvir-uchyamânânâṃ guṇa-vachanânâṃ dôr ad-âdêśârthaḥ | kiṃ prayôjanaṃ | *tôra tôra muttugaḷ, baṭṭa baṭṭa molegaḷ* ity-âdi-prayôgaḥ prayôjanaṃ | na hy êtad-arthaṃ ayam ârabdhavyaḥ | anyathâpi siddhêḥ | tathâhi | *tôritu muttu, baṭṭitu mole* ity-âdâv ag bahuḷam[345] ity anêna *tôra-muttu, baṭṭa-mole* ity-âdi sidhyaty êva | sarvatra padaṃ vâkyaṃ vâ parinishpannaṃ êvârtha-bôdhakaṃ nâparinishpannam iti | tathâ nishpannasya *tôra, baṭṭa* ity-âdêr êva dvir-vachanam astu | kiṃ anênêti chêt satyaṃ | atra hi padasyaiva dvir-vachanaṃ na tad-avayavasya | *tôra* ity êtach cha na padaṃ | vigraha-kâlê *tôritu* ity avasthasya padatvê 'pi samâsê *tôra-muttu* iti samudâyasyaiva padatvêna *tôra* ity asyaikadêśatayâ padatvâbhâvât || na cha *tôra, baṭṭa* ity-âdikaṃ apy ag-antam avyayaṃ padaṃ êvêti vâchyaṃ | tasya pâkshikatvât | uktaṃ chaitad ag-bahuḷam[345] ity atrâtaḥ padâvasthâyâṃ êva dvir-vachanaṃ | tatra pûrvasya *tôra, baṭṭa* ity-âdi-rûpa-nishpatty-arthaṃ ayam ârabdhavya êvêti | uttarasya tu pûrvavad êva ||

Sûtram 392.—Gôr vyañjanâdêr lup.

Vrittiḥ.—Âdhikyê dvir-uchyamânânâm gu-śabdântânâm vyañjanâdînâm śabdânâm pûrvasya dôr lub bhavati ||

Prayôgaḥ.—*Keḷa-keḷage pôdam*, atyantam adhô gata ity arthaḥ | êvam *sera-seragu*, *beḷa-beḷagu*, *taḷa-taḷagu*, *mê-mêgu*, *mû-mûgu* || gôr iti kim | *bêge bêge* || vyañjanâdêr iti kim | *oḷag oḷagu* ||

[When a word repeated twice for intensity or emphasis ends in *u* and begins with a consonant, the first used drops its final syllable.]

Vyâkhyâ.—Dôr ity êva | na guṇôktêr iti | kêvalam gu-śabdântânâm vyañjanâdînâm êvêti ||

Sûtram 393.—Dhâtôr bahu-svarasya.

Vrittiḥ.—Âdhikyê dvir-uchyamânânâm gu-śabdântânâm vyañjanâdînâm bahu-svarâṇâm dhâtûnâm pûrvasya dôr lub bhavati ||

Prayôgaḥ.—*Toḷa-toḷagidudu*, *beḷa-beḷagidudu*, *muḷu-muḷugidudu*, *moḷa-moḷagidudu* || bahu-svarasyêti kim | dvi-svarê mâ bhût ||

[When a verbal root which is repeated twice for intensity or emphasis ends in *gu*, begins with a consonant and contains more than two vowels, the first used drops its last syllable.]

Vyâkhyâ.—Gôr vyañjanâdêr iti sarvam vartatê || nanu kim artham idam | pûrvêṇaiva siddhêr it chêt | nâtra bahu-svarâṇâm dhâtûnâm bhavêd iti | kintu dvi-svarâṇâm têshâm mâ bhûd iti ||

Sûtram 394.—Vânukaraṇê.

Vrittiḥ.—Anukaraṇê vartamânam śabda-rûpam dviḥ prayujyatê | tatra cha pûrvasya dôr lub vâ bhavati ||

Prayôgaḥ.—*Kammane kammane*, *kamma-kammane*; *taṇṇane taṇṇane*, *taṇṇa-taṇṇane*; *mellane mellane*, *mella-mellane* ||

[When a word is repeated twice for imitation, the first used optionally drops its final syllable.]

Vyâkhyâ.—Dôr lub ity êva vartatê nânyat || atrânukaraṇê vartamânam padam êva dvir bhavati na vâkyam ity âha *śabda-rûpam* iti | vâkyam hi śabda-samudâya-rûpam êva | na śabda-mâtra-rûpam iti || kriyânukaraṇam êvôchyatê nânyad iti | tathaiva prayôga-darśanât |

vanaja-parâgadoḷ poraḷdu kammane kammane kûḍuv añche-vim- |
dina niṛi-duppuḷoḷ nusuḷdu mellane mellane kayge vanda mâ- |
vina sone-dandaḷoḷ nanedu taṇṇane taṇṇane bandud andu kam- |
pina sirig eydi varppa mada-bhṛiṅga-vadhû-rutan ondu mârutam |

tathâ ||

vanitâ-kêśa-kalâpa-navya-kusumâmôdaṅgaḷim kamma-ka- |
mmane kântâ-kuṭilâḷaka-stana-taṭa-prôdghaṭṭadim mella-me- |
llane nârî-suratânta-jâta-bahuḷa-svêdâmbuvim taṇṇa-ta- |
ṇṇane tîḍittu viḷâsinî-sadanadim band ondu mandânilam ||

iti ||

Sûtram 395.—Kelagu-mêgôs sâmîpyê.

Vṛittiḥ.—Sâmîpyaṃ pratyâsattir dêśa-kṛitâ kâla-kṛitâ vâ। tasmin dyôtyê keḷagu, mêgu ity êtayôḥ dviḥ-prayôgô bhavati। tatra cha pûrvasya dôr lub vâ bhavati ॥

Prayôgaḥ.—*Keḷa keḷage naraka-bilaṅgaḷ, mê mêge svargga-paṭalaṅgaḷ; keḷage keḷage naraka-bilaṅgaḷ, mêge mêge svargga-paṭalaṅgaḷ; keḷa keḷage durbbhikshaṃ, keḷage keḷage durbbhikshaṃ; mê mêge subhikshaṃ, mêge mêge subhikshaṃ* ॥ sâmîpya iti kiṃ। *marada mêge tiṅgaḷ, mugila mêge târage, taleya mêge koḍam* ity atrauttarâdharya-mâtraṃ na sâmîpyaṃ ॥

[When *keḷagu* or *mêgu* is repeated twice in the sense of union or conjunction either in position or in time, the first used optionally drops its final syllable.]

Vyâkhyâ.—Âdhikya iti nivṛittaṃ ॥ sâmîpya êva dvir-vachanam iti ॥ *keḷa keḷage naraka-bilaṅgaḷ* atra dêśa-kṛitâ pratyâsattiḥ। adhô 'dhô naraka-bhûmaya iti ॥ êvaṃ *mê mêge svargga-paṭalaṅgaḷ* upary upari svarga-paṭalânîti ॥ tathâ *keḷa keḷage durbbhikshaṃ* atra kâla-kṛitâ pratyâsattiḥ ॥ *marada mêge tiṅgaḷ* atra vṛiksha-praṇidhâv ûrdhva-dêśê chandramâ ity êva na sâmîpyam ॥ *taleya mêge koḍaṃ* atrauttarâdharyam êva na sâmîpyaṃ ॥ kiṃchid dêśa-kâla-vyavadhâna êva tat satvâd iti ॥

Sûtram 396.—Modalô 'nyatô 'tiśayê.

Vṛittiḥ.—Dôr iti nivṛittaṃ ॥ anyêbhyô 'tiśayê dyôtyê modal-śabdasya dviḥ prayôgô bhavati tatra pûrvasya lub vâ bhavati ॥

Prayôgaḥ.—*Basantadoḷ asuge moda modaloḷ pûtudu, modal modal pûtudu,* anyêbhyaḥ prathamam êva pushpitô bhavatîty arthaḥ। *âhuradoḷ ivar mmoda modaloḷ echchar* ॥ anyata iti kiṃ। *mâ-maraṃ modal nere pûtudu baḷikaṃ kâtudu*। atra sva-vyâpârâpêkshayaivâtiśayô na tv anyâpêkshayâ ॥ atiśaya iti kiṃ। *modal uṇḍaṃ* ॥

[When *modaḷ* is repeated twice in the sense of excelling others, the first used optionally drops its final letter.]

Vyâkhyâ.—Nâtra dôr lôpaḥ। kiṃtv antasyaivêty âha *dôr iti nivṛittam* iti ॥ nanu tudi modala[389] ity ata êvâsya dvir-vachanam uktam iti kiṃ punas tad-vidhânênêti chên na। tatra hy âdhikyê dvirbhâvô 'tra tv atiśaya iti। na châtiśayô 'pi tatraiva saṅgrâhyô lâghavâd iti vâchyaṃ। pûrva-pada-kâryasyôbhayatrâpi sâdhâraṇya-prasaṅgât। asti cha kârya-vaichitrî। êkatrâdi-svarâd uttarâvayavasya ttakârô 'nyatrântyasya lôpa iti ॥ *moda modaloḷ pûtudu*। atrâtiśayô dyôtyatê। na tâvad anyê kisalayitâ api yâvad aśôkaḥ pushpita iti ॥ *moda modaloḷ echchar* iti। na tâvad anyê yuddhâṅgaṇaṃ praviśanty api yâvad imê praviśya lakshyaṃ vidhyantîty atiśayaḥ ॥

Sûtram 397.—Vîpsânupûrvyê supaḥ ślup.

Vṛittiḥ.—Bahûnâm sajâtîyânâṃ arthânâm sâkalyêna pratyêkaṃ kriyâdibhiḥ prayôktur âptum ichchhâ vîpsâ। kramânullaṅghanaṃ ânupûrvyaṃ ॥ vîpsâyâm ânupûrvyê cha vartamânaṃ śabda-rûpaṃ dviḥ prayujyatê। tatra cha pûrvasya supaḥ ślub vâ bhavati ॥

Prayôgaḥ.—Vîpsâyâṃ। *kêri kêriyoḷ meṛedaṃ, kêriyoḷ kêriyoḷ meṛedaṃ; mane manegaḷ oppiduvu, manegaḷ manegaḷ oppiduvu; poḷe poḷegaḷa chelvu, poḷegaḷa poḷegaḷa chelvu; taṃ tamma siri, tamma tamma siri* ॥ ânupûrvyê। *moda modaloḷ doḍḍittu, modaloḷ modaloḷ doḍḍittu; tudi tudiyoḷ saṇṇaṃ, tudiyoḷ tudiyoḷ saṇṇaṃ; ajj ajjaraṃ vandisu,*

ajjaran ajjaraṃ vandisu ; *kiṟiya kiṟiyaraṃ besagoḷ*, *kiṟiyaraṃ kiṟiyaraṃ besagoḷ* ‖ vîpsânupûrvya iti kiṃ । *maney oppitu*, *tudiyoḷ saṇṇaṃ* ‖

[When a word used to express a plurality of things taken in several or successive order or regular series is repeated twice, the first used optionally drops its case ending.]

Vyâkhyâ.—Vîpsâ-padârtham âha *bahûnâm* ity-âdi । vîpsâ-śabdô hîchchhârthaka-sananta-vyutpanna iti tad êvâha *âptum ichchhêti* ‖ kasyêty ata âha *prayôktur* iti ‖ âpti-vishayam âha *arthânâm* iti ‖ yady apy arthânâm ity êva bahutvaṃ darśitaṃ । athâpy êka-vyaktau nâptir ity âha *bahûnâm* iti ‖ bahavô 'pi yatra vijâtîyâ ghaṭa-paṭâdayas tatra na bhavatîty âha *sajâtîyânâm* iti ‖ têshâm api na samudâyê । kiṃtu prativyaktîty âha *pratyêkam* iti ‖ tad api na katipaya-vishaya ity âha *sâkalyênêti* ‖ êvam apy âptiḥ kênêty ata âha *kriyâdibhir* iti । âdi-śabdô jâti-guṇa-dravya-saṅgrahârthaḥ ‖ ânupûrvyam âha *kramânullaṅghanam* iti ‖ udâharati *vîpsâyâm* iti ‖ *kêri kêriyoḷ meṟedaṃ*, yâvantyô vîthyas tâsu prativîthi niravaśêsham abhâsishṭêty arthaḥ । atrâptir bhâsana-kriyayâ ‖ *mane manegaḷ oppiduvu* atra gṛihatva-jâtyâ ‖ *poḷe poḷegaḷa chelvu* atra saundarya-guṇêna ‖ *taṃ tamma siri* atra lakshmî-dravyêṇa ‖ ânupûrvyam udâharati ‖ *moda modaloḷ doḍḍitu*, yathâ-pûrvaṃ sthûla ity arthaḥ ‖ *tudi tudiyoḷ saṇṇaṃ*, yathôttaraṃ kṛiśa ity arthaḥ ‖ *ajj ajjaraṃ vandisu*, yê yê vṛiddhâs tân ânupûrvyêṇâbhivâdayasvêti ‖ *kiṟiya kiṟiyaraṃ besagoḷ*, yê yê kanishṭhâs tân ânupûrvyêṇa paripṛichchhêti ‖

Sûtraṃ 398.—Tiṅaś châbâdhê.

Vṛittiḥ.—Âbâdhaḥ pîḍâ । tad-vishayê vartamânaṃ śabda-rûpaṃ dviḥ prayujyatê । tatra cha pûrvasya supas tiṅaś cha ślub vâ bhavati ‖

Prayôgaḥ.—*Mara maraṃ*, *maraṃ maraṃ* ; *pôda pôdaṃ*, *pôdaṃ pôdaṃ* ; *kal kallaṃ*, *kallaṃ kallaṃ* ; *pul pulloḷ*, *pulloḷ pulloḷ* ; *banda banday*, *banday banday* ; *bâr bbâreṃ*, *bâreṃ bâreṃ* ; *pôpa pôpeṃ*, *pôpeṃ pôpeṃ* ‖ âbâdha iti kiṃ । *maraṃ*, *kal*, *banday*, *pôpeṃ* ‖

[When a word is repeated twice to express pain, the first used optionally drops its case or verbal ending.]

Vyâkhyâ.—Cha-śabdaḥ sup-samuchchayârthaḥ ‖ supam udâharati *mara maram* ity-âdi ‖ *pôdaṃ pôdaṃ*, gatô gata ity êva । nâgachchhad agachchhad iti ‖ tiṅam udâharati *banda banday* ity-âdi । atrâyaṃ viśêshaḥ । supô lôpê tan-nimittakaṃ kâryam api naśyati । *kal kallaṃ*, *kal kalloḷ* ity-âdau dvir-bhâvâbhâvât । tiṅô lôpê tu na tat-kṛitaṃ kâryaṃ naśyati । *banda banday*, *pôpa pôpem* ity-âdau tat-kṛitasya kârya-viśêshasya darśanât । atra niyâmakam uttaratra vakshyâma ity atrôpêkshâma iti ‖

Sûtraṃ 399.—Vâkyâdêr âmantritasyâ sûyâ-sammati-kôpa-kutsana-bhartsanê 'nyatarasya plutaś cha.

Vṛittiḥ.—Para-guṇâsahanam asûyâ । kâryêshv âbhimatyaṃ sammatiḥ । kôpaḥ krôdhaḥ । kutsanaṃ nindâ । daṇḍâvishkaraṇaṃ bhartsanaṃ ‖ asûyâdy-arthêshu vartamânasya vâkya-syâdibhûtaṃ yad âmantrita-padaṃ tasya dviḥ-prayôgô bhavati । tatra cha pûrvasyôttarasya vâ plutô vâ bhavati ‖

Prayôgaḥ.—Asûyâyâṃ । *Dêvadattâ₃ Dêvadatta*, *Dêvadatta Dêvadattâ₃* , *Dêvadatta Dêvadatta ninag ênum illaṃ* ‖ sammatau । *maganê₃ magane*, *magane maganê₃* , *magane magane nîn oḷḷitu geyday* ‖ kôpê । *bâṇasigâ₃ bâṇasiga*, *bâṇasiga bâṇasigâ₃* , *bâṇasiga bâṇasiga nîn irddapayô sattayô* ‖ kutsanê । *satiyê₃ satiye*, *satiye satiyê₃* , *satiye satiye ninna peṇṭanamaṃ*

suḍuge ‖ bhartsanê । *durulâ3 durula, durula durulâ3 , durula durula ninna kondapeṃ kaḍidapeṃ* ‖ vâkyâdêr iti kiṃ । *olliḍal nîṃ magalê* ‖ âmantritasyêti kiṃ । *Dêvadattan olliḍaṃ* ‖ asûyâdi-grahaṇaṃ kiṃ । *pûrvva nîṃ jannamaṃ mâḍu, arasa nîṃ kâḷagumaṃ mâḍu* ‖ asakṛid adhikârâd iha sarvatra trir vachanam api kêchid ichchhanti ‖ *banda banda bandaṃ, bandaṃ bandaṃ bandaṃ, uṇḍ uṇḍ uṇḍu pôdaṃ, tola tola tolagittu, beḷa beḷa beḷagittu, magane magane magane* iti ‖

[When the first word in a sentence is the vocative of a person addressed in detraction, approval, anger, blame or menace, it is repeated twice, also the first or the last used optionally prolongs its vowel.]

Vyâkhyâ.—Itarêtaram âkâṅkshâvatâm anvayârhâṇâṃ padânaṃ nirapêkshas samudâyô vâkyaṃ ‖ tatrâdibhûtaṃ yad âmantritam âmantraṇa-vishayê vartamânam âmantryamâṇârtha-vâchakaṃ padaṃ tasyâsûyâdi-vishayê dvir-vachanaṃ bhavati । tatrânyatarasya plutaś chêti ‖ atra vâkyâdêr âmantritasyâsûyâdâv êva dvir-bhâvô nânyatrêti niyamaḥ । sambhramâdâv api pûrvêṇâprâptêḥ ‖ anyatarasya pluta ity êtad asûyâdâv êva nânyatrêti niyamaḥ ‖ asûyâdi-svarûpam âha *para-guṇêty-*âdi ‖ daṇḍâvishkaraṇaṃ kôpê 'pi sambhavatîti kôpâd bhartsanasya kô bhêda iti na śaṅkyaṃ । damanaṃ daṇḍô daṇḍanam artha-haraṇâdinâ duḥkhôtpâdanaṃ tasyâvishkaraṇaṃ bhṛikuṭi-puṭâdy-asaumya-darśanêna vakra-mukhatô 'haṅkâra-huṅkârâdinâ tvâm ahaṃ bandhayishyâmi tvâm ahaṃ hanishyâmîty-âdy-apakâraka-vâkyaiḥ pradharshaṇaṃ bhartsanaṃ । tad idaṃ dvêshâd daṇḍanîyêshv êvêti na niyamaḥ । apamârgâd apâkṛitya sanmârga-ninîshayâ lâlanîyân putrâdîn apy êvaṃ bhartsayamânânâṃ pitrâdînâm upalambhâd iti ‖ udâharati *asûyâyâm* ity-âdi ‖

Sûtram 400.—Dûrâd âhvânê bahuḷaṃ.

Vṛittiḥ.—Dûrâd âhvânê vartamânasyâmantritasya padasya bahuḷaṃ plutô bhavati ‖

Prayôgaḥ.—*Ele aṇṇâ3 itta bâ, ele akkâ3 itta bâ, ele aṇṇa itta bâ3 , ele akka itta bâ3* ‖ bahuḷa-grahaṇâd âhvâna vishayê anâmantritasyâpi plutô bhavati । *elê3 aṇṇa itta bâ, elê3 akka itta bâ, ele amma bê3ga bâ, ele ayya bê3ga bâ* ‖ kvachid anyatrâpi । *ayyô3 akka, ayyô3 aṇṇa, ôhô3 magane, ôhô3 tande* ity-âdayô yathâ-lakshyam anusartavyâḥ ‖

[In calling any one from a distance the vocative of the person addressed often prolongs its vowel.]

Vyâkhyâ.—Âhvânam âvâhanam âkarshaṇaṃ । tatra vartamânasyâmantritasyêty êva । nâtra vâkyâdêr iti niyamaḥ ‖ kvachid anâhvânê kvachid anâmantritasyâpi dṛiśyatê । tad-artham iha yatnântaram akartavyam ity âha *bahuḷa-grahaṇâd* ity-âdi ‖ sarvatra śishṭa-prayôga êva pramâṇam ity âha *yathâ-lakshyam* iti ‖

Sûtram 401.—Vâdyât taddhitaḥ.

Vṛittiḥ.—Adhikârô 'yaṃ । ita ûrdhvaṃ yaiḥ sûtraiḥ yasminn artha-vishayê pratyayâ vakshyantê tatra prathamôpâttât tasminn artha-viśêshê tê pratyayâ vâ bhavanti । tê cha taddhita-saṃjñâ bhavantîty adhikṛitaṃ vêditavyaṃ ‖

Prayôgaḥ.—Vakshyati tad asyâsty asminn iti vantaḥ[402] । tad ity êtasmât pratyayôtpattiḥ । *âyuv uṇṭ îtaṅge, âyuvantaṃ ; jasaṃ uṇṭ îtaṅge, jasavantaṃ* ‖ anêkêshâm upâdânât prakṛity aniyamê niyamârthô 'yam ârambhaḥ । taddhita-pradêśâḥ vṛittêr[248]ity êvam âdayaḥ ‖

[The sûtras following show the optional affixes forming derivative words and their use.]

Vyâkhyâ.—Parârtham idam iha vidhêya-râhityâd uttaratra pratiyôgam adhikriyata ity âha *adhikârô 'yam* iti || âpâda-parisamâpti-taddhita ity êtad adhikriyatê || âdyâd ity êtad âtana-pratyayâd êva | tad-ûrdhvam prayôjanâbhâvât | tathâ hi | âdau bhavam âdyam tasmâd âdyâd iti prakriti-nirdêśah | vakshyantê hi vantâdayah pratyayâs tê kutô vâ paratô bhavantîty anuyôgê sûtrêshv amukâd iti viśishyâkathanâd âdyâd anâdyâch cha prasangê saty anâdyân mâ bhûd ity uktam âdyâd iti | yatrâ-mukâd iti prakritir nirdiśyatê nâtrânênârtha iti || nanv ayuktam êtad âdyâd iti | tathâ hi | tad asyâsty asminn iti vantah[402], tad âcharati[407], têna jîvati ga-vanigâv[415] ity-âdayô hi yôgâh pratyaya-vidhâyakâh | tatra tv âdyâni tat tat tênêty-âdîni | na hi têbhyah pratyaya utpadyatê | *dhanavantam*, *gunavantam*, *niyamigam*, *upavâsigam*, *lañchagam*, *lañchavanigam* ity-âdishu sarvatra dhanâdibhya êva śabdêbhyô vantâdayah pratyayâh prayujyantê | na tad-âdibhya iti | kim cha tad ity-âdayas tyad-âdi-gana-pathitâs têshâm nâvyaya[10] ity-âdinâ linga-samjñâyâ êva nishêdhâd Bhâshâ-vishayê prayôga êva nâstîti kutas têbhyah pratyayôtpattir iti chên na | tad asti, tad âcharati, têna jîvatîty-âdau sarvatra tad-âdi-padâny artha-nirdêśâbhiprâyêna sâmânyatah prathamâdi-samartha-pada-pradarśana-parânîti | prathamâdi-samarthêbhyô dhanâdi-śabdêbhya êva pratyayô na tad-âdibhya iti | na chaivam api na dhanâdi-śabda-rûpam âdyam bhavatîti katham atah pratyaya iti śankyam | tad iti prathamâ-samartham dhanâdi-śabda-rûpam âdyam êvêti || âdyâd ity asyaivam êvârthah | anyathâ igah panyam[405], vêttr-adhyêtrôr[408] ity-âdâv atiprasangas syâd iti vêti pratyayôtpattir êva vikalpyatê | na taddhita-vyapadêśah | tathâ hi | samâsô hi bahulam vihitô na nityatayâ | tathâ cha pakshê vâkya-prâptau śâstrârabhyamânas taddhitô vâ grahanâbhâvê vâkyasya bâdhaka êva syâd iti vâkya-prayôgô datta-jalâñjalis syâd atô vâkyam api yathâ syâd ity êvam artham vâ-grahanam iti || nanu katham asau vâkyasya bâdhakô bhavêt | samânê hy arthê śâstrânvitam aśâstrânvitam nivartayati | nârthântarê | tasya tatrâpravrittêh | bhinnô hi vritti-vâkyayôr arthah | yatô vyapêkshâ-lakshanô hi vâkyê 'rthah | vrittau tv êkârthîbhâva iti bhinnârthatvân naisha vâkyasya bâdhaka iti chên na | vritti-vâkyayôr êvam sâmarthya-bhêdê 'pi pradhânasyârthasya bhêdâbhâvât | na hi *dhanam unt îtange* iti vâkyâd *dhanavantan îtam* iti vrittâv arthô bhidyatê | pratîtêr ubhayatra samâna-vishayatvât | yatra kvachit sankhyâdi-vishayê bhêdê 'pi pradhânârthasya bhêdâbhâvât samânârtha êvêti śâstrânvitam aśâstrânvitam nivartayaty êvêti taddhitôtpattir nityaiva syât | maivam bhûd iti vâ-grahanam kartavyam êvêti pratyayôtpattir vikalpyatê || pratyayas tu taddhita-samjña êvêty êtat sarvam âkalayyâha *tê pratyayâ vâ bhavanti tê cha taddhita-samjñâ bhavantîti* ||

Sûtram 402.—Tad asyâsty asminn iti vantah.

Vrittih.—Tad iti prathamâ samarthâd asyâsmin vâstîty arthê vanta-pratyayô vâ bhavati | sa cha taddhita-samjñô bhavati | vâdhikârât pakshê yathâ-yôgam vâkyam samâsaś cha bhavati ||

Prayôgah.—*Ayuv unt îtange, îtanol mên, âyuvantam* | êvam *jasavantam, gunavantam, buddhivantam* || tad iti prakriti-nirdêśârtham || astîti kim | *dhanam âdud îtange, dhanam appud îtange, dhanam samîpam îtange* ity-âdau bhûta-bhavishyat-sattayôs samîpâdau cha mâ bhûd iti | iti karanam vivakshârtham | têna |

bhûma-nindâ-praśamsâsu nitya-yôgê 'tiśâyinê |
samsangê 'sti-vivakshâyâm prâyô vantâdayô matâh ||

bhûmni | *dhanavantam, dravyavantam* || nindâyâm | *jagalavantam, dôshavantam* || praśamsâyâm | *rûpavantam, gunavantam* || nitya-yôgê | *visavantam Sêsam, rakkevantam Garuḍam* ||

atiśâyinê । *poṭṭevantaṃ Benakaṃ* ॥ saṃsaṅgê । *daṇḍavantaṃ, sattigevantaṃ* ॥ prâyikam êtad bhûmâdi-darśanaṃ । kvachit sattâ-mâtrê 'pi pratyayô dṛiśyatê । *jannaviravantaṃ pûrvvaṃ, peṇḍativantan îtaṃ* ॥ vanta-pratyayântâd astitva-vivakshâyâṃ vanta-pratyayô na bhavati ॥ *nîtiy uṇṭ ivargge, nîtivantar, nîtivantar uṇṭ ivaṅge* ity atra vâkyaṁ êva bhavati ॥ karmadhârayâd vantô na bhavati । *alar-ggaṇṇ uṇṭ îtaṅge* ity atra bahuvrîhir êva bhavati । *alar-ggaṇṇam* iti ॥ tad apîchchhanti kêchit । *alar-ggaṇvantaṃ, tôra-muḍivante* ॥

[*Vanta* expresses something belonging to or in any one.]

Vyâkhyâ.—Tad iti sâmânyataḥ prathamânta-samartha-pada-nirdêśaḥ । *dhanaṃ, guṇaṃ, paṇaṃ, âyu* ity-âdi ॥ tad atra prathamôpâttam âdyam iti tata êva pratyayôtpattir vikalpyatê ॥ pratyayas tu taddhita-saṃjña êvêty uktarîtyâha *tad iti prathamâ-samarthâd* iti ॥ yady apy atra tad iti sthânê ma ity êva nirdêshṭavyaṃ । tathâ cha pañchamî-śravaṇât prathamântâch chhabdâd iti prakṛitiḥ spashṭam êvôpadishṭâ syât । asti cha saishâ vâchô yuktiḥ prâchâṃ api । yad âha *S'âkaṭâyanaḥ* । taḥ prôktê । ñêr vyâkaraṇê । ṅasir âgatê । jasô 'patyê ity-âdi । tathâpy astîty artha-nirdêśê kim ity âkâṅkshâ-nivartakatvêna tad ity êvârtha-nirdêśas sphuṭa ity êvam êva Sûtrakaraṇaṃ । asti chaivam api rîtiḥ pûrvêshâṃ । yad âha *Pâṇiniḥ* । têna prôktaṃ tata âgataḥ tasyâpatyam ity-âdîti । tad idam uttaratra tad âcharati[407], têna jîvati ga-vaṇigau[415], tatrêgô niyuktê[418], tasya tulyê vol vôlâv[428]ity-âdâv apy anusandhêyaṃ ॥ vêti vartatê । tad iha pratyayôtpattâv ivârtha-nirdêśê 'py âvṛittyâ sambadhyatê । anyathâ asyâstîty êvârthê pratyayas syân nâsminn astîti । atô 'tra vânuvṛittyâ bhâvyam ity abhiprêtyâha *asyâsmin vêti* ॥ nanv atrâsti-grahaṇê kiṃ prayôjanaṃ । sambandhê hy atra pratyayô vidhîyatê । sambandhaś châsyêti shashṭhyaiva jñâyata iti nânênâsti nârtha iti chên na । asaty asti-grahaṇê tad asyêty êtâvaty êvârthê pratyayô bhavêt ॥ tatra tad asyêti sva-svâmi-bhâva-sambandhê svêna svâmivat svâminâpi svaṃ viśishyatê । sambandhasya dvishṭhatvât । tathâ cha svâminâ sva-viśêshaṇê 'pi pratyayaḥ prasajyêta । asti-grahaṇê tu Dêvadattasya dhanam asti Dêvadattasya guṇâs santîti sattâ-viśêsha-nirbhâsât svêna svâmi-viśêshaṇa êva pratyayô na svâminâ sva-viśêshaṇa iti nânishṭa-prasaṅga iti ॥ athaivaṃ manushê saty apy asti-grahaṇê Dêvadattasya dhanaṁ asti na Yajñadattasya । Dêvadattasya guṇâs santi na Vishṇumitrasyêti svâminâ sva-viśêshaṇê 'pi pratyayaḥ prasajyata êva ॥ athâtrânabhidhânân na bhavatîti chêt tad êtad asti-grahaṇâbhâvê 'pi suvachaṃ iti maivaṃ maṃsthâḥ । asti-grahaṇâbhâva êva svâminâ sva-viśêshaṇa-bhânaṃ । asti-grahaṇê tu svêna svâmi-viśêshaṇa-bhânam êva । na svâminâ sva-viśêshaṇa-bhânam astêḥ svênaiva sambandhât । na hîdam asti guṇâs santîty atra svênêvâstiḥ svâminânvêtîty atô 'stinâ bhavitavyam êvêti । kiṃ châsti-grahaṇâbhâvê dhanam asyâsît । guṇô 'sya bhavishyatîti bhûta-bhavishyat-sattayôr api pratyayas syât । asti-grahaṇê tu sâmpratikârtha-bhânân nâgatânâgata-bhânam iti । ata êva praty-udâharaṇê tathaiva darśanaṃ । *dhanam âdud îtaṅge, dhanam appud îtaṅge itî*ty êvaṃ sarvam âkalayyâha *astîty artha* iti ॥ vanta-pratyaya iti vidhêya-svarûpaṃ ॥

Nanu kim artham idaṃ vanta-pratyayôpâdânaṃ । yatô 'tra *dhanavanta, guṇavanta* ity-âdi-prayôjanaṃ । tach cha vinâpy anêna sidhyati । tathâ hi । dhanavad-guṇavad-âdayaś śabdâs Saṃskritê matvantâḥ prasiddhâs têshâm anab jasantavad rûpâtidêśâd êva *dhanavanta, guṇavantâ*dayas sidhyantîti chên na । tatraivaṃ siddhâv apy anyatr*âyuvantaṃ, sirivantaṃ, jasavantaṃ*; *buddhivantam* ity-âdâv asiddhêḥ । tatra hy *âyushmantaṃ, śrîmantaṃ, yaśasvantaṃ, buddhimantam* ity êva sidhyatîti । kiṃ cha strî-liṅga-vishayê *guṇavatî, dhanavatî, buddhimatî* ity-âdivat *guṇavante, dhanavante, buddhivante* ity-âdayô 'pi sâdhutvênêshyantê । na hy atra vanta-pratyayântatvâbhâvê et-pratyayô bhavati । vaṇiga-vantê chât[196] ity anuśâsanât । atô 'tra vanta-pratyayô vidhêya êva ॥ vâdhikârât pratyayôtpattir vikalpata êvêty âha *vâ bhavatî*ti ॥ pakshê kim ity ata âha *vâkyaṃ samâsas chêti* ॥ udâharati *âyu* ity-âdi ॥ *îtaṅge*, asyêty arthaḥ । Bhâshâyâṃ shashṭhî vishayê bhûyishṭhaṃ chaturthyâ êva prayôga-darśanât ॥ *mêṇ* iti vikalpa-vachanam avyayaṃ । sô 'yaṃ vanta-pratyayô 'nyô vâ yô 'yam asty-artha-pratyayaḥ । sa sarvô 'pi bhûmâdi-vishaya êva bhavati na yathâ kathaṃ chid asyâstîty êvaṃ viśêsha-pradarśanârtham iti

karaṇaṃ kṛitavân iti Sûtrakṛid-abhiprâyaṃ prakâśayati *iti karaṇêty*-âdi || tân êva bhûmâdy-artha-viśêshân sukhênâvadhârayitum artha-viśêshaṃ sûchayituṃ cha kârikâṃ paṭhati *bhûmêty*-âdi || kramêṇôdâharati *bhûmnîty*-âdi || *dhanavantaṃ* | atra *bahudhanam unṭ îtaṅge* iti bahutvê pratyayaḥ | na tu yat kiṃchit paṇa-mâtraṃ kârshâ-paṇa-mâtraṃ vâ dhanam astîti || nanv atra bahv iti kiṃ phalitaṃ bahutvaṃ dvi-try-âdishu sambhavat-paṇa-trayê kârshâ-paṇa-trayê śata-sahasrâyuta-prayutâdau vâ paryavasyatîti chên na | yasya yâvatâ dhanênârtha-kriyâ sidhyati | sa tâvatâ dhanêna dhanavân nânyathâ cha tathâ | laghu-parigrahasya svalpêna pañchasha-nishka-mâtrêṇaiva dhanêna dâna-bhôgâdy-artha-kriyâ-sidhyati | sa tâvataiva dhanavân || yasya cha śata-sahasra-pramitêna sidhyati tasyâpi tâvataiva dhanavattâ || yasya tv ayutêna prayutênâpi nâlaṃ | sa tâvatâpi dhanavân nôchyata êvêti | yathâ svam artha-kriyôpayôgi parimâṇam êva bahutvam iha vivakshitam iti || *jagaḷavantaṃ* | atra *ninditam âda jagaḷam unṭ îtaṅge* iti nindâyâṃ pratyayaḥ | *jagaḷaṃ*, jhakaṭakam kalahaḥ | sa cha sarvô 'pi nindita êvêti na niyamaḥ | yô dvêsha-mûlakô nirmaryâda âkrôśô vâ yuddhaṃ vâ mushṭâ-mushṭy-âdi sa êva ninditaḥ kalahaḥ | yas tu praṇaya-mûlakô dampatyôr anyayôr vâ vinôdârthaṃ kriyamâṇas sô nindita êvêti || tathâ *guṇavantaṃ* | atra *praśastam âda guṇam unṭ îtaṅge* iti praśaṃsâyâṃ pratyayaḥ | na tu guṇa-mâtra-satvê | vastu-mâtrasya guṇavatvêna sarvatra pratyaya-prasaṅgât | na hi lôkê nirguṇaṃ kiṃchid vastv asti | tathâpi na sarvô guṇavân uchyata iti || tathâ *visavantaṃ Sêsaṃ* | atra *nityam âda visam unṭ îtaṅge* iti nitya-yôgê pratyayaḥ || nityatvaṃ châṇapâya-lakshaṇaṃ | itaratra sarpa-vṛiśchikâdau visha-yôgini jaṅgama-viśêshê tatô 'nyatra sthâvara-kṛitrima-vishavati vâ pratikâra-sambhavêna tad-apâya-darśanân nânapâya-lakshaṇô nitya-yôgaḥ | na chaitâvatâṇy atra vishavattâ nêti śaṅkyaṃ | prakârântara-vivakshâyâṃ satvê 'pi nitya-yôga-vivakshâyâṃ abhâvâd iti || tathâ *poṭṭe-vantaṃ Benakaṃ* | atra *atiśayitam âda poṭṭey unṭ îtaṅge* ity atiśâyinê pratyayaḥ | nôdara-mâtra-satvê | prâṇi mâtrasyôdaravatvât | na hi lôkê kaśchid anudaraḥ prâṇy astîti ||

Nanu pûrvaṃ praśaṃsâyâṃ pratyaya-uktaḥ | atra tv atiśâyina iti praśaṃsâtiśayayôḥ kô bhêda iti chên na | praśaṃsâ hi guṇa-kṛitâ | atiśâyinaṃ tu parimâṇa-kṛitam anya-kṛitaṃ vâ na guṇa-kṛitam iti praśaṃsâtô 'sya bhêda iti || tathâ *daṇḍavantaṃ* | atra *saṃsaktam âda daṇḍam unṭ îtaṅge* iti saṃsaṅgê pratyayaḥ | anyathâ gêha-gatênâpi daṇḍêna daṇḍavân uchyêtêti || idaṃ bhûmâdi-darśanaṃ prâyikam êva | kvachid bhûmâdy abhâvê sattâ-mâtrê 'pi dṛiśyata iti tad api darśayati *jannavira-vantaṃ*, *peṇḍativantaṃ* ity-âdi || *jannaviraṃ*, yajña-sûtraṃ ; *peṇḍati*, bhâryâ | nâtra pratyayêna bhûmâdy-arthaḥ pratîyatê | kiṃtu sattâ-mâtram êvêti || tathâ artha-viśêshaṃ darśayati *vanta-pratyayêty*-âdi || yatra bhûmâdi-vivakshâyâṃ prâg êva vanta-pratyayaḥ | tatas tad asyâstîti vivakshâyâṃ punaś cha vanta-pratyayô na bhavatîti tad êvôdâhṛiti-mukhêna darśayati *nîti uṇṭu* ity-âdi || vâkyam êvêti | *nîtivanta vantaṃ* iti na bhavatîty arthaḥ || nishêdhô 'yaṃ sarûpa-pratyaya-vishayaka êva | virûpasya tu na nishêdhaḥ | *karid unṭ idarkke karikaṃ*, vastraṃ kambaḷam anyad vâ | *karikam unṭ îtaṅge karikavantam* iti sammatatvât || tathâ samâsa-viśêshê nishêdhaṃ darśayati *karmadhârayâd vantô na bhavatîti* | yady apy atra Bhâshâ-vishayê karmadhâraya-saṃjñikaḥ samâsô nôktaḥ | tat-saṃjñâ-kṛita-prayôjanâbhâvât | sâmânya-vyapadêśêna saṃjñâ tv abhimanyata êva | viśêshaṇam êkârthênê[309]ti yô 'yam abhimataḥ sa êvânyatra karmadhâraya ity uchyatê | tataś cha vanta-pratyayô na bhavati | na karmadhârayân matvarthîya iti pûrva-śâstrê 'pi nishiddhatvât || *alarante kaṇṇ âvaṅg âtam alargaṇṇam* iti bahuvrîhir êva | na bahuvrîhi-nirvâhyê bhavanti matub âdaya iti *Pâṇinîyê* uktatvât || prâyô-grahaṇât kvachit prayujyatê chêty âha *tadapîty*-âdi || udâharati *alargaṇvantaṃ*, *tôra muḍivante* iti | Saṃskritê 'pi kvachid êvam ishyatê | tathâ prayôga-darśanât | kôka-prîti-chakôra-pâraṇa-paṭu-jyôtishmatî-lôchanê iti | tathâ | bisa-kisalaya-chchhêda-pâthêyavanta iti cha || êtat sarvam iti-karaṇa-sâdhyam avagantavyam iti ||

Sûtram 403.—Guṇôktêḥ kô du lup cha.

Vṛittiḥ.—Tad iti prathamâ samarthâd guṇa-vachanâd asyâsmin vâstîty arthê ka-pratyayô vâ bhavati dôr lôpaś cha ||

Prayôgaḥ.—*Karid uṇṭ itaṅg, itanoḷ mêṇ, karikaṃ* । êvaṃ *biḷikaṃ, kaḍikaṃ, tôrikaṃ* ॥ guṇôktêr iti kiṃ । *kaṇvantaṃ, kâlvantaṃ* ॥

[Adjective expressing something belonging to or in any one optionally takes the affix *ka*, dropping its final syllable.]

Vyâkhyâ.—Tad iti vartatê । tach chêt prathamântaṃ samarthaṃ padaṃ guṇavachanaṃ bhavati । tasmât ka-pratyaya êva na vanta-pratyaya ity âpavâdikô yôgaḥ ॥ yady apy atra *karidu-biḷidu* ity-âdayaś śabdâ guṇa dvârâ guṇini vartamânâ guṇa-vachanâḥ । svabhâvâd êva guṇinam âhur iti na pratyayam apêkshantê । tathâpi yadâ guṇam abhidadhati tadâ jâti-śabdâ api bhavantîti vi, vakshayâ pratyayôtpattiḥ ॥ *kechchane, pachchane* ity-âdînâṃ tu guṇa-vachanatvê 'pi na *kechchakaṃ, pachchakam* iti pratyayôtpattiḥ । anabhidhânât ॥ atra tu mahâ-kavi-prayôga êva śaraṇaṃ nânyad iti ॥

Sûtraṃ 404.—Âḷiḥ śîlaṃ.

Vrittiḥ.—Tad iti prathamâ samarthâd asya śîlam ity asminn arthê âḷi-pratyayô vâ bhavati ॥

Prayôgaḥ.—*Jûdu śîlam itaṅge jûdâḷi* । êvaṃ *mâtâḷi, siggâḷi, ôdâḷi, haḍapâḷi* ॥

[The affix *âḷi* expresses one's nature or practice.]

Vyâkhyâ.—Âḷir iti pratyaya-nirdêśaḥ । tad asyêti vartatê । tad iti prathamâ samarthâd âḷi-pratyayô bhavati ॥ sa chêt prathamântârthaḥ śîlam ity âha *tad* ity-âdi । *jûdâḷi*, dyûta-śîlaḥ ; *mâtâḷi*, vachana-śîlaḥ ; *ôdâḷi*, pâṭha-śîlaḥ ; *siggâḷi*, lajjâ-śîlaḥ ; *haḍapâḷi*, haḍapa-dhâraṇa-śîlaḥ ॥

Sûtraṃ 405.—Igaḥ paṇyaṃ.

Vrittiḥ.—Tad iti prathamâ samarthâd asya paṇyam ity asminn arthê iga-pratyayô vâ bhavati ॥

Prayôgaḥ.—*Tambulaṃ paṇyam itaṅge tambuligaṃ* । êvaṃ *davasigaṃ, dûsigaṃ, kâyigaṃ, paṇṇigaṃ* ॥

[*Iga* expresses a seller of.]

Vyâkhyâ.—Prâgvad êva pratyayôtpattiḥ । tach chêt prathamântâbhidhêyaṃ paṇyam ity atra viśêshaḥ ॥ *tambuligaṃ* yady apy atra tâmbûlika-śabdasya karambâditvât *tambuliga* iti nipâtanâd êva siddhir iti na pratyaya-vidhir arthavân itîva bhâti । tathâpi *davasigaṃ, dûsigam* ity-âdi-śabda-nishpatty-artham apêkshita iga-pratyayaḥ । sva-vishayê sarvatrâpi bhavatîti *tambula*-śabdâd apy apratiruddhô bhavati ॥ na hy êkênaiva mârgêṇa sâdhyaṃ sâdhanîyam iti niyamaḥ । mrigyâbhêdê 'pi lôkê mârga-bhêdasya prachuram upalambhât ॥

Sûtraṃ 406.—S'ilpaṃ.

Vrittiḥ.—Tad iti prathamâ samarthâd asya śilpam ity asminn arthê iga-pratyayô vâ bhavati ॥

Prayôgaḥ.—*Maddaḷe śilpam itaṅge maddaḷigaṃ* । êvaṃ *saravandigaṃ, biṇigaṃ, gâṇigaṃ, kêṇigaṃ* ॥

[Also one's calling.]

Vyâkhyâ.—Iga-pratyaya êva bhinnêshv arthêshv abhinnaḥ pratyayaḥ । abhinnê 'py arthê bhinnâḥ pratyayâḥ । vichitrâ hi taddhita-vrittir iti ॥ yady api mârdaṅgika-svarabandhaka-vaiṇika-śabdân âdâyâpi *maddaḷiga-saravandiga-biṇiga*-śabdâs sâdhayituṃ śakyâḥ । tathâpi *maddaḷe-saravanda-biṇe* ity-âdi-śabdêbhya iga-pratyayam utpâdyâpi sâdhyanta iti ॥

Sûtram 407.—Tad âcharati.

Vṛittiḥ.—Tad iti dvitîyâ samarthâd âcharatîty asminn arthê iga-pratyayô vâ bhavati ||

Prayôgaḥ.—*Paḍisaṇaman âcharipam paḍisaṇigam* | êvam *aṭamaṭigam, pusigam, upavâsigam, niyamigam, vratigam* ||

[Also a doer of.]

Vyâkhyâ.—Tad iti dvitîyântô nirdêśaḥ | âcharatês sakarmakatvât || yady api tad iti vartatê | tach cha prathamântam api dvitîyântatayâ vipariṇamyata iti punas tad-grahaṇam akartavyam | tathâpi nâtrêdam paryâptam uttaratrânuvṛittyâ bhâvyam iti sâkshâd êva tad-upâdânam || *paḍisaṇigam* | yatra sthânê svâmî bhuktvôtthâya gatas tat-sthâna êvôpaviśya tad-uchchhishṭa-bhôjanam pratisthânam uchyatê | tad êva *paḍisaṇam* | tad âcharan *paḍisaṇiga* iti bhujishya uchyatê || êvam *aṭamaṭam*, parêshâm bhêda-kâri-vachanam | tad âcharann *aṭamaṭiga* iti || *pusi*, anṛitam | tad âcharan *pusiga* iti | êvam tatsamâd ayam bhavatîty upavâsa-niyama-vrata-śabdêbhyô 'pîgaḥ prayujyatê ||

Sûtram 408.—Vêttradhyêtrôḥ.

Vṛittiḥ.—Tad iti dvitîyâ samarthâd vêtti adhyêtîti vârthê iga-pratyayô vâ bhavati ||

Prayôgaḥ.—*Jôyisaman arivan, ôduvam mêṇ, jôyisigam* | êvam *gaṇidigam, siddhântigam, lekkigam, śâstrigam, bâgaraṇigam* ||

[Also versed in or student of.]

Vyâkhyâ.—Vêttîti vêttâ | adhyêtîty adhyêtâ | tayôr iti kartṛi-nirdêśaḥ || *jôyisaman arivan, ôduvam mêṇ, jôyisigam* | nâtra jyôtishasya vêdanam adhyayanam vâ pratyayârthaḥ | kiṃtu tadvârâ tatkartaivêti || êvam *gaṇidigam gaṇidam*, gaṇitam gaṇita-śâstram | *bâgaraṇigam bâgaraṇam*, vyâkaraṇam ||

Sûtram 409.—Krîṇad vikrîṇatôḥ.

Vṛittiḥ.—Tad iti dvitîyâ samarthât krîṇâti vikrîṇâti vêty asminn arthê iga-pratyayô vâ bhavati ||

Prayôgaḥ.—*Tambulavam koḷvam, mâṛuvam mêṇ, tambuligam* | êvam *davasigam, gandigam, meṇasigam, pippaligam* ||

[Also buyer of or seller of.]

Vyâkhyâ.—Krîṇâtîti krîṇan | vikrîṇâtîti vikrîṇan | tayôr iti pûrvavad êva kartṛi-nirdêśaḥ ||

Sûtram 410.—Kurvaty uḷigaś cha.

Vṛittiḥ.—Tad iti dvitîyâ samarthât karôtîty asminn arthê uḷiga-pratyayaś cha-kârâd iga-pratyayaś cha vâ bhavataḥ ||

Prayôgaḥ.—*Dêvaram mâḍuvam dêvuḷigam, dêvigam* | êvam *pâkuḷigam, pâkigam* ; *aḍuguḷigam, aḍugigam* ; *kabbuḷigam, kabbigam* ; *chaupaḍuḷigam, chaupaḍigam* ||

[*Iga* and *uḷiga* express maker of.]

Vyâkhyâ—Karôtîti kurvaṃs tasmin kurvatîti I chakârâd igas samuchchîyatê || *dêvaraṃ mâḍuvaṃ dêvuḷigaṃ, dêvigaṃ*, dêvatâ-bimba-kartâ || *pâkuḷigaṃ, pâkigaṃ*, pâka-kartâ || *aduguḷigaṃ, aḍugigaṃ*, sa êva || *kabbuḷigaṃ, kabbigaṃ*, kâvya-kartâ || *chaupaduḷigaṃ, chaupadigaṃ*, chaupadam iti Bhâshâ-vishayô vṛitta-viśêshas tat-kartâ ||

Sûtram 411.—Gâṛô jâtau.

Vṛittiḥ.—Tad iti dvitîyâ samarthât karôtîty asminn arthê gâṛa-pratyayô vâ bhavati jâtau vishayê ||

Prayôgaḥ—*Mâleyaṃ mâḍuvaṃ mâlegâṛaṃ* I êvaṃ *baḷegâṛaṃ, oṛegâṛaṃ, maṇigâṛaṃ gejjegâṛaṃ* || jâtâv iti kiṃ I *pâkuḷigaṃ, kabbigaṃ* ||

[*Gâṛa* expresses maker of when forming a caste.]

Vyâkhyâ—Dvitîyâ samarthâd gâṛa-pratyayô vidhîyamânas tatraiva bhavati I yatra prakṛiti-pratyayâbhyâṃ samuditâbhyâṃ jâtir abhidhîyatê I nânyatra || *mâleyaṃ mâḍuvṃ, mâlegâṛaṃ* I anêna mâlâkâra-jâtir uchyatê I na vinôdârthaṃ mâlâṃ kurvan I tatra tu *mâliga* iti pûrvêṇêga-pratyaya êvêti || na cha *mâluḷiga* ity api I anabhidhânât || êvaṃ *baḷegâṛa* ity-âdâv api ||

Sûtram 412.—Ṛaḥ kaṃma-kuṃbât.

Vṛittiḥ.—Tad iti dvitîyâ samarthât kaṃma-śabdât kuṃba-śabdâch cha karôtîty asminn arthê ṛa-pratyayô vâ bhavati jâtau vishayê ||

Prayôgaḥ.—*Kaṃmavaṃ mâḍuvaṃ kaṃmaṛaṃ*; *kuṃbavaṃ mâḍuvaṃ kuṃbaṛaṃ* || jâtâv iti kiṃ I *kaṃmigaṃ, kuṃbigaṃ* || kaṃma-kuṃbâd iti kiṃ I *akkarigaṃ, madanavatigaṃ* ||

[*Ṛa* expresses a maker of in connection with *kaṃma* and *kuṃba* when forming a caste.]

Vyâkhyâ—Karma-kumbha-śabdayôḥ kaṃma-kuṃbâv êtâbhyâṃ jâtau vishayê ṛa-pratyayaḥ I nâtra karmakâra-kumbhakâra-śabdayôḥ *kaṃmaṛa, kuṃbaṛa* iti tadbhava êvêty êkântaḥ || *kaṃmaṛaṃ*, takshakaḥ I *kuṃbaṛaṃ*, kulâlaḥ || jâti-viśêshâv êtau || *kaṃmigaṃ*, karma-kartâ I *kuṃbigaṃ*, kumbha-kartâ I nâtra jâtiḥ || *akkarigaṃ*, śâstrî I akkaram aksharaṃ śâstram iti I athavâ *akkarigaṃ*, vṛitta-viśêsha-kartâ I *akkaraṃ*, vṛitta-viśêsha iti I *akkara*-śabdaḥ pûrvatra tadbhavaḥ I uttaratra dêśya iti vibhâgaḥ || *madanavatigaṃ*, madanavatîti vṛitta-viśêshaḥ tat-kartâ *madanavatiga* iti ||

Sûtram 413.—Dêvâd aḍigô 'rhati.

Vṛittiḥ.—Tad iti dvitîyâ samarthâd dêva-śabdâd arhatîty asminn arthê aḍiga-pratyayô vâ bhavati ||

Prayôgaḥ—*Dêvaraṃ pûjisuvaṃ, dêvaḍigaṃ* || dêvâd iti kiṃ I *Mâriyaṃ pûjisuvaṃ Mârigaṃ* I gâvilâditvât sâdhuḥ ||

[*Aḍiga* is affixed to *dêva* to express the ministering priest of.]

Vyâkhyâ—Arhati pûjayatîti arhan pûjakas tasminn arhaty aḍiga-pratyayaḥ || *dêvaḍigaṃ* I atra jâty-anuvṛittyâ *dêvaḍiga* iti pûjôpajîvî dêvêḍ uchyatê I na tu varṇa-dharmârâdhanayâ pûjâ-śîlô yâyajûkaḥ || *Mârigaṃ* I Mârîti lôka-bâdhâkarî kshudra-piśâchikâ I gâvilâditvâd iti gâvilâdir vakshya tê-

Sûtram 414.—Gulir grihnâti.

Vrittih.—Tad iti dvitîyâ samarthâd grihnâtîty asminn arthê guli-pratyayô vâ bhavati ||

Prayôgah.—*Lañchamam kombam lañchanguli* | êvam *sâlanguli, âtanguli, pananguli, panguli, kâyguli* ||

[*Guli* expresses taker of.]

Vyâkhyâ.—Grihnâty upâdatta iti grihnan | tasminn upâdâna-śîlê ity arthah || *lañchanguli* | guli bolî[383]ti mag-âgamah | lañcha-grahana-śîlah || vritty-antarêna jîvann api lañcha-grahana-svabhâvô na tu tênaiva jîvann iti | tatra viśêshasya vakshyamânatvât || êvam uttaratrâpi ||

Sûtram 415.—Têna jîvati ga-vanigau.

Vrittih.—Tênêti tritîyâ samarthâch chhabdâj jîvatîty arthê ga-pratyayô vaniga-pratyayaś cha vâ bhavatah ||

Prayôgah.—*Lañchadim jîvisuvam lañchagam, lañchavanigam* | êvam *mâtugam, mâtuvanigam* ; *bûtugam, bûtuvanigam* ; *ûtagam, ûtavanigam* ||

[*Ga* and *vaniga* express living by or spending one's life in.]

Vyâkhyâ.—Jîvati prânân dhattê iti jîvan tasmin jîvatîti | jîvana-kriyâyâh karana-sâdhyatvât tênêti || gaś cha vanigaś cha ga-vanigâv iti vidhêya-dvayôpâdânam || *lañchagam, lañchavanigam*, tad-êka-jîvana ity arthah || pûrvatra tach-chhîlah | atra tad-upajîvîti bhêdah | *mâtugam*, sangatam asangatam vâ jalpann upajîvatîti || *bûtugam, bûtu* iti bhandimâ tad-upajîvî *bûtuga* iti || *ûtagam* | nanu *ûtam* iti bhôjanam | têna cha sarvê 'py upajîvanti | na kaśchid api bhôjanam vinâ jîvatîti katham idam iti chên na | kâryântarê svayam asamarthô 'pi bhôjanôpajîvîty udarambharir uchyatê ||

Sûtram 416.—Vadigô jâtau.

Vrittih.—Tênêti tritîyâ samarthâd vadiga-pratyayô vâ bhavati jâtau vishayê ||

Prayôgah.—*Mâleyim jîvisuvam mâlevadigam* | êvam *kañchuvadigam, parevadigam, pûvadigam* || jâtâv iti kim | *pûvanigam, paregam* ||

[Also *vadiga* in connection with a caste.]

Vyâkhyâ.—Pûrvatra jîvana-kriyâ-mâtram pratyayârthô 'tra jâtir apîti viśêshah || *mâlevadigam*, mâlâkârah ; *kañchuvadigam*, kâmsyakârah ; *pûvadigam*, mâlâkâra êva | sarvatra jâtir êva ||

Sûtram 417.—Pâvôr du lup cha.

Vrittih.—Tênêti tritîyâ samarthât pâvu-śabdâd vadiga-pratyayô vâ bhavati dôr lôpaś cha jâtau vishayê ||

Prayôgah.—*Pâvim jîvisuvam pâvadigam* ||

[*Pâvu* in this case optionally drops its final letter.]

Vyâkhyâ.—Têna jîvatîti jâtâv iti cha vartatê || *pâvadigam*, ahi-tundika ity arthah ||

Sûtram 418.—Tatrêgô niyuktê.

Vṛittiḥ.—Tatrêti saptamî samarthân niyukta ity asminn arthê iga-pratyayô vâ bhavati ||

Prayôgaḥ.—S'uṅkadoḷ niyuktaṃ suṅkigaṃ । êvaṃ bâgiligaṃ, dvârigaṃ, bhaṇḍârigaṃ ||

[*Iga* optionally expresses appointed to as an office or duty.]

Vyâkhyâ.—Niyujyatê 'smin niyuktaḥ || tatrêti vishaya-saptamî । niyôgasya savishayatvât । svayam anyêna vâ prâptâdhipatyaḥ || *suṅkigaṃ*, śaulkikaḥ || *bâgiligaṃ*, dauvârikaḥ || *bhaṇḍârigaṃ*, kôśarakshakaḥ ||

Sûtraṃ 419.—Bhava-jâtayôḥ.

Vṛittiḥ.—Tatrêti saptamî samarthâd bhava ity arthê jâta ity arthê cha iga-pratyayô vâ bhavati ||

Prayôgaḥ.—*Kâlûroḷ âdaṃ, puṭṭidaṃ mêṇ, kâlûrigaṃ* । êvaṃ *Karahâḍigaṃ, oḷḷûrigaṃ, bâṇigaṃ, paṭṭaṇigaṃ* ||

[*Iga* also expresses resident of or born in.]

Vyâkhyâ.—Atra bhava-jâtayôr iti svarûpa-nirdêśaḥ kim artha-nirdêśô vâ । nâdyaḥ । na hy anayôr iga-pratyayaḥ । kutrâpy aśravaṇât || na dvitîyaḥ । padârtha-bhêdâbhâvêna dvandvâprâpti-prasaṅgâd iti chên na । artha-bhêdasya satvât । na hi tatra bhavas tatra jâta iti cha paryâyaḥ । bhavanaṃ hi sattâ chira-sthitiḥ । sâ chânyatrôtpannasyâpi ghaṭatê । na tatrôtpannasyaivêti || jananaṃ hi prâdurbhâvas tatraivôtpattir ity asty êvârtha-bhêda iti na dvandvânupapattir ity âha *kâlûroḷ âdaṃ puṭṭidaṃ mêṇ* iti || *kâlûrigaṃ, kâlûr* iti grâmaḥ । tatra bhavô jâtô vâ *kâlûriga* uchyatê || êvaṃ *Karahâḍigaṃ, Karahâḍô* dêśa-viśêshaḥ || *bâṇigaṃ, bâṇ* gaganaṃ || *oḷḷûrigaṃ, oḷḷitu ûr oḷḷûr* iti vyutpattyâ nagaram uchyatê || *paṭṭaṇigaṃ, paṭṭaṇaṃ* prasiddhaṃ ||

Sûtraṃ 420.—Ichô hrasvaś chôpântyasya.

Vṛittiḥ.—Tatrêti saptamî sâmarthâd bhava ity arthê jâta ity arthê cha icha-pratyayô vâ bhavati upântyasya hrasvaś cha ||

Prayôgaḥ.—*Kâlûroḷ âdaṃ, puṭṭidaṃ mêṇ, kâlurichaṃ* । êvaṃ *oḷḷurichaṃ, banichaṃ, kalichaṃ, Karahaḍichaṃ* ||

[*Icha* optionally expresses the same, and shortens the vowel preceding the final letter or syllable of the word to which it is affixed.]

Vyâkhyâ.—Bhava-jâtayôr ity êva । icha-pratyayô bhavati tat-sannidhâv upântyasya hrasvaś chêti || nanv atrêchô hrasvaś chêty êtâvad êva vaktavyaṃ । nôpântyasyêti । prayôjanâbhâvât । tathâ hi । atra hrasva-śrutyâ svarasyêty upatishṭamânaṃ *kâlûr* ity-âdâv antyasya vyañjanatvâd upântyasya svayam êva bhavatîti || na châtraivaṃ siddhâv apy anyatra *Varaḷichaṃ, Baṅgaḷichaṃ* ity-âdau *Varâḷa, Baṅgâḷâ*dînâṃ svarântânâṃ śabdânâm antyasya mâ bhûd ity êvam arthaṃ tad-upâdânam iti vâchyaṃ । tatrôpântyasya vyañjanatvâdd hrasva-prâptêr êvâbhâvât || na châtrôpântya-padam upântya-svaram êvâha । na varṇa-mâtraṃ । sva-saṃjñayâ ślishyamâṇânâṃ hrasvâdînâṃ svara-sthânikatva-niyamâd iti vâchyaṃ । yady êvam ishyêta tarhîcha-pratyaya-sannidhânê hrasvâdêśaḥ prakṛitisthêshu svarêshûpântyasyaiva syân nântyasyêti syât tach chânishṭaṃ kṛitahâny-akṛitâbhyâgama-prasaṅgât । tathâ hi ।

kâlûr, *mêlûr* ity-âdêr ichê saty ûkârasya hrasva ishṭaḥ । sa na bhavaty ûkârasyântyatvênânupântyatvât । tathâ cha *kâluricham*, *mêluricham* ity-âdi na sidhyatîti kṛita-hâniḥ । akârâdês tu bhavaty upântya-svaratvât । tathâ cha *kalûricham*, *melûricham* iti sidhyatîty akṛitâbhyâgamaś chêti ॥ na cha svarântêshv êvêdam upântya-padam upântya-svara-paraṃ na vyañjanântêshv iti vâchyaṃ । niyâmakâbhâvât । na hi sâmânyataḥ pravṛittaś śabdô 'ntarêṇa niyâmakaṃ vishaya-vyavasthâm ânihnuvânô 'dṛishṭa iti ॥ na cha *Varaḷichaṃ*, *Baṅgaḷicham* ity-âdâv ishṭa-siddhy-anyathânupapattir êva niyâmikêti vâchyaṃ । tatrânyathâpy upapattêḥ । tathâ hi । ichô hrasvaś chêty ata icha sannidhânê hrasvâdêśô vidhîyatê । sa chârthavân êva na nirarthakaḥ । nirarthakasya vidhêr abhâvât । arthaś châtra śruti-kâryayôr anyatara êva nânyaḥ । tad-abhâvât । tathâ cha hrasvâdêśô yatra vidhîyamânô 'rthavâṃs tatraiva bhavati । nântyasyôpântyasya vêti nirbandhaḥ । anyathâ vidhâna-vaiyarthya-prasaṅgât । tad uktaṃ ।

kâryârthaṃ śravaṇârthaṃ vâ kvachit kiṃchid vidhîyatê ।
tayôr anyatarâbhâvê vidhiḥ kutrôpayujyatê ॥

iti ॥ atra hi śrutir êvârthô nânyaḥ । tad abhâvât । tathâ cha *Varâḷa*, *Baṅgâḷâ*dau antyasya prâg êva hrasvatvât punar âdêśô nârthavân ity upântyasya dîrghasyaiva bhavati ॥ *kâlûr*, *mêlûr* ity-âdau tv antyasyaiva bhavati । tatraiva prayôjana-siddhêr nôpântyasya । tathâ hi । âdêśânâṃ hy antya-prâptir autsargikî ॥ sâ cha nartê bîjam ullaṅghanam arhatîti ॥ yatra tu dîrgha êva nâsti tatra pratyaya-mâtram êva vidhîyatê na hrasvâdêśaḥ । prayôjanâbhâvât । yathâ *Kannaḍichaṃ*, *Karahaḍicham* ity-âdi ॥ na cha sanniyôga-śishṭânâṃ saha vâ pravṛittis saha vâ nivṛittir iti itarâkaraṇê aparâkaraṇa-prasaṅga-bhiyâ *Kannaḍicham* ity-âdau hrasvasyâpi hrasvô vidhîyata êvêti vâchyaṃ । tâdṛiṅ-niyamô nâstîti prâg êvôktatvât । yâvatâ prayôjanaṃ tâvataiva châritârthyam iti ॥ asti cha rîtir êshâ pûrvêshâm api । samânas savarṇê dîrghî bhavati paraś cha lôpam ity atra matvarthîya-pratyaya-paksha êvôbhaya-kâryaṃ । chvi-pratyaya-pakshê tu mâlâ âgatêty-âdau para-lôpa-mâtram êva na pûrva-dîrgha iti । tathâ cha paṭhanti ।

adîrghô dîrghatâṃ yâti na cha dîrghasya dîrghatâ ।
pûrva-dîrghaṃ svaraṃ dṛishṭvâ para-lôpô vidhîyatê ॥

iti ॥ atô *Varaḷicham* ity-âdâv anyathaivôpapattir ity upântya-grahaṇam anarthakam êvêti chêt । yady apy êvam anarthakaṃ । tathâpy anarthakâni vachanâni kiṃchid ishṭaṃ sûchayantîti vaiyâkaraṇa-samayaḥ । asti châtrêshṭaṃ kiṃchit । kiṃ tad iti chêt । dvir-bhâvâbhâva-lakshaṇam iti brûmaḥ । tathâ hi । *kalichaṃ*, *banicham* ity-âdi-śabda-jâtaṃ hi prachuraṃ prayujyatê ॥ tatra *kâloḷ puṭṭidaṃ kalichaṃ*, śûdraḥ ; *bânoḷ puṭṭidudu banichaṃ*, mêgha-jyôtiḥ ॥ atra *kâl*, *bân* ity-âdêr ichê hrasvâdêśê *kal*, *ban* ity avasthâyâṃ hrasvân na-ṇa-la-ya-ḷa[53] ity-âdinâ dvir-bhâvaḥ prâpnuvann api nâbhimataḥ । nâtra nishêdhakaṃ kiṃchid asty atô 'trêdam upântya-grahaṇaṃ bâlânurôdhârthakam êva nârthavad ity anarthakaṃ sad api dvir-bhâvâbhâva-lakshaṇam ishṭam api sûchayatîti ॥ anyathâ *kallichaṃ*, *bannicham* ity anishṭam êva prâdushyâd iti ॥ athâtrâpi nânishṭa-prasaṅgaḥ । tathâ hi । yatô 'tra dvir-bhâvô hi vidhîyamânaḥ svara-mâtra-para-nimittakô nânya-nimittaka itîkâra-mâtrâpêkshô 'lpâśrayatvâd antaraṅgaḥ । hrasvâdêśô hicha-pratyayâpêkshô nêkâra-mâtrâpêksha iti bahvâśrayatvâd bahiraṅgaḥ । tathâ châsiddhaṃ bahiraṅgam antaraṅgê iti dvir-bhâvê kartavyê hrasvâdêśasyâsiddhavadbhâvân nakârâdînâṃ hrasvât paratvaṃ nâstîti nimittâbhâvâd dvir-bhâvâbhâvaḥ । kâraṇâbhâvê kâryâbhâvasya nyâyyatvâd ity êva siddhêr nânarthaka-vachanâśrayaṇâd iti ॥ tarhi mandânugrahârtham êvêti brûmaḥ । na hi mandâ iyantaṃ pramêya-jâlam anusandhâtum îśata iti ॥

Sûtraṃ 421.—Dik-chhabdâd aṇaḥ.

Vṛittiḥ.—Tatrêti saptamî samarthâd dik-chhabdâd bhavârthê jâtârthê cha aṇa-pratyayô vâ bhavati ॥

Prayôgaḥ.—*Mûḍal âḍaṃ, puṭṭiḍaṃ mêṇ, mûḍaṇaṃ* । êvâṃ *teṅkaṇaṃ, paḍuvaṇaṃ, baḍagaṇaṃ, naḍuvaṇaṃ, kaḍeyaṇaṃ, attaṇaṃ, ittaṇaṃ* ॥ dik-chhabdâd iti kiṃ । *Kannaḍigaṃ, Kannaḍichaṃ* ॥

[*Aṇa* expresses resident of or born in a certain direction.]

Vyâkhyâ.—Diśi dṛishṭaś śabdô dik-chhabda iti *naḍu, kaḍe* ity-âdînâṃ grahaṇaṃ ॥

Sûtraṃ 422.—Daś chêtaḥ.

Vṛittiḥ.—Tatrêti saptamî samarthâd ikârântâd dik-chhabdâd bhavârthê jâtârthê cha da-pratyayô vâ bhavati । cha-kârâd aṇaś cha ॥

Prayôgaḥ.—*Alli yâḍaṃ, puṭṭiḍaṃ mêṇ, alliyaṇaṃ, alliḍaṃ* । êvaṃ *illiyaṇaṃ, illiḍaṃ*; *ulliyaṇaṃ, ulliḍaṃ*; *elliyaṇaṃ, elliḍaṃ* ॥

[Also optionally *da* if the word ends in *i*.]

Vyâkhyâ.—Chakârô 'ṇaṃ samuchchinôti ॥ ita iti dik-chhabdâd ity asyaiva viśêshaṇaṃ ॥

Sûtraṃ 423.—Kâraḥ pravaṇa-vyâpṛitayôḥ.

Vṛittiḥ.—Tatrêti saptamî samarthât pravaṇa ity arthê vyâpṛita ity arthê cha kâra-pratyayô vâ bhavati ॥

Prayôgaḥ.—*Nageyoḷ pravaṇaṃ, vyâpṛitaṃ mêṇ, nagekâraṃ* । êvaṃ *nuḍikâraṃ, âṭakâraṃ, môsakâraṃ, muṇḍukâraṃ* ॥

[*Kâra* expresses skilled in or given to.]

Vyâkhyâ.—Pravaṇaḥ prauḍhas samarthaḥ ॥ vyâpṛita udyuktaḥ ॥ *nagekâraṃ*, hâsyê prauḍhaḥ, udyuktô vêty arthaḥ ॥ tathâ *nuḍi* iti vachanaṃ । *âṭa* iti vinôda-krîḍâ । *môsa* iti pramâdaḥ । parasyaivâyaṃ nâtmanaḥ । tatra pratyayârthâsambhavât ॥ *muṇḍu* iti dhârshṭyaṃ ॥

Sûtraṃ 424.—Vyañjanâd ugaḥ.

Vṛittiḥ.—Tatrêti saptamî samarthâd vyañjanântâch chhabdâd vyâpṛitaḥ pravaṇa iti vârthê uga-pratyayô vâ bhavati ॥

Prayôgaḥ.—*Peṇṇoḷ pravaṇaṃ, vyâpṛitaṃ mêṇ, peṇṇugaṃ* । êvaṃ *maṇṇugaṃ, poṇnugaṃ, nârugaṃ, pâlugaṃ, paralugaṃ* ॥ vyañjanâd iti kiṃ । *kayduk âraṃ* ॥

[Or *uga* in the case of a word ending in a consonant.]

Vyâkhyâ.—Saptamî samarthaṃ yat tach chêd vyañjanântaṃ padaṃ tasmâd ity arthaḥ ॥ *peṇṇugaṃ, peṇ* iti strî । tad-upabhôgê prauḍhas samartha udyuktô vêty arthaḥ ॥ tathâ *mṇ*, bhûmiḥ । tad-vyâpârâdau ॥ *pon*, dhanaṃ । tad-ârjanâdau ॥ *nâr*, ôshadhiḥ । tat-prayôgâdau ॥ *paral*, ratnaṃ । tad-vyavahârâdau ॥

Sûtraṃ 425.—Âytô 'dhikṛitê bahulaṃ.

Vṛittiḥ.—Tatrêti saptamî samarthâd adhikṛita ity arthê âyta-pratyayô bahulaṃ bhavati ॥

Prayôgaḥ.—*Sûloḷ adhikṛitaṃ sûḷâytaṃ* । êvaṃ *bâgilâytaṃ, achchuḷâytaṃ, kallâytaṃ* ॥

[*Âyta* is often used to express having authority in or for.]

Vyâkhyâ.—Adhikritah prâptâdhikârah || *sûlâytam sûlvâram* nivêdanam vâ tatrâdhikrita ity arthah || *achchulam*, charma-kriyâ | turangâdi-sajjîkaranam vâ || *kal*, ratnam pâshâna-mâtram vâ | bahula-grahanâd uga-pratyayô 'pi *sûlugam*, *achchulugam*, *kallugam* iti ||

Sûtram 426.—Vala-vallau.

Vrittih.—Tatrêti saptamî samarthâd adhikrita ity arthê vala, valla ity êtau pratyayau vâ bhavatah ||

Prayôgah—*Padeyol adhikritam padevalam, padevallam* | êvam *sejjevalam*, *sejjevallam*; *adapavalam*, *adapavallam*; *sênevalam*, *sênevallam* ||

[Also optionally *vala* or *valla*.]

Vyâkhyâ.—Adhikrita ity êva *padevalam*, *padevallam*, sênânîty arthah || tathâ *sejje*, śayyâ ; *adapam*, hadapam ; *sêne*, sainyam || yôga-vibhâga uttarârthah ||

Sûtram 427.—Madêr jâtau.

Vrittih.—Tatrêti saptamî samarthân madi-śabdâd adhikrita ity arthê vala, valla ity êtau pratyayau vâ bhavatô jâtau vishayê ||

Prayôgah.—*Madiyol adhikritam madivalam, madivallam* ||

[*Vala* and *valla* are affixed to *madi* when referring to a caste.]

Vyâkhyâ.—Vala-vallâv iti vartatê || *madir* iti, dhauta-vastram || saptamî samarthân *madi*-śabdâd vala-vallau pratyayau bhavatah || prakriti-pratyayâbhyâm ubhâbhyâm samuditâbhyâm jâtiś chêd abhidhîyatê || *madivalam*, *madivallam*, rajaka ity arthah || yady api malina-vastrâdânê 'pi sô 'dhikrita iti katham *madir* iti niyama iti | tathâpi dhâvanam êva tasya mukhya kriyêti || ata êvâsya rajaka-vyâpadêśô rañjayatîti rajaka iti ||

Sûtram 428.—Tasya tulyê vol-vôlau.

Vrittih.—Tasyêti shashthî samarthât tulyam ity asminn arthê vol-vôl-pratyayau bhavatah ||

Prayôgah.—*Hariya samânam Harivol, Harivôl* | êvam *girivol*, *girivôl*; *vidhuvol*, *vidhuvôl* ||

[*Vol* and *vôl* express comparison.]

Vyâkhyâ.—Yady apy atra tulyârthais tritîyêti vachanât têna tulyê iti nirdêshtavyam | tathâpi tasya pâkshikatayâ shashthî chêti vachanâd êvam nirdêśah || na chaivam api tênêti sambhâvitatvât prachura-prayôgâch cha tathaiva nirdêshtavyam iti vâchyam | na vôl voli[249], anatô vê[250]ty âbhyâm akârântân nityatayânyasmâch cha vikalpatas supaś ślub nishidhyatê | tatra pakshê shashthî-śravanârtham êvam nirdêśah | anyathâ tatra tritîyaiva śrûyêtêty anishtam syâd iti || prayôgaś cha |

mada-mâtangada vol vaśâ-vilasitam sat-Kshatriya-prâjya-râ- |
jyada vol sangata-sandhi-nîti-niratam nîhâraruk-chitra-vri- |
ttada vôl râjita-Rôhinî-parigatam śrîmad-dayâ-mûla-dha- |
rmmada vôl viśruta-suvratâcharitam êm chelv âyto gavyâśrayam ||

iti ||

Sûtram 429.—Vâtô bol.

Vṛittiḥ.—Tasyêtî shashṭhî samarthâd akârântâch chhabdât tulyam ity asminn arthê bol-pratyayô vâ bhavati ||

Prayôgaḥ.—*Indrana sadṛiśaṃ Indrambol, Indrana vol, Indrana vôl* | êvaṃ *Chandrambol, Chandrana vol, Chandrana vôl*; *aṇṇambol, aṇṇana vol, aṇṇana vôl* ||

[Also *bol* when affixed to a word ending in *a*.]

Vyâkhyâ.—Tasya tulya ity êva | tach chêt shashṭhî sam artham akârântaṃ tatô *bol*-pratyayô vâ bhavati | pakshê *vol-vôlâv* êvêti trai-rûpyaṃ || prayôgaś cha |

Sônîaṃ bol kânti-yutaṃ |
Kâmana vôl atula-rûpa-sampannaṃ Su- |
trâmana vol adhika-vibhavô-|
ddâmaṃ naya-vikramâbhirâmaṃ Râmaṃ ||

iti ||

Sûtram 430.—Bhâvê tana]

Vṛittiḥ.—Bhavatô 'smâd abhidhâna-pratyayâv iti bhâvaś śabda-pravṛitti-nimittaṃ | tasyêti shashṭhî samarthâd bhâvê 'rthê tana-pratyayô bhavati ||

Prayôgaḥ.—*Purushana bhâvaṃ purushatanaṃ* | êvaṃ *vîratanaṃ, śûratanaṃ, ballatanaṃ, chelvatanaṃ, sûḷetanaṃ, garatitanaṃ* ||

[*Tana* expresses the abstract characteristic.]

Vyâkhyâ.—Bhâva-śabdô 'nêkârthaḥ tathâ cha paṭhanti |

sattâyâṃ maṅgalê vṛiddhau nivâsê vyâpti-karmaṇi |
gatau châpi samâkhyâtaṃ shaḍ-arthaṃ bhavatiṃ viduḥ ||

iti || tathâ | bhâvas sattâ-svabhâvâbhiprâya-chêshṭâtma-janmasu iti || tathâ | dhâtv-arthaḥ kêvalaś śuddhô bhâva ity abhidhîyata iti cha || êvam anêkârthê 'pi vivakshitam artham âha *śabda-pravṛitti-nimittam* iti || pravṛitti-nimittê bhâva-śabdasya pravartana-prakâraṃ darśayati *bhavata* ity-âdi || bhavataḥ pravartêtê 'smâd ataḥ kâraṇâd abhidhâna-pratyayau | abhidhîyatê uchyatê 'nênârtha ity abhidhânaṃ vâchakaś śabdaḥ | pratyâyayati pratîyatê 'nêneti pratîti-mâtraṃ vâ pratyaya iti jñânaṃ | bhâvaś śabdasya dravyê pravṛittau nimittaṃ hêtur uchyatê | kaśchich chhabdaḥ kvachid arthê pravartatê pratîtim utpâdayati chêti lôkê prasiddhiḥ | tatrâvaśyaṃ nimittêna kênachid bhavitavyaṃ | anyathâ sarvê sarvatra pravartêrann ity atiprasaṅgas syât | tathâ cha yad atra nimittaṃ Saṃskṛitê tva-tal-âdi-pratyaya-vâchyaṃ sa êvâtra svârthâparanâmâ bhâvô vivakshitô nânyô 'bhiprâyâdiḥ || sa êva bhâvas sarvatra svayaṃ dravya-dharmas sann api kvachij jâti-rûpaḥ | gaur aśvaḥ purusha ity-âdâv âjanmânapâyinî gôtvâśvatvâdi-jâtir êva | atad-vyâvṛittyâ gavâśvâdi-śabdân gavâśvâdy-arthêshu pravartayati pratîtim utpâdayati chêti || kvachit kriyâ-rûpaḥ | pâchakaḥ, pâṭhaka ity-âdau pachana-paṭhanâdi-kriyaiva tâṃs tân śabdâṃs tat-tad-arthêshu pravartayati pratîtim utpâdayati chêti || kvachid guṇa-rûpaḥ | nîlam utpalaṃ, śuklaḥ paṭa ity-âdau nîlâdi-guṇa êva guṇi-vâchakân nîlâdi-śabdân nîlâdi-dravyêshu pravartayati pratîtim utpâdayati chêti | nîlaṃ rûpam ity-âdau tu nîlâdi-guṇa-gataṃ sâmânyam êva || tathâ kvachid dravya-rûpaḥ | daṇḍî, kuṇḍality-âdau daṇḍa-kuṇḍalâdi-dravyam êva tadvatsu dravyêshu tâṃs tân śabdân pravartayati pratîtim utpâdayati chêti || kvachit saṃjñâ-rûpaḥ |

ditthô dipittha ity-âdau jâty-âdi-rahitê dravyê tat-tat-samjñaiva tathâ pravartayati pratyâyayati chêty êvam pañchadhâ prapañchitah । tad uktam ।

jâtí-kriyâ-guna-dravya-samjñâh pañchaiva kalpanâh ।
aśvô yâti sitô ghanti Kattalâkhyô yathâ-kramam ॥

iti ॥ tathâ Nyâsê 'py uktam ॥ gaur gachchhati śuklô ghantâvân Kamalaka-samjña iti । tad idam pañcha-prakâram api pravritti-nimittam dravya-dharma êva । abhidhâna-pratyaya-hêtuh padârtha-dharmô bhâva iti vachanât । danda-kundalâdês svayam dravyatvê 'pi dandi-kundaly-âdi-dravyâpêkshayâ dharma-tvâvirôdhât ॥ dravya-śabdênâpy atra pravritti-nimittâśrayah padârtha êva kathyatê ॥ na punar guna-paryayavad êvêti । guna-kriyâdînâm api dravyatvênâbhyupagamât ॥ na chaivam artha-mâtrasya dravyatvam syâd ity atiprasaṅgah । ishtâpattêh ॥ yat sat tad dravyam iti hi S'âbdika-samayâh । sad dravyam asad adravyam iti *Nyâsakâra*-vachanât ॥ sva-sva-paryâyân dravanti drôshyanty adudruvann iti dravyâṇîti vyutpattyâ sarvasyâpi dravyatvê bâdhakâbhâvâch cha । yad âha Bhagavân *Paramâgama-sûtrakârô* 'pi । sad dravya-lakshanam iti । kim artham tarhi guna-paryayavad dravyam iti châsûtrayad iti chêt saha kramânêkânta-lakshana-prayôjanântara-siddhy-artham iti brûmah । tad uktam *Tattvâ-rthaślôka-Vârttikê* ।

gunavad dravyam ity uktam sahânêkânta-siddhayê ।
tathâ paryayavad dravyam kramânêkânta-vittayê ॥

iti ॥ tad idam pravritti-nimittam bhâvas svârtha iti chôchyatê ॥ yad abhidadhata êva śabdâ dravyam abhidadhatîti । tad apy uktam ।

svârtham abhidhâya śabdô nirapêkshô dravyam âha samavêtam ।
samavêtasya tu vachanê liṅgam saṅkhyâ vibhaktayaś chêti ॥

yady apy atra bhâva-śabdasyâbhiprâyâdy-anêkârthatvê 'pi pravritti-nimitta-lakshana êvârthê pra-tyayôtpattir nâbhiprâyâdâv iti kutô niranâyi । abhiprâyâdir api pratyaya-vâchyô 'stu । nijâ-kâ-bhâvâd iti ॥ astu vâ yathâ kathamchit tat tâvad âstâm । tathâpi sajâty-âdi-bhêdât pañchadhêti vâ kutô nirnayah । gaur aśvah purusha ity-âdayô jâti-śabdâ ity atra gôtvâdêr jâtitvam êva nâsti । tathâ hi । sâmânyam hi jâtir uchyatê । tach cha dvêdhâ । tiryag-ûrdhvatâ-bhêdât । ta-trôrdhvatâ sâmânyam nâma dravyam êva । parâpara-vivarta-vyâpi-dravyam ûrdhvatâ mrid iva sthânâdishv iti vachanât ॥ tiryak sâmânyam tu sâdriśyam êva । sadriśa-parinâmas tiryak khanda-mundâdishu gôtvavad iti vachanât ॥ tach cha nânaiva naikam । êkatvasyaupachârikatvât । sâdriśyê tûpacharitam iti *Bhâshyakâra*-vachanât ॥ atô gôtvâdi-jâtêr êvâbhâvât katham êtê jâti-śabdâs syur iti ॥ tathâ pâchaka-pâthakâdayah kriyâ-śabdâ ity atrâpi । pâchakô gachchhati, pâthaka âyâti, pûjakô nidrâti ity-âdau tat-tat-kriyâ-râhitê kriyântaravati cha tê tê śabdâh pravartanta iti kutô 'mî kriyâ-śabdâs syur iti ॥ tathâ dandî, kundalîty-âdayô dravya-śabdâ ity atrâpi danda-kundalâdi-sambandha êva pra-vritti-nimittam । tatraivânvaya-vyatirêka-sambhavân na dravyam iti kutô 'mî dravya-śabdâs syur iti ॥ tathâ nîla, pîta ity-âdayô guna-śabdâ ity atrâpi yathâ gaur gaur ity-âdâv anuvritta-pratyayô jâtyâ nirvâhyatê tathaiva balâkâdishu śuklaś śukla ity-âdy anuvritta-pratyayô 'pîti tê 'pi jâti-śabdâ êva bhavêyur iti kutô 'mî guna-śabdâs syur iti ॥ tathâ dittha-dipitthâdayas samjñâ-śabdâ ity atrâpi bâla-kumâra-yuva-sthavirâdy-avasthânugatâ tat-tad-yôgyâ jâtir êvânusyûta-pratyaya-nirvâhikêti tê 'pi jâti-śabdâ êvêti kutô 'mî samjñâ-śabdâs syur iti ॥ kim cha kumbham karôtîti, kumbhakârah; Upagôr apatyam pumân, Aupagavah ; râjñah purushô, râja-purusha ity-âdau kriti taddhitê samâsê cha sarvatra dhâ-tûpapada-prakriti-pratyaya-pûrvôttara-pada-sambandha êva pravritti-nimittam । nânyad ity atirikta-sambhâvanayâ shôdhêti vâ kia na syâd iti ॥ kim cha ukta-sthalê sarvatrâpi jâti-kriyâ-guna-dra-vyâdi-sambandhê saty êva śabdâh pravartantê । nânyathêti sarvatrâpi sambandha êva pravritti-

nimittaikadhyam êva nânaikadhyam ity anêka-chintâ-saṅkalanêna bahu-vaktavyam asti | tathâpi sarvatra tat-tad-vyavasthâpaka-siddhântânusâri-yukti-yukta-pramâṇôpanyâsa-laharî-vijṛimbhaṇêna pratipaksha-pratikshêpaṇaṃ sva-paksha-saṃrakshaṇaṃ cha *Nyâsa-Bhâshyâdi*-pûrva-śâstra êvânusandhâtavyaṃ | prakṛta-granthasya bâlâdhikârikatvâd râddhânta-paddhati-pradarśana-mâtrêṇôparamyatê || sô 'yaṃ pravṛitti-nimitta-lakshaṇô bhâvô yadâ vivakshitas tadâ shashṭhî samarthâch chhabdât tana-pratyayô bhavatîti || atrâyaṃ nishkarshaḥ | bhâva-śabdasyânêkârthatvê 'pi pravṛitti-nimitta-lakshaṇô dhâtv-artha-lakshaṇaś chêti dvâv êvâtra pratyaya-vâchyau || tatra pravṛitti-nimitta-lakshaṇas taddhita-vâchya êva | dhâtv-artha-lakshaṇas tu kṛid-vâchya êvêti || sô 'yaṃ *tana*-pratyayas tatsamât tadbhavâd dêśyâch cha bhavatîti sarvam apy udâharati *purushana bhâvaṃ purushatanam* ity-âdi ||

Sûtraṃ 431 —Unnatâdibhya iket.

Vṛittiḥ.—Shashṭhî samarthêbhya unnatâdibhyô bhâvê 'rthê iket-pratyayô vâ bhavati ||

Prayôgaḥ.—*Unnatike, pannatike, mânasike, garuvike, âyatike* || unnatâdayaḥ prayôga-gamyâḥ ||

[*Ike* is optionally affixed to *unnata* and the words associated with it (see below) to express the abstract quality.]

Vyâkhyâ.—*Unnata, pannata, mânasa, âyata, alasa, garuva, jâṇa, chadura, chelva* ity-âdayô hy unnatâdayas têbhyô 'pi tasya bhâva ity artha êva pratyaya iti tasyêty anusandhânam âvaśyakam ity âha *shashṭhî-samarthêbhya* iti || iked iti takârô nirdêśârthaḥ || na châyaṃ tanasya bâdhakaḥ || *unnatatanaṃ, pannatatanam* ity-âdi-prayôgasyâpi sammatatvât | kiṃ tv êtêbhyô 'yaṃ paryâyêṇa bhavatîty êva | na chaivaṃ cha-śabdêna bhâvyam iti || taddhita-vṛittêr bahuḷatvâd êva tathâ siddhêr iti || prayôga-gamyâ ity âkṛiti-gaṇatva-jñâpanam || têna kâṛa-gâṛa-pratyayântâ api yathâ-lakshyam upasaṅgrâhyâḥ || *âṭakâṛike, ôlekâṛike, kañchugâṛike, baḷegâṛike* ity-âdi ||

Sûtraṃ 432.—Guṇôktêḥ puḥ pûrva-svarêṇa du lup cha.

Vṛittiḥ.—Tasyêti-shashṭhî samarthâd guṇa-vâchinô bhâvê 'rthê pu-pratyayô bhavati pûrva-svarêṇa saha dôr lôpaś cha ||

Prayôgaḥ.—*Oḷḷitaṛa bhâvaṃ, oḷpu*; *biḷidaṛa bhâvaṃ, biḷpu* | êvaṃ *karppu, teḷpu, melpu, nêrppu, kûrppu* || guṇoktêr iti kiṃ | *keḷeyatanaṃ, sukhatanaṃ* ||

[*Pu* is affixed to an adjective to express the same, the latter dropping its last syllable and the vowel before it.]

Vyâkhyâ.—Atra *oḷḷitaṛa bhâvam* iti vigraha-pradarśana-mâtram êva | na napuṃsaka-liṅgâgrahaḥ | *oḷḷidaḷa bhâvaṃ, oḷḷidana bhâvam* ity atrâpi *oḷpu* ity êva siddhêḥ | êvaṃ *teḷpu, nêrppu, kûrppu* ity-âdau sarvatra drashṭavyaṃ || *piridaṛa bhâvaṃ, pempu* ity atra rêphasya mâdêśô gâvilâditvât siddhaḥ ||

Sûtraṃ 433.—Saṅkhyâyâ med vârê.

Vṛittiḥ.—Saṅkhyâ-vâchinô met-pratyayô bhavati vârârthê gamyamânê ||

Prayôgaḥ.—*Ondu bâri ormme* | êvaṃ *irmme, mûrmme, nûrmme, sâsirmme* ||

[*Me* is affixed to a numeral to express times.]

Vyâkhyâ.—Vâraḥ prasiddhaḥ | yas Saṃskṛitê kṛitva-suṅ-vâchyaḥ | pañcha vârân, pañcha-kṛitvaḥ ; śataṃ vârân, śata-kṛitvaḥ ; dvau vârau, dviḥ ; trîn vârân, trir iti || tasmin vârârthê vivakshitê

saṅkhyâ-śabdât *ondu*, *eraḍu* ity-âdêr met-pratyayô bhavati || yady api Saṃskṛitê vârârthika-pratyayô dvitîyâ samarthâd bhavati | Bhâshâyâṃ tu prathamâ samarthâd êva bhavatîti tathaiva vigṛihya pradarśayati *ondu bâri*, *ormme* iti | or ondôr[358] iti or-âdêśaḥ || *irmme* | eraḍôr ir[359] iti ir-âdêśaḥ || *mûrmme*, *nûrmme* | ubhayatrâpi pratyaya[84] iti dô rêphâdêśaḥ || *sâsirmme* | lup sâsirailôr[356] iti lôpaḥ ||

Sûtram 434.—Parimâṇâch châneyaḥ pûraṇê.

Vṛittiḥ.—Saṅkhyâ-vâchakât parimâṇa-vâchakâch cha śabdât pûraṇê 'rthê aneya-pratyayô bhavati ||

Prayôgaḥ.—*Ondaṛa pûraṇaṃ*, *ondaneyaṃ* | êvaṃ *eraḍaneyaṃ*, *mûṛaneyaṃ*, *nâlkaneyaṃ*, *anitaneyaṃ*, *initaneyaṃ*, *enitaneyaṃ* ||

[*Aneya* is affixed to a numeral or word expressing quantity, when used as an ordinal.]

Vyâkhyâ.—Chakâraḥ pûrvasmât saṅkhyâyâ ity êtat samuchchinôtîty âha *saṅkhyâ-vâchakât parimâṇa-vâchakâch chêti* || aneya iti vidhêya-svarûpa-nirdêśaḥ || pûraṇa ity artha-nirdêśaḥ || *ondaneyaṃ*, prathamaḥ ; *eraḍaneyaṃ*, dvitîyaḥ ; *mûṛaneyaṃ*, tṛitîyaḥ ; *nâlkaneyaṃ*, chaturthaḥ ; *anitaneyaṃ*, tâvatithaḥ ; *initaneyaṃ*, iyatithaḥ ; *unitaneyaṃ*, êtâvatithaḥ ; *enitaneyaṃ*, katithaḥ | êvaṃ *ondaneyaḷ*, *eraḍaneyaḷ* ; *ondaneyaḍu*, *eraḍaneyaḍu* ity-âdi-liṅgântarê 'py unnêyaṃ ||

Sûtram 435.—Adv-idûdôr nituḥ parimâṇê dôr lup cha.

Vṛittiḥ.—Adu, idu, udu ity êtêbhyô nitu-pratyayô bhavati parimâṇê 'rthê gamyamânê dôr lôpaś cha ||

Prayôgaḥ.—*Anitu*, *initu*, *unitu* ||

[*Nitu* is affixed to *adu*, *idu* and *udu* to express extent, their final syllable being dropped.]

Vyâkhyâ.—Parimâṇa ity artha-nirdêśaḥ | sa cha dravya-kshêtra-kâla-bhâvâpêkshaḥ || tatra kâla-parimâṇê viśêshasya vakshyamâṇatvâd avaśishṭa-parimâṇê nitur êshṭavyaḥ || *anitu*, tâvat ; *initu*, iyat ; *unitu*, êtâvat || dravyaṃ kshêtraṃ guṇâdi vâ na kâla iti || kêchit tu kâla-parimâṇê 'pi nitum ichchhantî | *anitu*, tâvân kâlaḥ ; *initu*, iyân kâlaḥ ; *unitu*, êtâvân kâla iti ||

Sûtram 436.—Evaram evaregaṃ kâlasya naś cha.

Vṛittiḥ.—Adu, idu, udu ity êtêbhyaḥarataḥ evaraṃ, evaregaṃ ity êtau pratyayau bhavataḥ kâla-parimâṇê dyôtyê dôr nakârâdêśaś cha ||

Prayôgaḥ.—*Annevaraṃ*, *annevaregaṃ* ; *innevaraṃ*, *innevaregaṃ* ; *unnevaraṃ*, *unnevaregaṃ* || kâlasyêti kiṃ | *anitu*, *initu*, *unitu* ||

[*Evaraṃ* and *evaregaṃ* are affixed to *adu*, *idu* and *udu* to express extent of time, their final syllable being changed to *n*.]

Vyâkhyâ.—Adv-idûdôr iti parimâṇa iti dôr iti cha vartatê || tatrâdv-idûdôr iti prakṛiti-trayasya *evaraṃ*, *evaregaṃ* iti vidhêya-dvayaṃ pratyêkam anvêti | yathâ-saṅkhyâ-yôgyatvât || parimâṇa ity êtat kâlasyêty anêna viśishyatê | kâlasya parimâṇê iti || dôr iti sthâninô na ity âdêśaḥ || chakâraḥ pratyayâdêśayôs samuchchayârthaḥ || *annevaraṃ*, *annevaregaṃ*, tâvân kâlaḥ ; *innevaraṃ*, *innevaregaṃ*, iyân kâlaḥ ; *unnevaraṃ*, *unnevaregaṃ*, êtâvân kâla iti || yê tu kâla-parimâṇê nitum ichchhanti tê tu *evaraṃ*, *evaregaṃ* ity êtad dvayam apy avadhi-rûpa êva kâla-parimâṇê 'ṅgîkurvanti || *annevaraṃ*, *annevaregaṃ*, sa kâlô yâvat ; *innevaraṃ*, *innevaregaṃ*, ayaṃ kâlô yâvat ; *unnevaraṃ*, *unnevaregaṃ*, êsha kâlô yâvad iti ||

Sûtraṃ 437.—Prakârê tuṭu-te-tavaḥ.

Vṛittiḥ.—Âdu, idu, udu ity êtêbhyaḥ tuṭu, te, tu ity êtê pratyayâ bhavanti dôr nakârâdêśaś cha prakârê gamyamânê ॥

Prayôgaḥ.—*Antuṭu, ante, antu*; *intuṭu, inte, intu*; *untuṭu, unte, untu* ॥

[*Tuṭu, te, tu* are affixed to *adu, idu* and *udu* to express thus, or manner, their final syllable being changed to *n*.]

Vyâkhyâ.—Prakâras sâdṛiśyaṃ । tuṭuś cha teś cha tuś cha tuṭu-te-tava iti vidhêya-trayam adv-idûdôr iti prakṛiti-trayât pratyêkam êva sambadhyatâm ity êtad-arthaṃ bahuvachana-nirdêśaḥ ॥ anyathâ tuṭu te tu iti dvandvaikatva-nirdêśê samavachanatvâd yathâ-saṅkhyam êva syâd ity anishṭaṃ prâdushyât ॥ *antuṭu, ante, antu*, tathêty arthaḥ; *intuṭu, inte, intu*, ittham ity arthaḥ; *untuṭu, unte, untu*, kathaṃ ity arthaḥ ॥ *unte* iti tûshṇîm artham akhaṇḍaṃ avyayam apy asti । tathâ cha prayôgaḥ ।

mum Bisajôdbhavaṃ samedan ambudamaṃ pavamâna-dhûma-tê- ।
jômbugaḷindam emba nuḍi satyaṃ ad allaḍoḍ unte kârakâ- ।
dambini maḷkumê birayig-aṅgaja-vahni-vijṛimbhamaṃ vilô- ।
lâmbaka-vâriyaṃ hṛidaya-tâpaman utkalikâ-prapañchamaṃ ॥

iti ॥

Sûtraṃ 438.—Kâlê duḥ.

Vṛittiḥ.—Adu, idu, udu ity êtêbhyô du-pratyayô bhavati dôr nakârâdeśaś cha kâlê gamyamânê ॥

Prayôgaḥ.—*Andu, indu, undu* ॥

[*Du* is affixed to *adu, idu* and *udu* to express time, their final syllable being changed to *n*.]

Vyâkhyâ.—*Âdu, idu, udu* ity êtê yadâ kâla-parâ bhavanti tadâ têbhyô du-pratyayô bhavati dôr nakârâdêśaś chêti ॥ *andu*, tadâ; *indu*, idânîṃ; *undu*, êtarhi ॥

Sûtraṃ 439.—En âvudôr êtêshu.

Vṛittiḥ.—Âvudu-śabdasya en ity âdêśô bhavati evaraṃ, evaregaṃ, tuṭu, te, tu, du ity êtêshu pratyayêshu parataḥ ॥

Prayôgaḥ.—*Ennevaraṃ, ennevaregaṃ*; *entuṭu, ente, entu, endu* ॥

[*Âvudu* becomes *en* when taking the affixes *evaraṃ, evaregaṃ, tuṭu, te, tu* and *du*.]

Vyâkhyâ.—Êtach-chhabdênâtrâdv-idûdôr[435] ity-âdy anantarôkta-sûtra-chatushṭaya-nirdishṭânitv-âdayô yady api vivakshaṇîyâḥ । *âvudôr* apy advâditvât । tathâpi *evaram*-âdaya êva vivakshyantê na nituḥ । tatra ed-âdêśasyânantaram êva vakshyamâṇatvâd ity abhiprâyêṇâha *evaraṃ, evaregaṃ, tuṭu, te, tu, du êtêshu parêshv* iti ॥ *ennevaraṃ, ennevaregaṃ*, kiyân kâla ity arthaḥ । kaḥ kâlô yâvad iti vâ । *entuṭu, ente, entu*, katham ity arthaḥ । *endu*, kadêty arthaḥ ॥ sarvatrâdvâditvât sarvâdêśaḥ ॥

Sûtraṃ 440.—Ed nitau.

Vṛittiḥ.—Âvudu-śabdasyârdhaikârâdêśô bhavati nitu-pratyayê parê ॥

Prayôgaḥ.—*Enitu* ॥

[*Âvudu* becomes *e* short on taking the affix *nitu*.]

Vyâkhyâ.—Spashṭaṃ । *enitu*, kiyad ity arthaḥ ॥

Sûtram 441.—Gâvilâdîni yathôpadishtan..

Vrittih.—Gâvilâdayaś śabdâ yathôpadêśam sâdhavô vêditavyâh ||

Prayôgah.—*Gâvilam, nâvilam, ghôlayilam, ghôlâyilam, padayilam, pachchayilam, tattukam, chattukam, pattukam, kattukam, antukam, sanukam, sannukam, bondukam, dindukam, peṅkuli, bârikam, nasikam, kusikam, garavatigam, kollatigam, galevatigam, dîvatigam, nîrvvattigam, âykuli* iti gâvilâdir âkritiganah ||

[*Gâvila* and the other words associated with it (for which see above) have forms as shown.]

Iti śrî-Bhattâkalaṅka-Dêva-virachitâyâm Bhâshâ-mañjarî-samâkhyâyâm S'abdânuśâsana-vrittau tritîyah pâdah ||

Vyâkhyâ.—Vyâptyâ lakshya-siddhy-artham adya yâval-lakshanôktyaiva taddhita-vidhim upadiśyêtô lakshyâlpîyastvât tathôpadêśam apahâya pratipadôktyaivôpadiśan lakshyatvêna sammatân śabdân gana-pâthatas saṅgrihya pradarśayatîty âha *gâvilâdaya* ity-âdi || nanu sâdhavô vêditavyâ ity ayuktam | sâdhutvânuśâsanam antarêna tad-âvêdanasyâsambhavâd ity âśaṅkya tatra yuktim pradarśayati *yathôpadêśam* iti || anêna sûtra-nirdishtam upadishta-padam bhâvê nishthântam ity apy upadishtam ity êshtavyam || lôka-prasiddha-śabda-svarûpânatikramênaivôpadêśâd iti yâvat || yal lakshanênânutpannam tat sarvam nipâtanât siddham iti *Prâchâm* api sammatatvâd iti || ganam likhati *gâvilêty*-âdi || *gâvilam* | atra grâmârthakâd gâva-śabdât saptamî samarthâd bhavârthê ila-pratyayô nipâtyatê | grâmê bhavô *gâvila* iti grâmîna ity arthah || *nâvilam* | atra nau-vâchakân *nâve* ity asmâch chhabdât tritîyâ samarthâd dîvyann ity arthê ila-pratyayô nipâtyatê | nâvâ dîvyan *nâvila* iti nâvika ity arthah || *ghôlayilam, ghôlâyilam* | atra ghôtakârthâd *ghôla*-śabdât tritîyâ samarthâd dîvyann ity arthê *ayila, âyila* ity êtau pratyayau nipâtyêtê | ghôtakêna dîvyan *ghôlayilô ghôlâyilaś* chêti ghautika ity arthah | ghôtârôhana-pravana iti yâvat || êvam upary api tat-tad-artha-vâchakêbhyas tat-tachchhabdêbhyô yathâ-yatham prathamâdi-samarthêbhyas tat-tad-artha-viśêshêshu tat-tad-rûpâh pratyayâ nipâtyâh || tathâ *padayilam*, padam sthânam sandarbha-viśêshô vâ | tat kurvan || *pachchayilam, pachcham* âbharanam | *pâvu-vachcham, pochcha-vachcham* ity-âdi-prayôga-darśanât | tat kurvan têna dîvyan vâ || *tattukam, chattukam* | *tattu-chattu*-śabdau śrîkhanda-kuṅkumâdi-gandha-dravya-kardama-kritasthausaka-vachanau | tat kurvan || *pattukam* | *pattu*-śabdah paksha-vachanah | tat kurvan | paksha-pâtîti yâvat || *kattukam* | *kattu* iti anullaṅghyô nirnayah | tat kurvan || *sanukam, sannukam* | *sanu-sannu*-śabdau kubja-vâmanâvayava-viśêsha-vachanau | tadvân || *bondukam* | *bondu*-śabdô jîrna-malina-vastra-khanda-katâdi-dravya-vachanah | tad grihnan || *dindukam* | *dindu* iti bhaya-vivêka-vidhura-purusha-vapur-balam | tadvân || *peṅkuli* | *pen*-śabda unmâda-kâri kritrima-dravya-vachanah | têna mattah | athavâ *pen* ity animittam bhayam | tach-chhîlô vâ || *bârikam* | *bâri* iti vâra-niyatam garhyam karma | tatra niyuktah || *nasikam* | *nase* iti vayasâ vyâdhinâ kritrima vishêna vâ jîrnam gâtram | tadvân || *kusikam* | *kusi* iti bhayêna lajjayâ vâ utsâha-vikalam chêtah | tadvân || *garavatigam* | *gara* iti jala-yantra-viśêshah | tatra niyuktah | athavâ *garavata* iti durgâdau praharê-praharê paryatanâdinâ kriyamânô rakshâ-viśêshah | tatra niyuktô vâ || *kollatigam* | *kollata* iti laṅghanâdy-âścharya-kari vidyâ | tad-upajîvî | Bhâshâyâm *domba* iti || *galevatigam* | *gale* iti pûrvôkta-vidyôpakaranam | tad-upajîvî sa êva || *dîvatigam* | *dîva*-śabdô dîpa-vachanah | tad-upajîvî | dîpikâ-dhârakah || *nîrvvatigam* | *nîr* iti jalam | tad-abhyâsa-śîlah | tarany-âdinâ têna vinâpi vâ nady-âdy-uttarana-śîlah || *âykuli* | *ây* iti ratna-vastra-phala-pushpâdi-vastu-samûhê samîchîna-vastûnâm prithak-karanam | tatô 'vaśishtam asamîchînam vastu *âykuli* ity uchyatê || iti gâvilâdayah || bahuvachanam âkrititva-sûchanârtham || têna *ashtu, ishtu, ushtu, eshtu, aisu, îsu, ûsu, êsu, pempu, kempu, kadupu, kalupu, pêrmme, palarmme, kelarmme* ity-âdaya upa-

saṅgrâhyâḥ || atrâshṭvâdi-trayê adv-idûdubhyaḥ parimâṇârthê ṭu-pratyayô dôḥ shakârâdêśaḥ || *eshṭu* ity atra châvudôḥ parimâṇê ṭu-pratyayaḥ prakritêr eshbhâvaḥ || *aisu*-prabhriti-chatushṭayê'pi têbhya êva chaturbhyaś śabdêbhyas tasminn êvârthê su-pratyayaḥ | prakritêr yathâ-saṅkhyam aid-îd-ûd-êd-bhâvaḥ || *pempv*-âdishu chaturshu *piridu kechchane, kaḍidu kuḷi* ity êtêbhyô bhâvê pu-pratyayas tat-sannidhâv âdya-trayasya pûrva-svarêṇa saha dôr lôpê prathamê rêphasya dvitîyê cha saṃyôgasya cha makârâdêśaḥ | tritîyê ud-âgamaḥ | chaturthê ud-âdêśaḥ | *pêrmme* ity atra *piridôr* bhâvê me-pratyaya upântya-svarâdêr lôpaḥ || antyôpântyayôḥ *kelavu-palavu*-śabdâbhyâṃ vârârthê me-pratyayas tayôr dô rêphâdêśaś chêty êtat sarvaṃ nipâtana-prayôjanam avagantavyaṃ | êvam anyach cha yathâ-lakshyam anusandhêyam iti ||

Iti śrî-Bhaṭṭâkalaṅka-Dêva-virachitâyâṃ svôpajña-S'abda-śâsana-vrittêr Bhâshâ-mañjaryâsh ṭîkâyâṃ Mañjarî-makaranda-samâkhyâyâṃ tritîyaḥ pâdaḥ ||

(Chaturtha-pâda-prârambhaḥ.)

Sûtram **442.**—Dhâtôr êkânêkatvê 'm-ar-ay-ir-en-evavô 'nya-yushmad-asmâsu kartari.

Vrittiḥ.—Anya-yushmad-asmad-arthêshu pratyêkam êkatvânêkatvayôr vivakshitayôr yathâ-kramaṃ dhâtôḥ am, ar, ay, ir, en, ev, êtê pratyayâ bhavanti kartary abhidhêyê || anyatvaṃ cha yushmad-asmad-apêkshaṃ sannidhânât | anyasminn êkatvê am | anêkatvê ar || êvaṃ yushmad arthê 'py êkatvê ay | anêkatvê ir || tathaivâsmad-arthê 'py êkatvê en | anêkatvê evu ||

Prayôgaḥ.—*Tân irddam, tâm irddar* ; *nîn irdday, nîm irddir* ; *ân irddem, âm irddevu* || anya-yushmad-asmadâm aprayôgê 'pi tad-artha-vivakshâyâṃ bhavanti || *nôḍidam, nôḍidar* ; *nôḍiday, nôḍidir* ; *nôḍidem, nôḍidevu* || *Dêvadattanam kaṇḍem, Dêvadattanam kaṇḍay* ; *ninnam kaṇḍam, ninnam kaṇḍem* ; *ennam kaṇḍam, ennam kaṇḍay* ity-âdâv anya-yushmad-asmadâm prayôgê 'pi vyadhikaraṇatvâd am-âdayô na bhavanti || enô dîrgham api kêchid ichchhanti |

tani-vannaṃ lañcham îvêm puruḷi ninage pû-goñchalaṃ bêgadindaṃ |
ninag îvêṃ tumbi kendâvareya misupa mel-moggeyaṃ mâṇad enduṃ |
ninag îvên añche kampaṃ ninag osayisuvêṃ kûḍe teṅgâḷiy enn ô- |
pananind âraydu tand enn-oḍan irisidoḍ end âke mâtâḍutirppaḷ ||

âtanuṃ nînum irddir, âtanum ânum irddevu, ânum âtanum irddevu ity atra śabda-para-vipratishêdhât parâśraya êva bhavati ||

[The personal endings of the verb, singular and plural, are respectively *am, ar* ; *ay, ir* ; *en, evu*, in the active.]

Vyâkhyâ.—Iha tâval lôkê prayôgârhaṃ śabda-tatvaṃ dvi-vidhaṃ | nâma-prakritikaṃ dhâtu-prakritikaṃ chêti || tatra nâma-prakritikaṃ subanta-strî-pratyaya-kâraka-samâsa-taddhitâdi-bhêda-prabhêdaṃ saprapañchaṃ nirûpyêdânîṃ dhâtu-prakritikaṃ savistaraṃ nirûpayituṃ upakramamâṇas tâvat tiṅantaṃ nirûpayitum âha *dhâtôr* ity-âdi || yady api lôkê dvi-vidham êva tatvaṃ vâchya-vâchaka-prabhêdât | tatra sarvô 'py arthô vâchyô 'bhidhêya iti yâvat | sarvô 'pi śabdô vâchakô 'bhidhânam iti | tathâ cha dhâtavô 'pi kriyâ-rûpasyârthasya vâchakâ ity abhidhanâni bhavanti | abhidhânaṃ tu nâmaivêti sarvam api śabda-tatvaṃ nâma-prakritikam êvêty aikadhyam êva nânaikadhyam

iti kutô dvaidhyam iti । tathâpi nâma-śabdênâtra vastu-vâchakam êvôchyatê ।। na vâchaka-mâtraṃ ।। vastu-vâchîni nâmânîti vachanât ।। dhâtavô hi na vastu-vâchakâḥ । api tu kriyâ-vâchakâ êva । kriyârthô dhâtur ity uktatvât । kriyâ cha na vastûchyata iti ।। nanu pramâṇa-siddham artha-jâtaṃ sarvam api vastv êva bhavati । śaśa-vishâṇâdikam aprâmâṇikaṃ tuchchham êvâvastv iti hi lôkê prasiddhiḥ । tathâ cha kriyâyâ api vastutvât katham avastutêti chên na । kriyâyâ vastu-dharmatvam êva na vastutvaṃ । anêka-dharmâtmakô bhâvô hi vastûchyatê । dravya-paryâyâtmakaṃ vastv iti vachanât । naikaikaṃ dharma-mâtram iti । dharmâṇâṃ vastv-aṃśatvêna vastutvâbhâvât ।। atha vastv-aṃśâ api vastûny êvêti chêt kim upachâra-vṛittyâ mukhya-vṛittyâ vâ । nâdyaḥ । ishṭâpattêḥ ।। na dvitîyaḥ । vastv-ânantya-prasaṅgât ।। atô vastv-aṃśânâṃ na prasiddha-vastuvad vastutvaṃ । nâpi tuchchhavad avastutvaṃ । kiṃtu vastv-aṃśatvam êvêti । tad uktaṃ *Tatvârtha-ślôka-Vârtikê* ।

naisha vastu na châvastu vastv-aṃśaḥ kathyatê yataḥ ।
nâsamudras samudrô vâ samudrâṃśô yathôchyatê ।।

iti ।। na cha samudrâṃśô 'pi samudra êvêti śaṅkyaḥ । aṃśântarasya tatvâtatvânyataratva-nirṇayê bâdhaka-sadbhâvât । tad apy uktaṃ ।

tan-mâtrasya samudratvê śêshâṃśasyâsamudratâ ।
samudra-bahutâ vâsyât tatvê kvâsti samudravit ।।

iti ।। atô vastv-aṃśânâṃ vastutvam aupachârikam êva na vâstavam iti ।। ata êva na tad-grâhakaṃ pramâṇaṃ kiṃtu naya êva ।। naya-pramâṇa-bhêda-chintâ tu mahatîty âstâṃ tâvad ity uparamyatê ।। kiṃcha । astu vânyatra yathâ-kathaṃchid vastv-aṃśasyâpi vastutvaṃ । *vaiyâkaraṇa*-matê tu kriyâ-bhinnasyaivârthasya vastutvêna kathanam iti tad-vâchakâny êva nâmâni । kriyâyâs tv avastutvêna na tad-vâchakaṃ nâmôchyatê । nâmnâṃ samâsô yuktârtha iti *Kâtantra*-śâstrê 'pi nâma-śabdêna dhâtu-vyavachchhêda-karaṇâch cha ।। atô nâma-dhâtu-prakṛiti-bhêdâd dvaividhyam anupaplutam êvêti ।। tatra dhâtu-prakṛitikaṃ dvi-vidhaṃ । tiṅantaṃ kṛidantaṃ chêti । dhâtubhyas tiṅ-kṛitôr êvôtpattêḥ ।। yady api têbhyô vikaraṇa-rûpâ dapa-da-vâdi-pratyayâś cha bhavanti । tathâpi tê dhâtôs tiṅi kṛiti vâ vihitê tad êva nimittam âsâdya tad-âyattâs saṃskârakatayaiva vidhîyantê । na svatantratayâ kasyachid vâchakâ bhavantîty avagantavyaṃ ।। tatra kṛit-pratyayâḥ kartrâdi-kârakê bhâvê cha yathâyôgaṃ bhavanti ।। tiṅ-saṃjñakâs tu Saṃskṛitê kartari karmaṇi bhâvê cha bhavanti । Bhâshâyâṃ tu kartṛi-karmaṇôr êva na bhâvê ।। ata êva Bhâshâyâṃ dhâtv-artha-lakshaṇô bhâvaḥ kṛid-vâchya êvêti râddhântaḥ ।। dhâtavô 'pi dvêdhâ । sakarmakâ akarmakâś chêti । tatra karmaṇi pratyayâḥ sakarmakêbhya êva nâkarmakêbhyaḥ । kartari tu sarvêbhyô 'pi bhavantîti vaktum âha *dhâtôr* iti ।। sakarmakâd akarmakâch cha dhâtu-mâtrâd êva na tad-viśêshâd iti prakṛiti-nirdêśaḥ ।। am-ar-ay-ir-en-evava iti shaṇṇâṃ pratyayânâṃ svarûpa-nirdêśaḥ ।। nanv amâdînâṃ pratyayânâm am-ar-ay-ir-en-evu tiṅ[17] iti tiṅ-saṃjñâ kṛitâsti । tathâ cha liṅgât sub[203] iti vad dhâtôs tiṅ ity êva nirdêśô yuktô lâghavât । na pratyêka-nirdêśô gauravât saṃjñâ-karaṇa-vaiyarthyâch chêti chên na । lâghavâdarêṇa tathâ karaṇê tiṅ-saṃjñâḥ pratyayatvâviśêshât sarvê 'pi yugapat prasajyêrann ity anishṭa-bhiyâ tathâ mâ prasâṅkshîd ity êvam arthaṃ gauravam apy anâdṛitya tathâ nirdêśaḥ kṛita iti ।। na chaivaṃ karaṇê 'py êsha dôshaḥ samânaḥ । na hy am-âdînâṃ pratyêka-nirdêśô yugapat prâptiṃ niruṇaddhi । tathâ cha bhakshitê 'pi laśunê na śântô vyâdhir iti syâd iti vâchyaṃ ।। pratyêka-nirdêśê 'nya yushmad-asmâsu pratyêkam êkatvânêkatva-vivakshayâ shatsu vishayêshu shaṇṇâṃ têshâṃ yathâ-saṅkhyênaiva prâptir bhavati । yaugapadyânavakâśât । naivaṃ tiṅ iti nirdêśê yathâ-krama-prâptiḥ । sama-vachanâ-bhâvâd yugapat prâptir êva syât । tathâ cha liṅgât sub[203] ity anantaraṃ karmaṇy am[204] ity-âdivad atrâpîtara-vyâvṛittyâ niyamârthaṃ yatnaḥ kartavyaḥ । tat-karaṇê cha gauravaṃ । atô 'traivaṃ nirdêśa êva varaṃ lâghavâd ity abhiprêtya tathaiva vivṛiṇôti *anyasminn êkatvê am anêkatvê ar* ity-âdi ।। nanv anyatvam itara-nirûpaṇâdhîna-nirûpyaṃ vastu-svarûpaṃ । lôkê sarvatra kiṃchid apêkshya kaśchid anya iti prasiddhêḥ ।

tathâ cha yad-apêkshayânyatvaṃ tan-nirûpaṇaṁ âvaśyakaṃ I tad-anirûpaṇê tan-nirûpaṇasyâsambhavâd ity âśaṅkya nâtrâpêkshaṇîyam anyan nirûpyaṃ I yatô 'tra yushmad-asmad-dvayaṃ sannihitam asti I atas tad-apêksham êvânyatvam ity âha *anyatvam* ity-âdi ‖ tatra hêtum âha *sannidhânâd* iti I vyâpti-pratyâsattyôḥ pratyâsattir garîyasîti nyâyâd iti ‖ nanv êvaṃ api yad apêksham anyatvaṃ tat prathamatô nirûpaṇîyaṃ I tasya tan-nirûpaṇâdhînatvât I tathâ cha yushmad-asmad-anyêshv ity êva vaktavyaṃ I yathâ miṅas triśô 'smad-yushmad-anya iti *Jainêndra*-śâstraṃ I nânya-yushmad-asmâsv iti vyutkrama iti chên na I am-âdînâṃ shaṇṇâm êkatvâdishu shaṭsu vishayêshu yathâ-krama-siddhyartham êvaṃ nirûpaṇaṃ I anyathâ vishaya-vishayiṇâṃ vyatyâsaḥ syât I asti chaivaṃ rîtiḥ prâchâm api I yathâ I lô 'nya-yushmad-asmâsu tip tas jhi sip thas tha mib vas mas iti ‖ *Jainêndra*-śâstrê tûddêśyê vidhêyê chôbhayatrâpi tathaivânupûrvîti tathâ nirdêśaḥ I ata êva tatra miṅ ity êva pratyâhârô na tiṅ ity avagantavyaṃ ‖

nanu yushmad-asmach-chhabdau pûrva-śâstrêshu sarvatra tyad-âdi-gaṇa-paṭhitau I tayôś cha Bhâshâyâm anupasarjanayôḥ prayôga êva nâsti I nâvyaya-śatṛi-tyad-âdî[10]ty anêna liṅga-saṃjñâyâ êva nishêdhât I ataḥ katham anayôr atra prayôgaḥ I yat-sannidhânâd êkânêkatva-vishayê dhâtôḥ pratyayôtpattir iti chên na I atrânya-yushmad-asmâsv iti na sâkshâd êtê śabdâḥ samabhivyâhâra-vishayatayâ vivakshitâḥ I yênêdam âpâdanaṃ śôbhêta I kiṃtu tad-artha-vâchakâ Bhâshâ-vishayâ êvâmâdi-pratyaya-vidhi-niyâmakatayâ vivakshitâ iti nôkta-dôshaḥ ‖ tatra yushmach-chhabdârtha-vâchakô *nin*-śabdaḥ asmach-chhabdârthasya tu *en*-śabdaḥ I tâbhyâm anyê yê 'rthâs têshâṃ sarvêshâṃ sâmânyêna vâchakas *tan*-śabdaḥ I viśêshêṇa tu tat-tad-vâchakâs tadbhava-tatsama-dêśya-prabhêdânâm aviśêshâ êvêti *tan-nin-en*-śabda-samabhivyâhâra-sâchivyêna nirdiśati *tân irddaṃ, tâm irddar* ity-âdi ‖ tatrâpi tat-tach-chhabda-sannidhânê saty êva dhâtôs tat-tat-pratyayôtpattir iti na nirbandhaḥ I kiṃtu tat-tach-chhabda-sannidhânê tad-asannidhânê 'pi vâ tat-tad-artha-vivakshâ-mâtrêṇâpi tathâ tat-tat-pratyayôtpattir bhavatîti ‖ ata êva chátra sûtrê asmâsv ity artha-pradhânô nirdêśaḥ I anyathâ asmatsv ity êva prayujyêta nâsmâsv iti ‖ artha-vishayê hi yushmad-asmach-chhabdayôr asâdhâriṇî prakriyâ I śabda-svarûpa-vishayê tu sâdhâriṇy êva I yathâ yushmadi madhyamaḥ asmady uttamaḥ yushmad-asmadôḥ padaṃ padât param ity âdi-pûrva-śâstra-prayôga ity abhiprêtyâha *anyêty*-âdi ‖ uktaṃ cha *Kâtantra*-śâstrê nâmni prayujyamânê 'pi prathama iti I api-śabdâd aprayujyamânê 'pîty abhyupagamât ‖ tathâ *Pâṇinîyê* 'pi I yushmadi samânâdhikaraṇê sthâniny api madhyama iti I sthâniny apîty aprayujyamânê 'pi I yasyâprayuktasyârthaḥ pratîyatê sasthânîti vaiyâkaraṇâ iti rîtim abhiprêtya tathâ taṇâdi-śabda-prayôgam antarâpi pradarśayati *nôḍidaṃ, nôḍidar* ity-âdi I atra *tân* iti sâmânyatô vâ *Dêvadattaṃ*, *Yajñadattam* ity-âdi-viśêshatô vâ vivakshaṇîyaṃ ‖ yady apy atrâmâdînâṃ shaṇṇâṃ pratyayânâṃ dvayôr dvayôr yathâ-kramaṃ prathama-madhyamôttama-purusha-saṃjñâ prasiddhâ ‖ yad âha *Darpaṇa-kâraḥ* I

Am-ar-ay-ir-en-evugaḷ akkuṃ I
kramad êkânêka-vachanadoḷ pratyêkaṃ I
samanise yugaḷatey âkhyâ- I
ta-mârggadoḷ nelasi ninda purusha-trayakaṃ ‖

iti I *Nâgavarmâ*py asûtrayat tâs tu dvê dvê prathama-madhyamôttama-purushâ iti I tathâpy atra tat-saṃjñâ-krita-prayôjanâbhâvâd akaraṇaṃ I saṃjñâ-karaṇaṃ hi prayôjanârthaṃ I tach chêt saṃjñântarêṇa têna vinâpi vânyathaiva sidhyati I na tad avaśyaṃ vaktavyam iti niyamaḥ ‖ asti cha pûrva-śâstrêshv apy êshâ rîtiḥ I yathâ *Kâtantra-Pâṇinîyâ*di-śâstrê trîṇi trîṇi prathama-madhyamôttama-purushâ iti saṃjñâ ‖ *Jainêndra*-matê tu miṅas triśô 'smad yushmad anyâ iti saṃjñântaram êva ‖ *S'âkaṭâyana*-matê tu lô 'nya yushmad-asmâsv ity-âdinâ vinaiva saṃjñâṃ prakriyâ nirvyûḍhâ ‖ atô 'trâpi tayaiva rîtyâ nirvôḍhuṃ śakyata ity êvam abhiprâyêṇaiva tad-akaraṇaṃ I na tu tad-artha-nishêdha-manasêti mantavyam ‖ nanv atrânya-yushmad-asmâsu pratyêkam êkânêkatvayôr yathâ-kramam am-âdi-pratyayâ vihitâḥ I na hi tê sarvatraivaṃ niyamêna prayujyantê I kvachid vyabhichâra-darśanâd iti tad udâhṛitya darśayati *Dêvadattanam* ity-âdi ‖ *Dêvadattanaṃ kaṇḍeṃ*, *Dêvadattanaṃ kaṇḍay*

atrôbhayatrâpi *Dêvadattanam* ity anyaikatva-sannidhânê 'pi na dhâtôr *am* dṛiśyatê || tathâ *ninnam kaṇḍam*, *ninnam kaṇḍem* atrôbhayatrâpi *ninnam* iti yushmad êkatva-sannidhânê 'pi na dhâtôr *ay* || tathâ *ennam kaṇḍam*, *ennam kaṇḍay* atrôbhayatrâpi *ennam* ity asmad-êkatva-sannidhânê 'pi na dhâtôr *en* | sarvatrâpi pratyayântarasyaiva śravaṇât || tathâ tatraiva prayôgê *Dêvadattaram*, *nimmam*, *yemmam* ity anêkatva-prayôgaś cha || tathâ *Dêvadattanim kâṇalpaṭṭir*, *kâṇalpaṭṭevu* ; *ninnim kâṇalpaṭṭar*, *kâṇalpaṭṭevu* ; *ennim kâṇalpaṭṭar*, *kâṇalpaṭṭir* ity-âdi karmaṇi prayôgê sarvatrâpy ukta-lakshaṇâbhâvât katham êtad ity anuyôgê tat tathaivêti prativakti *am âdayô na bhavantîti* || tatra hêtum âha *vyadhikaraṇatvâd* iti | ayam âśayaḥ | atrânyaikatvâdishv am-âdi-pratyayâḥ kartari vidhîyantê || tatra sâmânâdhikaraṇyam vivakshaṇîyam | samânâdhikaraṇê kartarîti || na châyam arthas sûtrêṇâsûchitaḥ katham abhyupagantavya iti śaṅkyaḥ | sâmarthya-siddhatvât | śruta-prakṛita-sâmarthyânumitô hi sûtrârtha iti | pûrva-śâstrê 'pi tathaivâṅgîkaraṇât || yady apy ayam arthaḥ kvachit *Pâṇinîyâdau* mandânugrahârtham samânâdhikaraṇê iti sâkshâd êvôktaḥ || anyatra tu sâmarthya-labhya iti sâkshâd avachanê 'py aṅgîkṛita êvêty atrâpy avaśyam aṅgîkârtavyam êva || sâmânâdhikaraṇyam châtra tiṅ-vâchyasya-kartuḥ karmaṇô vâ prathamânta-padâbhidhêyatvam êva nânyat || nanu yadi nôchyatê tat-tad êvâbhidhattê nânyênôktasyânyô 'bhidhâyaka iti | tathâ cha tiṅ-vâchyasya kartuḥ karmaṇô vâ tiṅêvâbhidhâyaka iti katham asya prathamâbhidhêyatâ | anyathâ ghaṭa-pada-vâchyaḥ paṭa-padâbhidhêyô 'pi syâd ity atiprasajyata iti chêt ||

atra brûmaḥ | pachati, pachasi, pachâmîty-âdau kartari-prayôgê kartâ tâvat pratîyatê | tatra dhâtvarthânukûla-kṛitimân kartêti sâmânyataḥ kartṛitva-prakâraka-pratîtav api sa kô vêti viśêsha-bubutsâyâm itara-vyâvṛittyâ kartṛi-viśêsha-*Dêvadattatvâdi*-prakâraka-pratipatty-artham *Dêvadattas* tvam aham ity-âdy-anya-yushmad-asmat-padâni prayujyantê || yady api tatra *Dêvadattâdi*-śabdâ êvânvaya-vyatirêkâbhyâm *Dêvadattâdy*-artha-vâchakâḥ | tathâpi prayuktair êva śabdair arthâvabôdhô nâprayuktaiḥ | prayôgaś cha na prakṛiti-mâtrasya pratyaya-mâtrasya vâ | na kêvalâ prakṛitiḥ prayôktavyâ na cha kêvalaś cha pratyaya iti niyamât | kiṃtu padatvam âpannasyaiva || padatvam cha savibhaktikasyaiva nâvibhaktikasya | vibhakty-antam padam iti vachanât | atô 'tra padatva-nirvâhârtham yayâ kayâchid vibhaktyâ bhâvyam | tatra kâ vâ prayôktavyêti chintâyâm dvitîyâdayô vibhaktayaḥ karmâdi-kârakê sambandhê cha yathâ-yatham vidhânâd upakshîṇa-śaktikâs sâvakâśâ iti prathamaikâparam anyatrâvidhânâd anupakshîṇa-śaktir niravakâśâ viśishṭâstîti saivâtra vidhîyata iti tad êva prathamânta-padâbhidhêyatvam iti || na cha dvitîyâdivat prathamâpy anyatra vihitaivêty upakshîṇa-śaktir êva | tâsâm iva sarvaika-vâkyatayaikatra vidhânâbhâvê 'pi Vaiyâkaraṇa-mata-bhêdêna tasyâ api saṅkhyâdy-artha-viśêshêshu vidhâna-darśanât | tathâ hi | êka-dvi-bahâv iti *S'âkaṭâyanaḥ*, prathamâ-vibhaktir liṅgârtha-vachanê iti *Sarvavarmâ*, prâtipadikârtha-liṅga-vachana-parimâṇa-mâtrê prathamêti *Pâṇinir* ity êvam tat-tan-mata-bhêdêna tatra tatra vidhâna-darśanât katham êshâpy anupakshîṇa-śaktir uchyatê | vihita-sthala êva śakty-upakshayâd iti vâchyam | idam êva hi tat-tad-abhiprâya-paryâlôchanâyâm tiṅ-vâchya-kâraka-sâmânâdhikaraṇya êva paryâptam iti || tat-paryâlôchanâ-prakâras tu *Nyâsa-Bhâshyâdi*-granthêshv êva prapañchita iti tatraivânusandhêyô 'sya-granthasya saṅkshêpa-ruchy-adhikâritvâd iti | ata êva miṅaikârthaivêti tat-sâmânâdhikaraṇya êva prathamâm nyarûrupad Bhagavân *Dêvanandî* || tad êtat sarvam âkalanam Bhâshâyâm api samânam êva | tatva-chintâyâ yukti-chintâyâś cha sarvatrâpy aviśêshât | kêvalam prakriyâ-chintâ-mâtram êva param viśishyatê nânyad iti || tathaivâtrâpi prathamâm asûtrayat *Sûtrakârô* muktê[227] iti | vichâritam cha tatraivaitat | tad idam sâmânâdhikaraṇyam kartarîva karmaṇy apy anusandhêyam | atas samânâdhikaraṇa êva kartari karmaṇi vâmî amâdayô bhavanti nânyatra | *Dêvadattanam kaṇḍay* ity-âdishu pradarśita-sthalêshu tv anyaikatvê saty api dvitîyânta-padâbhidhâna-vishayatayâ prathamânta-padâbhidhâna-vishayatâ nâstîti sâmânâdhikaraṇyâbhâvâd am-âdayô na bhavantîti || atrâm-âdînâm madhyê pañchamô hrasvâdir êva yady api sûtrê nirdishṭas tathâpi dîrghâdim api kêchid ichchhantîty âha *en*-ity-âdi || tathâ cha prayôgaḥ |

tani-vaṇṇam lañcham îvêm puruḷi ninage pû-goñchalam bêgadindam |
ninag îvêm tumbi kendâvareya misupa mêl-moggeyam mâṇad endum |

ninag îvên añche kaṃpaṃ ninag osayisuvêṃ kûḍe taṅgâḷiy enn ô- |
pananind âraydu tand enn oḍan irisidoḍ end âke mâtâḍutirppaḷ ||

iti || tathâtra tritîyam aikâraṃ ardhaikâram api kêchid ichchhanti ||

S'rî-kânta nine sale ge-|
ldaî Kantuvan amala-mukti-satiyoḷ nered âṃ- |
tai kiḍaḍa sukhaman uḷida- |
rgg î krityam asâdhyam ariven ân avaroḷavaṃ ||

tathâ ||

Kaṇtuvan ent aḷariside Kri- |
tântanan urad entu gelde mukty-aṅganeyaṃ |
ent oliside niravadhi-sukha- |
santatiyan ad entu paḍede pêḷ enag Arhâ ||

iti cha prayôga-darśanât || nanu cha lôkê sarvatra vâkya-prayôgêshu kriyâ-kâraka-samanvayô dvêdhâ bhavati sahânvayaḥ pratyêkânvayaś chêti | yatrânêkêshu kâraka-padêshu kriyâpadam êkaṃ sahaivânvêti sa sahânvayaḥ | yatra tu tat pratyêkam êvânvêti sa pratyêkânvaya uchyatê | ubhayathâpi prayôga-darśanât || tatrâdyasya yathâ |

avatôkâvaḷi naichikî-pratati ghrishṭi-śrêṇi-pînôdhnikâ- |
nivahaṃ bashkayaṇî-kadambakam achaṇḍî-maṇḍalaṃ dhênu-kô- |
ṭi vaśâ-santati-vatsakâ-samudayaṃ prashṭhauhikâ-nîkaṃ i- |
ḍduvu Gôvarddhana-gôtra gôtra-taṭadoḷ Gôvinda gôvriṇdadoḷ ||

iti || dvitîyasya yathâ |

tridaśânaka vâsanav asu- |
ge divya-ravam âtapatram esaḷ vaḷe chamaram |
sad amaḷa-bhâ-maṇḍalam ese- |
vudu ninnoḷ Jinapa nine jagad-ârâdhyaṃ ||

iti || tatra pratyêkânvayê yâvanti kâraka-padâni santi tâvatsv api kriyâpadasyâvrittyâ samanvaya iti na kâpy anupapattiḥ || sahânvayê tu yatrânyaika-vachanâny êva bahûni santi tatra tad-anêkatvê niyuktam aram êvâdâya prayôktuṃ śakyatvê 'pi yatrânya-yushmadôr anyâsmadôr yushmad-asmadôr vâ dvayôr dvayôr anya-yushmad-asmadâṃ trayâṇâṃ vâ padânâṃ prayôgas tatrânêkatva-vâchinâm ar-ir-evûnâṃ madhyê kiṃ vâ prayôktavyaṃ || sarvasyâpi nimittasya jâgarûkatvâd ity âśaṅkyâtrânya-yushmad-asmadâṃ uttarôttarâśritaṃ êva kâryaṃ nânyad iti pratipâdayituṃ tathaivôdâhritya darśayati *âtanuṃ nînum irldir* ity-âdi || parâśraya iti parâpêkshayâ yaḥ paras tad-âśraya ity arthaḥ || tatra bîjaṃ âha *śabda-para-vipratishêdhâd* iti | ayam âśayaḥ | anya-yushmad-asmâsv ity atrânyatva-pratipattau pratiyôgi-pratipattyarthaṃ sannihitayôr yushmad-asmadôḥ prâg êva nirûpaṇîyatvê tatrâpy asmad-yushmadôr vyutkramê 'py adôshatvê 'pi yad artham anya-yushmad-asmâsv ity êva pâṭha-kramaḥ kritas tat-paripâṭîm âśrityôttarôttarâśraya. êva vidhir bhavatîti || êtêna yugapad vachanê paraḥ purushâṇâm iti *Kâtantra*-śâstravad yatnântara-karaṇa-prayâsô nânubhôktavya iti sûchitam iti ||

Sûtram 443.—Karmaṇi.

Vrittiḥ.—Anya-yushmad-asmad-arthêshu pratyêkam êkatvânêkatvayôr vivakshitayôr yathâ-kramaṃ dhâtôḥ am, ar, ay, ir, en, evu êtê pratyayâ bhavanti karmaṇi châbhidhêyê ||

Prayôgaḥ.—*Tân iralpaṭṭaṃ, tâm iralpaṭṭar ; nîn iralpaṭṭay, nîm iralpaṭṭir ; ân iralpaṭṭeṃ, âm iralpaṭṭevu* || yôga-vibhâga-uttarârthaḥ ||

[The personal endings of the verb, singular and plural, are respectively *am, ar, ay, ir, en, evu* : also in the passive.]

Vyâkhyâ.—Pûrvatra kartary atra karmaṇîty êtâvân êva viśêshaḥ ‖ pariśishṭas sarvô 'pi niyamaḥ prâgvad êvâvagantavyaḥ ‖ yady api pûrvatraiva karma-kartrôr iti nirdêśô yuktaḥ । bhinna-yôga-karaṇâd êka-yôgasya laghutvât । tathâpi yôga-vibhâgâdhikyâd idam jñâyatê । pûrvatra dhâtu-mâtrâd atra tu sakarmaka-rûpa-dhâtu-viśêshâd iti ‖ katham êsha viśêshô 'ntarêṇa niyâmakam avagamyatê । yôga-vibhâgasyaivam vaktum aśaktêr iti chêt । sâmarthyâd iti brûmaḥ । tathâ hi । kartari pratyayâs sarvêbhyô 'pi dhâtubhyô bhavanti । yatô 'tra dhâtvarthânukûla-kritimân kartâ sarvatra sulabha iti sva-vishaya-saulabhyât ‖ karmaṇi pratyayâs tu naivam bhavanti । yatô 'tra dhâtvartha-vishaya êva karmôchyatê । tach cha kartêva na sarvatra labhyatê ‖ yatra dhâtvarthas savishayas tatraiva bhavati nânyatrêti ‖ na cha yô yô dhâtvarthas sa sarvô 'pi savishaya êvêti niyamaḥ । pachana-paṭhanâdi-rûpasya kasyachid êva savishayatvê 'pi jîvita-maraṇâdi-rûpasyânyasya nirvishayatvât । ata êva tad-vâchakô dhâtur akarmaka uchyatê । tathâ cha paṭhanti ।

> lajjâ-sattâ-sthiti-jâgaraṇam vriddhi-kshaya-bhaya-jîvita-maraṇam ।
> svapna-krîḍâ-ruchi-dîpty-artham dhâtu-gaṇam tam akarmakam âhuḥ ‖

iti ‖ ta êva hi sakarmakâ bhavanti । yê savishayâm êva kriyâm âhur iti । tad apy uktam ।

> yad-vâchyêhâ savishayâ dhâtavas tê sakarmakâḥ ।
> yê tu nirvishayâm âhur ihântê syur akarmakâḥ ‖

iti ‖ tathâ ।

> pachyâdikâ savishayâ kriyâ sâ yâ kim ichchhikâ ।
> sthity-âdir anyâvishayâ kim ichchhâm janayên nayâ ‖

iti ‖ atas savishaya-kriyâ-vâchibhya êva dhâtubhyaḥ karmaṇi pratyayô nêtarêbhyaḥ । sva-vishayasya karmaṇas tatrâbhâvâd iti ‖ nanu yata êva savishayâvishaya-bhêdêna kriyâ dvaividhyât tad-vâchinâm dhâtûnâm api sakarmakâkarmaka-bhêdâd dvaividhyam iti sakarmakêbhya êva karmaṇi pratyayô nâkarmakêbhya ity uchyatê tata êva kartari pratyayô 'py akarmakêbhya êva têbhyô na sakarmakêbhya iti kin na syâd ukta-vyavasthâyâs tulyatvâd iti chên na । karmaṇîva kartari pratyayasya vishaya-saṅkôchâbhâvât । tathâ hi । sarvâpi kriyâ sâśrayaiva na nirâśrayêti sarvatra svâśrayam âkshipati । tatrâkarmaka-dhâtu-kriyâ kartristhaiva na karmasthâ । yatas svayam avishayâ tatô na karmâśrayêti ‖ sakarmaka-dhâtu-kriyâ tu svayam savishayê 'tikarmâśrayâpi naikântataḥ karmasthâ । kathamchit kartristhâpi sâdvishṭhâ bhavati । tathâ hi । lôkê pachyâdi-kriyâ-pûrvâparîbhûta-svâvântarânêka-kriyâ-kalâpaika-rûpaiva nâkhaṇḍaikâ । tathâ cha viklêdana-rûpaiva karmasthâ । taṇḍula-prakshêpaṇâdi-rûpâ tu kartristhaiva । tathaiva pratîtêḥ ‖ na cha viklittir êva pachy-arthô na taṇḍula-prakshêpaṇâdir iti vâchyam । tathâ kurvaty api Dêvadattâdâv ayam pachatîti prayôga-darśanât । anyathâ Dêvadattaḥ kim karôtîti praśnê tad-avasthâyâm na kô 'pi pachatîti prativadêd iti ‖ êvam chhidy-âdâv api dvaidhîbhâva-rûpaiva karmasthâ । kuṭhârônnamana-ninamanâdi-rûpâ tu kartristhaiva tad-avasthê 'pi Dêvadattâdau chhinattîty êva prayôga-darśanât । atas sarvâpi kriyâ kartristhâ bhavatîti sarvêbhyô 'pi dhâtubhyaḥ kartari pratyayaḥ । sakarmaka-dhâtu-kriyâ tu karmasthâ cha bhavatîti têbhya êva karmaṇi pratyayô nânyêbhya iti ‖ sa êsha vichâras Saṃskritê Bhâshâyâm cha samâna êvêti prakritê 'pi yôjanîya iti ‖ yady apy atra vishayê akarmakâ api sakarmakâs sakarmakâ apy akarmakâ iti । tathâ pachati pachanam karôti, śêtê śayanam karôti sarvê 'pi karôty-artha-vyâptâ iti । tathâ pachati pâkam bhâvayati, śêtê śayanam bhâvayati sarvê 'pi bhavaty-artha-vyâptâ iti । tathâ vidhyaika-vâkyatayaiva sarvê 'pi pravartakâ iti sarvatra vidhir êva vâkyârtha iti । tathâ sarvatra purusha-pravrittir êva bhâvyêti bhâvanaiva vâkyârtha iti cha mahân vichârô 'sti । tat sarvam *Âpta-mîmâṃsâdi*-mahâ-śâstra-pariśrama-śâlinâm vidushâm êva vishayô nânyêshâm avidushâm । asya granthasya tu bâlâdhikârikatvâd ity atra na pratanyatê ‖ pûrvavad anyaikatvâdi kramêṇôdâharati *tân iralpaṭṭam* ity-âdi ‖ atra tathâ tan-âdiśabda-prayôgam antarâ tad-artha-vivakshâyâm kêvalam *iralpaṭṭam*

ity-âdi-prayôgaḥ । tathâ *tannind iralpaṭṭay*, *ninnind iralpaṭṭeṃ*, *ennind iralpaṭṭaṃ* ity-âdau vyadhikaraṇatvâd amâdayô na bhavantîti ‖ tathâ *tânuṃ nînum iralpaṭṭir*, *nînum ânum iralpaṭṭevu* ity-âdau parâśraya êva vidhir ity-âdi cha sarvaṃ prâgvad êvônnêyaṃ ‖ nanu katham *iralpaṭṭam* ity-âdi-prayôgas sâdhuḥ । yatô 'yam ir-dhâtus sthiti-kriyâ-vâchaka ity akarmakô bhavatîti । tataś cha karmaṇi pratyayaḥ katham iti chêt satyaṃ । yady apîr-dhâtur akarmaka êva । *tân irddaṃ*, *tâm irddar* ity-âdau karmâkâṅkshâyâ abhâvât । tathâpy akarmakâ êva dhâtava isubanta-prayôgê sakarmakâ bhavanti । *ponnan irisidaṃ*, *paṇaman irisidam* ity-âdau tathaiva prasiddhêḥ ‖ sa chêsup-pratyayô na sarvatra śrûyamâṇaḥ । kvachid antarbhâvitô 'pi bhavati । pradarśayishyatê chôttaratra tat-prapañchaḥ ‖ atrântarbhâvitêsupam ir-dhâtum âdâyaiva prayôga-darśanaṃ । na śrûyamâṇêsupaṃ iti nânupapattir iti ‖ na cha *nôḍalpaṭṭudu*, *kâṇalpaṭṭudu* ity-âdi-prasiddha-prayôgê saty api kim artham ayaṃ pradarśyata iti vâchyaṃ । ir-dhâtôr antarbhâvitêsup-prayôgaḥ prachura iti pradarśanârthatvât । santi cha mahatâṃ tathâ prayôgâḥ ।

suṭṭidud î ḍore tâṇada ।
kaṭṭaḷeyaṃ mâḍal Indran âṇatiyin ira- ।
lpaṭṭar ddik-patigaḷ sama- ।
kaṭṭugaḷiṃ kûḍi Jinana savanôtsavadoḷ ‖

iti ‖ tathâ ।

iraḷ âgadu mâtṛi-sta- ।
nya-râgaṃ end oḷdu tat-karâṅgushṭhadoḷ â ।
Surarâjanin âgaḷ taṃ- ।
d ire paṭṭudu bâla-pôshakara-piyyûshaṃ ‖

iti ‖ atra prathamê *irisalpaṭṭar* iti, dvitîyê *irisalpaṭṭud* iti isubantatayaivârthavattâ nânyathêti ‖

Sûtraṃ 444.—Bêḍv âdêr apradhânê.

Vṛittiḥ.—Anyâdy-artha-vivakshâyâṃ bêḍu ity êvam âdibhyô dhâtubhyaḥ apradhânê karmaṇy amâdayô bhavanti ‖

Prayôgaḥ.—*Pûrvvanin arasaṃ grâmamaṃ bêḍalpaṭṭaṃ* । êvaṃ *gôvaḷanind ermme pâlaṃ kaṛeyalpaṭṭudu*, *upâdhyâyaṃ śishyariṃ tatvamaṃ besagoḷalpaṭṭaṃ*, *bêhukâṛan arasaniṃ suddiyaṃ kêḷalpaṭṭaṃ* ‖

[The personal endings of *bêḍu* and certain other verbs (see 565) in the passive agree with the indirect object.]

Vyâkhyâ.—Karmaṇîti vartatê । tasyaivêdaṃ viśêshaṇam apradhâna iti ‖ anyaikatvâdâv amâdi sambandha-kramaḥ pûrvavad êvêty âha *anyêty-âdi* ‖ nanv atra Bhâshâ-vishayê tiṅ-saṃjñikâḥ pratyayâḥ kartṛi-karmaṇôr êva bhavanti nânyatrêty êshô 'rthô 'nantarôkta-yôga-dvayâd êva sûchitaḥ । itaś cha dhâtu-pratyaya-sâdhana-prakâra êva vaktavyô na pratyaya-vidhir iti kim arthô 'yam ârambha iti chêt uchyatê । dhâtavô hi dvêdhâ sakarmakâkarmaka-bhêdâd ity uktaṃ prâk । tatra sakarmakêshv êva kêchana *bêḍv* ity-âdayô dhâtavas svabhâvâd êva mukhyâmukhya-bhêda-bhinna-karma-dvayavantô dvi-karmakâ bhavanti ‖ tathâ tiṅ-anta-prayôgô 'pi dvêdhâ kartari prayôgaḥ karmaṇi prayôgaś chêti ‖ tatra *pûrvvan arasanaṃ grâmamaṃ bêḍidaṃ* iti kartari prayôgaḥ । *pûrvvanin arasaṃ grâmamaṃ bêḍalpaṭṭaṃ* iti karmaṇi prayôgaḥ । tatra kartari prayôgê *bêḍidam* iti tâvat kriyâ-nirdêśaḥ । tiṅ-antasya mukhyatvât prathamôpêyatvam iti । âdau kriyêti vachanât । ayâchatêty arthaḥ ‖ kriyâyâḥ kartṛi-sâdhyatvât kaḥ kartêty âkâṅkshâyâṃ *pûrvvam* iti kartṛi-nirdêśaḥ । Brâhmaṇa ity arthaḥ । sa cha dhâtvarthânukûla-kṛitimatvât kartâ kartari pratyayasya vihitatvâd uktô bhavati । yasmin kârakê dhâtôḥ pratyayô vihitas tad uktam anyad anuktam iti vachanât ‖ ata êva *pûrvvam* iti prathamânta-nirdêśaḥ । muktê[227] ity uktê kartari prathamâ-vidhânât ‖ atra dhâtôs sakarmakatvâd Brâhmaṇaḥ

kim ayâchatêty âkâṅkshâyâṃ *grâmamaṃ* iti karma-nirdêśaḥ । kriyâ-vishayaḥ karmêti grâmasya karmatvât ॥ tathâ Brâhmaṇô grâmaṃ kam ayâchatêty âkâṅkshâyâm *arasanaṃ* ity api karmântara-nirdêśaḥ । râjânam ity arthaḥ । grâma-dânê sa êva samartha iti ॥ atra grâmas sâkshâd dhâtv-artha-gôchara iti mukhyaṃ karmôchyatê । râjâ tu naivaṃ । kiṃtu tan-nimitta-bhûta ity amukhyam uchyatê । tad idam ubhayam api karmânuktam êva । anyad anuktam iti vachanât । ata êvâtrôbhayatrâpi *grâmamaṃ*, *arasanaṃ* iti cha dvitîyânta-nirdêśaḥ । karmaṇy am[204] ity anuktê karmaṇi dvitîyâ-vidhânât । êvaṃ kartṛi-prayôgê saty api vaktur vivakshayâ śabda-prayôga iti karmaṇi prayôga-vivakshâyâṃ dhâtôḥ karmaṇy anyaikatvê ami sati *bêḍalpaṭṭaṃ* iti kriyâ-nirdêśaḥ । ayâchatêty arthaḥ ॥ nanv atra karmaṇi vihitaḥ pratyayaḥ karma vakty êva । yô yatra pratyayô jâtas sa êvainaṃ vaktîti ॥ tathâ châtra karmaṇi vihitaḥ pratyayaḥ kim ubhayam api karma vakti kim êkam êva vâ । tatrâpi kiṃ mukhyam amukhyaṃ vêty anuyôgê naisha ubhayaṃ karma vakti । kiṃtv êkam êva । tatrâpi na pradhânaṃ । kiṃtv apradhânam êvêti sûchayitum ayam ârambha iti ॥ ata êvâtra grâma-lakshaṇasya mukhyasya karmaṇô 'nuktatvâd *grâmamaṃ* iti dvitîyâ । râja-lakshaṇam amukhyaṃ karmôktam êva । tatraiva pratyayasya vihitatvât । ata êva *arasaṃ* iti prathamâ । m-uktê[227] ity uktê karmaṇi prathamâ-vidhânât ॥ êvaṃ *gôvaḷanind ermmê pâlaṃ kareyalpaṭṭudu* ity atrâpi *gôvaḷan ermmeyaṃ pâlaṃ karedaṃ* iti kartari prayôgê dôhana-kriyâyâs sâkshâd vishaya-bhûtaṃ kshîram êvêti tad êva mukhyaṃ । mahishî tu tan-nimittam ity amukhyam êva । ubhayatrâpy anuktatvâd dvitîyâ ॥ karmaṇi prayôgê tu amukhyasya karmaṇa uktatvât *ermme* iti prathamâ । mukhyasyânuktatvât *pâlam* iti dvitîyâ । kartur apy anuktatvâd *gôvaḷaniṃ* iti tṛitîyâ ॥ êvam *upâdhyâyaṃ śishyariṃ tatvamaṃ besagoḷalpaṭṭaṃ* । atrôpâdhyâyanaṃ *śishyar tatvamaṃ besagoṇḍar* iti ॥ tathâ *bêhukâran arasaniṃ suddiyaṃ kêḷalpaṭṭaṃ* ity atrâpi *bêhukâran arasaṃ suddiyaṃ kêḷdaṃ* iti kartari prayôgô 'py unnêyaḥ ॥

Sûtram 445.—Isupaḥ prayôjya-kartari.

Vṛittiḥ.—Anyâdy-artha-vivakshâyâm isub-antêbhyô dhâtubhyaḥ prayôjya-kartrâtmakê karmaṇy amâdayô bhavanti ॥

Prayôgaḥ.—*Tuṛugaḷ ûran eydisalpaṭṭuvu gôvaḷaniṃ*, *gurugaḷin arasaṃ dharmmaman aṛiyisalpaṭṭaṃ*, *arasanin âṃ perchchisalpaṭṭem* ॥ prayôjya-kartarîti kiṃ । grâmâdêr mâ bhût ॥ karmaṇîti kiṃ । *Kṛishṇanin Arjjunaniṃ Karṇṇaṃ kolisalpaṭṭaṃ* ॥

[The personal endings of causal verbs in the passive agree with the subject acted on.]

Vyâkhyâ.—Prayujyata iti prayôjyaḥ । sa châsau kartâ cha tasminn iti karmaṇîty asyaiva viśêshaṇaṃ । prayôjya-kartṛi-bhûtê karmaṇîty arthaḥ ॥ nanu prayôjyô 'nyô vâ kartâ kathaṃ karma bhavatîti chêt uchyatê । dhâtôr hêtumati[536]ty uttaratra sarvêbhyô dhâtubhyô hêtu-kartṛi-vishayê isup-pratyayô vidhâsyatê । tadâ svatantrô hêtuś chêti kartṛi-dvayam upatishṭhatê ॥ tatra yaḥ kriyâ-siddhayê kârakântarâṇi niyuṅtê sa svatantraḥ । yas taṃ êva prêshaṇâdhyêshaṇâdinâ prayuṅtê sa hêtur uchyatê । hinôti prêrayatîti hêtur iti vyutpattêḥ ॥ tat-sannidhânê svatantraḥ prayôjya ity uchyatê । yad anêna prayujyata iti ॥ ata êva hêtuḥ prayôjaka iti chôchyatê । yata ênaṃ prayuṅta iti ॥ prayôgô 'pi । *aṭṭaṃ bâṇasigan annamaṃ*, *aḍisidaṃ bâṇasiganin annaman ajjaṃ*, *koṭṭaṃ dânaman arasaṃ*, *koḍisidaṃ dânaman arasaniṃ purôhitaṃ* ity-âdi ॥ êvam isubantâs sarvê dvi-kartṛikâ api kêchit kartṛi-karmakâ bhavanti । yê gati-śabda-jñânâśanâbhivâdanârthâḥ yê châkarmakâś cha dhâtavas têshâṃ prayôjya-kartrâ karma-bhâvaṃ bhajata iti ॥ tatra gaty-arthânâṃ śabdârthânâṃ akarmakâṇâṃ cha dhâtûnâṃ prayôgê anisubantê yaḥ kartâ sa isubantê nityatayâ karma-bhâvaṃ bhajatê ॥ jñânâśanâbhivâdanârthânâṃ tu pâkshikatayêti viśêshaḥ ॥ ata êvaivaṃ viśêsha-dṛishṭyâ gati-śabdârthâkarmaṇâṃ prayôjyê kartari[205], bôdhâśanâvanatînâṃ vê[206]ti yôga-dvayêna nityatayâ pâkshikatayâ cha dvitîyâ vidhânam iti ॥

na châbhyâm êshâṃ prayôjyê kartari dvitîyâ vihitêty êtâvatâ na dvi-kartṛitva-kshatiḥ || kartary êva dvitîyâ-vidhânât || na hi kartṛi-karmaṇôḥ kṛiti bhâvê[226] iti kṛid-yôgê kartari karmaṇi cha shashṭhî vihitêty êtâvatâ tatra tayôḥ kartṛitvaṃ karmatvaṃ vâ kshatam iti vâchyaṃ | tatô 'tra vailakshaṇya-sambhavât | tathâ hi | shashṭhî hi svayaṃ sambandha-vâchikâ | sambandhaś cha sârvatrika iti kâraka-mâtrê prasaktâ shashṭhî karmâdikâraka-viśêshê dvitîyâdibhir apôditâpi tatra kṛid-yôga-lakshaṇaṃ nimitta-viśêshaṃ âsâdya svayaṃ uttêjakatayâ samâgatêty êtâvat | nâtra tathâ | dvitîyâ hy atra kâraka-vibhaktir êva naupapadikî | sâ cha sva-vâchya-kâraka-śaktim antarâ svayam apravartamânâ satî tatra kartuḥ karmatâṃ vakty êvêti tê dhâtavaḥ kartṛi-karmakâ uchyantê || tad uktaṃ |

gamanâhâra-bôdhârtha-śabdârthâkarma-dhâtushu |
aninantêshu yaḥ kartâ syâd inantêshu karma tat ||

iti || in iti *Kâtantra*-matê hêtu-kartṛi-vishayaḥ pratyayaḥ | atô 'tra kartâ karma bhavatîti jñêyaṃ || prayôgô 'pi | gaty-arthê tâvat *turugaḷ ûran eydiduvu*, śabdârthê *giḷi savi-vâtaṃ nuḍiduḍu*, akarmakê *âṃ perchchidem* ity aniśubanta-kartṛi-prayôgê gavâdînâṃ kartṛitvaṃ || tatraivêsupi *turugaḷan ûran eydisidaṃ gôvaḷaṃ*, *giḷiyaṃ savi-vâtaṃ nuḍisidaḷ arasi*, *ennaṃ perchchisidan arasaṃ* iti | têshâṃ êva kartṛi-bhûtânâṃ gavâdînâṃ karmatvaṃ | gôpâlâdînâṃ êva kartṛitvam iti isubanta-kartari prayôgaḥ || atra karmaṇi prayôga-vivakshâyâṃ tu akarmaṇâṃ dhâtûnâṃ isupy êka-karmatvân na viśêshaḥ || gaty-âdy-arthânâṃ tu dvi-karmakatvât karmaṇi vihitaḥ pratyayaḥ kiṃ karma vadêt kiṃ prâktanaṃ grâmâdi-kam êva | karma kiṃ vâ kartṛi-karmaivêty anuyôgê idam ârabhyatê isupaḥ prayôjya-kartarîti || yaḥ pû-rvaṃ kartâ paśchât karmatâṃ âpannas tatraiva pratyayô nânyatrêti || ata êva *turugaḷ ûran eydisalpaṭṭu-vu gôvaḷaniṃ*, *giḷi savi-vâtaṃ nuḍiyisalpaṭṭuḍ arasiyiṃ*, *âṃ perchchisalpaṭṭen arasaniṃ* ity-âdau gavâdî-nâṃ kartṛi-karmaṇâm uktatvât prathamâ | grâmâdînâṃ kêvala-karmaṇâṃ anuktatvâd dvitîyâ | sarva-tra gôpâlâdînâṃ kartṝiṇâm apy anuktatvât tṛitîyâvagantavyâ || nanv êvam anêka-karmakê karma-pratya-yavad anêka-kartṛikê kartṛi-pratyayasyâpy êvaṃ niyamaḥ kutô nôkta iti chên na | anêka-kartṛitvaṃ hi na tulya-kakshatayâ sambhavati | kiṃtu mukhyâmukhya-bhêdênaiva | tatra kartari pratyayô mukhya êva bhavati nâmukhyê | mukhyâmukhyayôr mukhyê kârya-sampratyaya iti nyâyât |

mukhyaṃ kartâraṃ âchashṭê pratyayô 'nêka-kartṛikê |
mukhyaḥ prayôjakô jñêyaḥ prayuktô nâparair yadi ||

iti vachanâch cha | na cha karmaṇy apy êvaṃ prasaṅgaḥ | ata êva tatra viśêshôpadêśa iti ||

Sûtraṃ 446.—Dapa-da-vaṃ tiṅi sad-bhûta-bhâvini.

Vṛittiḥ.—Sati bhûtê bhâvini cha kâlê vivakshitê yathâ-kramaṃ dhâtôḥ dapa, da, va ity êtê pratyayâ bhavanti tiṅi parê ||

Prayôgaḥ.—*Irddapaṃ*, *irddaṃ*, *irppaṃ*; *nôḍidapaṃ*, *nôḍidaṃ*, *nôḍuvaṃ*; *kûḍidapaṃ*, *kûḍidaṃ*, *kûḍuvaṃ* || tiṅîti kiṃ | *iravu*, *irkke* ||

[Verbal roots take the affixes *dapa*, *da* and *va* respectively for the present, past and future tenses before the *tiṅ* or personal endings.]

Vyâkhyâ.—Dapaś cha daś cha vaś cha dapa-da-vam iti vidhêya-traya-nirdêśaḥ || saṃś cha bhûtaś cha bhâvî cha sad-bhûta-bhâvî tasminn iti kâla-traya-nirdêśaḥ | ubhayatrâpi dvandvaikatvaṃ || sann iti samprati-kâlaḥ vartamâna-kâla iti yâvat || bhûtô 'tîtaḥ | bhâvî bhavishyan || tatra âprâ-rambhâd âparisamâptir êsha samprati-kâlaḥ || sâmpratika-dhvaṃsa-pratiyôgî-bhûtaḥ || tâdṛik prâgabhâ-va-pratiyôgî bhâvî || yady api paramârthataḥ kâla-dravyasyânâdi-nidhanatvâd êsha vibhâgô 'nupa-pannaḥ | paryâya-vivakshâyâm api paramârthatô 'rtha-paryâyasya atisûkshmatvât | tathâpi vyavahâra-

nayâśrayaṇêna vyañjana-paryâya-vivakshayaivaisha vibhâgaḥ || bhidyatô hi paramârthataḥ sadâtanô 'pi kâlô vyavahâratô vartamânâtîtânâgata-kriyâ-parichchhidyô 'nya-kriyâ-parichchhêdakaḥ || svayam api vartamânô 'tîtô 'nâgataś chêti || yathâ | mukhyatô nitya-vyâpy êkam apy âkâśaṃ lôkâkâśaṃ alôkâkâśaṃ ghaṭâkâśaṃ maṭhâkâśam ity anityâvyâpi nânâtmakaṃ prasiddham iti || kâla-traya-vidhêya-trayayôḥ sama-vachanatvâd yathâ-saṅkhyaṃ || tiṅîty am-âdînâṃ shaṇṇâm api sâmânyatô nimitta-nirdêśa iti nâtra yathâ-saṅkhyâvakâśaḥ || sad-âdi-kâlînâ yâ kriyâ tad-vâchakâd dhâtôs tiṅi parê madhyê yathâ-kramaṃ dapâdayaḥ pratyayâ bhavantîti || yady apy atra Saṃskritê vartamânê kâlê bhêdâbhâvê 'pi bhûtê bhâvinî cha adyatanânadyatana-bhêda-vivakshayâ tatrâpi bhûtê parôksha-kriyâtipatti-bhêda-vivakshayâ bhâviny âśîr-vivakshayâ cha bhavaty abhavad abhûd babhûvâbhavishyad bhavitâ bhavishyati bhûyâd ity-âdi-rûpa-bhêdaḥ suvyakta-kâla-nibandhanô 'shṭadhâ bhavatu bhavêd ity-âdy-avyakta-kâla-nibandhanô dvêdhêty âhatya daśadhâ nirûpitaḥ | saṃjñâś cha têshâṃ daśadhaiva nirûpitâḥ || tatra *Śâkaṭâyana*-matê lakâram êkaṃ vivakshitvâ tasyaiva lakârasya a i u ṛi ê iti pañcha svarân tataś cha pratyêkaṃ ṭakâraṃ ṅakâraṃ cha saṃyôjya laṭ laṅ liṭ liṅ luṭ luṅ lṛiṭ lṛiṅ lêṭ lêṅ iti daśa lakârâ iti || têshv êva lakârêshu vartamâna-kâlê laṭ, bhûta-kâla-sâmânyê luṅ, bhûtânadyatanê laṅ, bhûtê 'pi parôkshê liṭ, kriyâtipattau lṛiṅ, bhâvi-kâla-sâmânyê lṛiṭ, bhâvy-anadyatanê luṭ, âśishi liṅ-lêṭau, vidhy-âdau lêṅ êvaṃ vishaya-vibhâgaś cha kṛitaḥ || *Pâṇini*-matê tv êvam êva bhavati | paraṃ tv ôkâram apy adhikam aṅgîkṛitya tasmâd ôkârâch cha ṭakâram êva chakâra na ṅakâram iti shaṭ ṭitô ṅitaś chatvâra ity êvaṃ daśa lakârâḥ | tatra lêḍ êkaś chhandô-vishaya iti vaidika-śabdêshv êva tasya prayôgaḥ || laukikêshu tu laṭ liṭ luṭ lṛiṭ lôṭ laṅ liṅ luṅ lṛiṅ ity êvaṃ navaiva lakârâḥ || vishaya-vibhâgô 'pi pûrvavad êva | paraṃ tv âśishi vidhy-âdau cha liṅ êka êva prakriyâ-viśêshaṃ bhajamâna âśîr-liṅ vidhi-liṅ iti cha dvêdhâ vyavahṛita ity âśishi liṅ-lôṭau vidhy-âdishu cha liṅ ity êva viśêsha iti || *Jainêndra*-matê 'pi *Pâṇinîya*vad êva | kiṃtu lakârâs tu navaiva | vaidika-lakârânaṅgîkârât || *Kâtantra*-śâstrê tu pṛithag êva saṃjñâḥ | vartamânâ, saptamî, pañchamî, hyastanî, adyatanî, parôkshâ, kriyâtipattiḥ, śvastanî, bhavishyantî, âśîr iti || atra saptamî, pañchamî chêti lêṅ-lêṭôr avyakta-kâlayôr aṅkita-saṃjñâ | avaśishṭâ vartamânâdayaḥ suvyakta-kâlânâṃ laḍ-âdînâm ashṭânâm anvartha-saṃjñâ êvêti || tathâpy atra Bhâshâyâṃ naisha viśêshaḥ | yâvân viśêshaḥ sa sarvô 'pi sad-âdi-kâla-trayaṃ nâtivartata iti kâla-viśêsha-nibandhanâ prakriyâ trêdhaiva nâdhikâ || tatra bhavatîti laṭô vartamânê | abhavad abhûd babhûvâbhavishyad iti chaturṇṇâṃ laṅ-luṅ-liṭ-lṛiṅâm atîtê bhavitâ bhavishyati bhûyâd iti trayâṇâṃ luṭ-lṛiṭ-liṅâṃ bhâvinîty ashṭânâṃ suvyakta-kâlânâṃ prasiddha-kâla-trayê bhavatu bhavêd ity ubhayôr lêḍ-lêṅôr avyakta-kâlayôr vidhy-âdishv iti sarvasyâpi yathâ-yatham atraivântarbhâvâd iti ||

Sûtram 447.—Achi.

Vṛittiḥ.—Sati bhûtê bhâvini cha kâlê vivakshitê yathâ-kramaṃ dhâtôḥ dapa, da, va ity êtê pratyayâ bhavanty achi parê ||

Prayôgaḥ.—*Nôḍidapanaṃ, nôḍidanaṃ, nôḍuvanaṃ* ; *mâḍidapaṅge, mâḍidaṅge, mâḍuvaṅge* || yôga-vibhâga uttarârthaḥ ||

[Verbal roots take *dapa, da* and *va* respectively, for the present, past and future tenses, before the *ach* or gerundal affix.]

Vyâkhyâ.—Sad-âdi-kâla-trayê dapâdi-pratyaya-trayam uktaṃ | tat tu na kêvalaṃ tiṅ êva parata ity êkântaḥ | kiṃtv ach kartṛi-karmaṇôr[543] iti kṛit-saṃjñakô 'ch-pratyayô vakshyatê | tasmin paratô 'pi bhavatîty âha *satîty*-âdi || yady êvaṃ pûrva-yôga êvâyam api vaktavyô na pârthakyênêty ata âha *yôgêty*-âdi ||

Sûtram 448.—Sati vô vâ.

Vṛittiḥ.—Vartamâna-kâlê vivakshitê dhâtôr va-pratyayô vâ bhavaty achi parê ||

Prayôgaḥ.—*Nôḍuvanam, nôḷidapanam*; *kûḷuvaṅge, kûḷidapaṅge*; *irppana, irddapana* ||

[In the present tense a verbal root optionally takes *va* before the *ach* or gerundal affix.]

Vyâkhyâ.—Achi parataḥ sati kâlê pûrvasmâd dapasyaiva prâptâv anêna va-pratyayô vibhâshyatê | pakshê dapa êva || tiṅanta-bhrânti-vyudâsârtham udâhṛitau dvitîyâdi-pradarśanam ||

Sûtram 449.—En-ôd-uv-ûdv-aḷ-attau.

Vṛittiḥ.—En, ôt, uvu, udu, aḷ, attu êtêshu parêshu sad-âdi-kâla-vivakshâyâm dhâtôr dapâdayô bhavanti ||

Prayôgaḥ.—*Âm idam mâḍidapem, mâḍidem, mâḍuvem*; *nin idan entu nambidapô, nambidô, nambuvô*; *tâm idam mâḍidapuvu, mâḍiduvu, mâḍuvuvu*; *tân idam nôḍidapuḍu, nôḍiduḍu, nôḍuvuḍu*; *kânte nôḷidapaḷ, nôḍidaḷ, nôḷuvaḷ*; *tân idam mâḍidattu* || pratishêdha ishyaty âdêśa[452] iti | tasyâyam purastâd apavâdaḥ | ata êvâtra en apy âdishṭa êva grâhyaḥ ||

[Verbal roots take the affixes *dapa, da* and *va* respectively, for the present, past and future tenses, before the terminations *en, ôt, uvu, udu, aḷ, attu.*]

Vyâkhyâ.—Nanv ayam anârabdhavyaḥ | prayôjanâbhâvât | tathâ hi | *en*-âdishu parêshu dhâtôr dapâdayô yathâ syur ity êvam arthô hy ayam ârambhaḥ | tê cha têshu vinaivânêna sidhyanti || *en* ity uttama-purushânêka-vachanasya êvôr en[462] ity anênâśîr-âdi-vishayê *en*-âdêśaḥ || *ôd* iti madhyama-purushaikavachanasya ôd ayô vê[461]ti pratishêdha-vishayê *ôd*-âdêśaḥ || *uvu* ity ach-pratyayasya prathama-purushânêka-vachanasya cha uvur anêkatvê[456], ara[457] ity âbhyâm napuṃsaka-liṅga-vishayê *uvur*-âdêśaḥ || *udu* ity ach-pratyayasya prathama-purushaikavachanasya cha napy uduḥ[454], acha[455] ity âbhyâm tatraiva vishayê *udur*-âdêśaḥ || *aḷ* iti tayôr êvâḷ amas striyâm[453] iti strî-liṅga-vishayê *aḷ*-âdêśaḥ || *attu* iti prathama-purushaikavachanasya vêtv-ittv-attavô'mô bhûtê[458] ity atîta-kâlê napuṃsaka-liṅga-vishayê *attur*-âdêśaḥ || tê châmî *en*-âdayaḥ sthânivad-bhâvêna tiṅ-rûpâ aj-rûpâ vâ bhavantîti dapadavam tiṅi sad-bhûta-bhâvini [446], achi[447] ity âbhyâm êva siddhêr iti chêt satyam | yady apy atrôkta-rîtyaiva sidhyati | tathâpi tiṅô 'chô vâ naita êvâdêśâḥ | kimtv anyê 'pi santîti tatrâpy anayaiva-diśâ dapâdi-prasaṅgê tan mâ bhûd iti nishêdhayishyati *âdêśa*[452] iti | sa chôtsargâd âdêśa-mâtra-nimittaka iti atrâpi prasajjatê | têshâm apy âdêśatvâd atô 'nishêdhô mâ prasâṅkshîd iti vakshyamâṇam nishêdham hṛidy âkalayya *en*-âdishv ayam purastâd êvânênâpôdyata ity arthavân êvârambha ity âha *pratishêdhayishyatî*ty-âdi || *ena* uttama-purushaikavachana-bhrântim vârayati *ata* ity-âdi || yata âdêśapaṅtau paṭhitas tata ity arthaḥ ||

Sûtram 450.—Nôḷas sattâyâm.

Vṛittiḥ.—Sattâyâm arthê vartamânâd uḷ ity asmâd dhâtôs sad-âdi-kâla-vivakshâyâm dapâdayô na bhavanti tiṅy achi cha parê ||

Prayôgaḥ.—Tiṅi | *oḷam, oḷar, oḷay, oḷir, oḷem, oḷevu* || achi | *oḷanam, oḷanim, oḷaṅge* || uḷa iti kim | *sambhavisidapam, sambhavisidam, sambhavisuvam* || sattâyâm iti kim | *uḷtapam, uḷtam, uḷvam* | *uḷ* atra hala-vilêkhanê ||

[*Uḷ*, when it means having or possessing, does not take *dapa* &c. for the present and other tenses.]

Vyâkhyâ.—Dhâtavô hi nânârthakâḥ । tathâ cha paṭhanti ।

nipâtâś chôpasargâś cha dhâtavaś chêti tê trayaḥ ।
anêkârthâs smṛitâs sadbhiḥ pâṭhas têshâṃ nidarśanaṃ ॥

iti ॥ tathâ cha *uḷ*-dhâtur anêkârthô 'pi sattâyâṃ hala-vilêkhanê cha prabhûtaṃ vartatê । tasya chàtra sattâ-vishaya êva dapâdi-nishêdhô nârthântara ity âha *sattâyâm* ity-âdi ॥ tiṅy udâharati *oḷaṃ*, *oḷar* ity-âdi ॥ vakshyamâṇa-jñâpaka-balât sarvatra od-âdêśaḥ ॥ achy udâharati *oḷanam* ity-âdi । aj-anta-vyakty-arthaṃ dvitîyâdi-pradarśanaṃ ॥ praty-udâhṛitau *saṃbhavisidapam* ity-âdau sambhavana-śabdâd isupi du-lôpê *saṃbhavisu* ity asya kriyârthatvâd dhâtu-saṃjñâyâm am-âdayô dapâdayaś cha kâryâḥ ॥ yady api saṃpûrvô bhavatir utpatty-artha êva prasiddhaḥ । tathâpi sattâyâm api dṛiśyata iti pradarśanaṃ ॥ *uḷtapam* ity-âdau uḷaḥ kavalâditvâd dapâdêr dakârasya takârâdêśaḥ ॥ nôḷa ity anênaiva nishêdhât kathaṃ dapâdir ity âśaṅkyâha *uḷ* ity-âdi ॥ sattâyâm êva nishêdhô nânyatrêti viśishya kathanâd iti ॥

Sûtraṃ 451.—Balô 'vabôdhanê.

Vṛittiḥ.—Avabôdhanârthê vartamânâd bal ity asmâd dhâtôs sad-âdi-kâla-vivakshâyâṃ dapâdayô na bhavanti tiṅy achi cha parê ॥

Prayôgaḥ.—*Ballaṃ, ballar, ballay, ballir, balleṃ, ballevu* ; *ballanaṃ, ballaniṃ, ballaṅge* ॥ bala iti kiṃ । *aṛidapaṃ, aṛidaṃ, aṛivaṃ* ॥ avabôdhana iti kiṃ । *baltudu mosar, baltudu tuppaṃ* । kaṭhinam abhûd ity arthaḥ ॥

[The verbal root *bal*, when it means knowing, does not take *ḍapa* &c. in the present and other tenses.]

Vyâkhyâ.—Anêkârthô 'pi *bal*-dhâtur avabôdhana-ghanîbhâvayôḥ prachuraṃ paṭhyatê । tatrâvabôdhana êva dapâdi-nishêdhô nânyatrêty âha *avabôdhêty*-âdi ॥ *ballaṃ, ballar* ity-âdau hrasvât[53] ity-âdinâ lakârasya dvir-bhâvaḥ ॥ *baltudu mosar* । balô 'pi kavalâditvâd dasya tâdêśaḥ ॥.

Sûtraṃ 452.—Âdêśê.

Vṛittiḥ.—Dhâtôr dapâdayô na bhavanty âdêśê tiṅy achi cha parê ॥

Prayôgaḥ.—*Mâḍitu, mâḍittu* ; *mâḷkuṃ, mâḍuguṃ* ; *mâḷkuguṃ, mâḍuguguṃ*; *mâḷke, mâḍuge* ; *mâḷpudu, mâḍuvudu* ; *mâḍa, mâḍu* ; *mâḷpudu, mâḍuvudu, mâḍiṃ, mâḍuvaṃ, mâḍuveṃ* ; *mâḍute, mâḍutte* ; *mâḍutuṃ, mâḍuttuṃ* ॥ âdêśa iti kiṃ । *mâḍiḍapir, mâḍidir, mâḍuvir* ॥

[Verbal roots do not take *ḍapa* &c. when *tiṅ* and *ach* affixes are changed for substitutes.]

Vyâkhyâ.—Tiṅîty achîti cha vartatê । tayôś chêdaṃ viśêshaṇam âdêśê iti ॥ aḷ amas striyâm[453] ity-âdi-yôgais tiṅô 'chaś châdêśâ vakshyantê । tad-âtmakê tiṅy achi cha parê iti ॥ sthânivadbhâvêna prâptâv anêna nishidhyatê ॥ *mâḍitu, mâḍittu* । vêtv ittv attavô 'mô bhâtê[458] iti ॥ *mâḷkuṃ, mâḍuguṃ* । amarôr gum[463] iti ॥ *mâḷkuguṃ, mâḍuguguṃ* । gugum êkêshâm[464] iti ॥ *mâḷke, mâḍuge* । âśir vidhi[465]ty-âdinêti ॥ *mâḷpudu, mâḍuvudu* । napy udur[454] iti, acha[455] iti cha ॥ *mâḍa, mâḍu* । ayô 'l-lupâv[468]iti ॥ *mâḷpudu, mâḍuvudu* । iraś cha vudur[466] iti ॥ *mâḍiṃ* । im[467] iti ॥ *mâḍuvaṃ* । evôr vam[470] iti ॥ *mâḍuveṃ* । enô ven[471] iti ॥ *mâḍute, mâḍutte* ; *mâḍutuṃ, mâḍuttuṃ* । uted-utted-utum-uttuṃ saty achô vê[544]ti ॥ ity-âdaya ûhyâḥ ॥ praty-udâharaṇê *mâḍidapir, mâḍidir* ity-âdâv id uta[476] iti ikârâdêśaḥ ॥

Sûtram 453.—Aḷ amas striyâṃ.

Vṛittiḥ.—Dhâtôr vihitasyâmaḥ aḷ ity âdêśo bhavati striyâṃ vishayê ||

Prayôgaḥ.—*Sati nôḍidapaḷ, nôḍidaḷ, nôḍuvaḷ*; *kûḍidapaḷ, kûḍidaḷ, kûḍuvaḷ* || ama iti kiṃ | *satiyar nnôḍidar, kûḍidar* || striyâm iti kiṃ | *âtaṃ nôḍidaṃ, kûḍidaṃ* ||

[The ending *aṃ* becomes *aḷ* in the feminine.]

Vyâkhyâ.—Itas tiṅô 'chaś châdêśâ vakshyantê || nanv idam ayuktaṃ tiṅô 'chô vâ liṅgôddêśênâdêśa-vidhânaṃ | yata idaṃ strî pumân napuṃsakaṃ vâ liṅgaṃ prâtipadikârthasyaiva dharmô nânyasya || tatô 'tra dhâtôḥ pratyayasya vârthô naiva liṅgavân iti tad-vâchakô dhâtuḥ pratyayô vâ sutarâṃ aliṅga êvêti katham atra tad-uddêśênâdêśa-vidhânam iti chêt | uchyatê || na vayam atra dhâtôḥ pratyayasya vâ liṅgavattâṃ apêkshya kiṃchid âchakshmahê | tayôr aliṅgatva-niyamât | kiṃtu yô dhâtus tiṅantatayâ prayôktum abhimatas tatrâvaśyaṃ kartâ karma vâpêkshyata êva | kartṛi-karmaṇôr êva tiṅ-utpattêḥ | tathâ cha tayôś sa-liṅgatvât tad-vâchakô 'pi tâdṛiśa iti tad âśrityaivaivam âdiśâma iti nânupapattiḥ || yady api Saṃskṛitê naivam âkhyâtê liṅgâdhîna-prakriyâ | sa gachchhati, sâ gachchhati, tad gachchhatîti liṅga-trayê 'pi tiṅas sârûpyasyaiva darśanât | tathâpi Bhâshâyâm asty êva tan-nibandhanâ | *âtaṃ bandaṃ, âke bandaḷ, adu bandudu* iti liṅga-trayê 'pi tiṅanta-rûpa-vaichitrî-darśanât || tad ayam ârambhaṇîya êvêti || tathâ cha yatra tiṅ-vâchyaṃ kartṛi karma vâ kârakaṃ strîtva-viśishṭaṃ tatrânyaika-vachanasyâḷ-âdêśô vidhêya iti ||

Sûtram 454.—Napy uduḥ.

Vṛittiḥ.—Dhâtôr vihitasyâma udur-âdêśô bhavati napuṃsaka-liṅga-vishayê ||

Prayôgaḥ.—*Giḷiy ôḍidapudu, ôḍidudu, ôḍuvudu*; *ali pâḍidapudu, pâḍidudu, pâḍuvudu* || ama iti kiṃ | *ele giḷiy ôḍuvay, ele tumbi pâḍuvay* || napîti kiṃ | *pârvvan ôḍuvaṃ, gâyakaṃ pâḍuvaṃ* ||

[*Am* becomes *udu* in the neuter.]

Vyâkhyâ.—Ama ity êva ||

Sûtram 455.—Achaḥ.

Vṛittiḥ.—Dhâtôr vihitasyâcha udur-âdêśô bhavati napuṃsaka-liṅga-vishayê ||

Prayôgaḥ.—*Ôḍidudaṃ, ôḍidudaṛiṃ, ôḍidudarkke*; *pâḍidudaṃ, pâḍidudaṛiṃ, pâḍidudarkke* || napîti kiṃ | *ôḍuvanaṃ, ôḍuvaṅge*; *pâḍuvaḷaṃ, pâḍuvaḷge* || yôga-vibhâga uttarârthaḥ ||

[The *ach* affix becomes *udu* in the neuter.]

Vyâkhyâ.—Napy udur ity êva ||

Sûtram 456.—Uvur anêkatvê.

Vṛittiḥ.—Dhâtôr vihitasyâcha uvur-âdêśô bhavaty anêkatvê napuṃsaka-liṅga-vishayê ||

Prayôgaḥ.—*Ôḍuvuvaṃ, ôḍuvuvaṛiṃ, ôḍuvuvarkke* | êvaṃ *pâḍuvuvaṃ, pâḍuvuvaṛiṃ, pâḍuvuvarkke* || anêkatva iti kiṃ | *pâḍidudaṃ, ôḍuvudaṃ* ||

[The *ach* affix becomes *uvu* in the neuter plural.]

Vyâkhyâ.—Achô napîti chânuvartanîyaṃ ||

Sûtram 457.—Araḥ.

Vṛittiḥ.—Dhâtôr vihitasyâra uvur-âdêśô bhavati napuṃsaka-liṅga-vishayê ||

Prayôgaḥ.—*Giḷigaḷ ôḍiduvu, ôḍidapuvu, ôḍuvuvu* | êvaṃ *tuṃbigaḷ pâḍidapuvu, tuṃbigaḷ pâḍiduvu, pâḍuvuvu* || napîti kiṃ | *ôḍidar, pâḍidar* ||

[*Ar* becomes *uvu* in the neuter.]

Vyâkhyâ.—Uvur napîti chânusandhêyaṃ ||

Sûtram 458.—Vêtv-ittv-attavô 'mô bhûtê.

Vṛittiḥ.—Dhâtôr atîta-kâlê vihitasyâma itu, ittu, attu êtê âdêśâ vâ bhavanti napuṃsaka-liṅga-vishayê ||

Prayôgaḥ.—*Giḷiy ôḍitu, ôḍittu, ôḍidattu, ôḍidudu* | êvaṃ *aḷi pâḍitu, pâḍittu, pâḍidattu, pâḍidudu* || ama iti kiṃ | *ôḍiday, pâḍiday* || bhûta iti kiṃ | *giḷiy ôḍidapudu, ôḍuvudu* ; *aḷi pâḍidapudu, pâḍuvudu* || napîti kiṃ | *pâḍidaṃ, pâḍidaḷ* ||

[In the past tense *am* optionally becomes *itu, ittu,* or *attu* in the neuter.]

Vyâkhyâ.—Napîti vartatê || ituś chêttuś chattuś cha itv-ittv-attava iti vidhêya-trayasya nirdêśaḥ | ama iti sthâninaḥ | bhûta iti kâla-viśêshasyêti || udâhṛitau *ôḍitu, ôḍittu* ity ubhayatrâpy âdêśa[452] iti nishêdhâd dapâdînâm abhâvaḥ || *ôḍidattu, ôḍidudu* | atrôbhayatrâpi en-ôḍ-uvûdv-aḷ-attâv[449] ity âpavâdikô da-pratyayaḥ || êvam uttaratrâpi ||

Sûtram 459.—Udûvôsh ṭv-avûḷas sattâyâm.

Vṛittiḥ.—Sattâyâm arthê vartamânât uḷ ity asmâd dhâtôḥ parayôḥ udu, uvu ity êtayôr yathâ-saṅkhyaṃ ṭu, avu ity âdêśau bhavataḥ ||

Prayôgaḥ.—*Paṇam uṇṭu, kuduregaḷ oḷavu* || udûvôr iti kiṃ | *oḷay, oḷir* || uḷa iti kiṃ | *saṃbhavisidudu, saṃbhavisuvuvu* || sattâyâm iti kiṃ | *uḷtud eḷtu, uḷtuv eḷtugaḷ* ||

[The verbal root *uḷ*, when it means having or possessing, changes *udu* and *uvu* respectively for *ṭu* and *avu.*]

Vyâkhyâ.—Uduś cha uvuś cha samâhṛitau udûvuḥ | tasya udûvôr iti lâghavârthaṃ pul-liṅgêna sthâni-dvaya-nirdêśaḥ || ṭuś châvuś cha samâhṛitau ṭv-avu iti vidhêya-dvaya-nirdêśaḥ || sama-vachanatvâd yathâ-saṅkhyaṃ || sattâyâm iti vishaya-nirdêśaḥ || idaṃ cha napuṃsaka-liṅga-vishayam êva | tatraivâmarôr udûvû bhavatô nânyatrêti || *paṇam uṇṭu* iti | ṭâv[495] iti vakshyamâṇa-yôgâd uḷô ṇakârâdêśaḥ || paṇô 'stîty arthaḥ || *kuduregaḷ oḷavu*, aśvâs santîty arthaḥ ; *oḷay, oḷir*, yathâ-kramam asi sthêty arthaḥ ; *uḷtud eḷtu*, kṛishatismânadvân ; *uḷtuv eḷtugaḷ*, kṛishantismânadvâhaḥ ||

Sûtram 460.—Ôr at pratishêdhê.

Vṛittiḥ.—Udûvôr iti vartatê || dhâtôḥ parasya udu, uvu ity êtayôr ukârasya akârâdêśô bhavati pratishêdhê gamyamânê ||

Prayôgaḥ.—*Pâḍadu giḷi, pâḍavu giḷigaḷ* ; *ôḍadu giḷi, ôḍavu giḷigaḷ* || udûvôr iti sthâniniyamârthaṃ | ôr ity âdêr êva yathâ syâd iti | antyasya tu vyavahitatvâd vaiyarthyâch cha na bhavati || pratishêdha iti kiṃ | *mâḍidudu, mâḍiduvu* ||

[*Udu* and *uvu* change their first *u* to *a* in the negative mood.]

Vyâkhyâ.—Ôr iti sthânî । ad ity âdêśaḥ । pratishêdha-vishayê ôr ad bhavatîti samanvayaḥ || nanu ôr ity ôkârasya vâ kim u-varṇasya vâ । yady apy ôkârasya vêti pakshôdbhâvanam *Kâtantra*-matê na saṅgachchhatê । tatra hi gôś chêti sûtrêṇa gô-śabdât parayôr ṅasi-ṅasôr akâra-lôpam vidhâya dyôr gôvad vibhaktâv iti dyô-śabdasyaikasyaiva gôvat kâryâtidêśôpadêśâd aparasyaukârântasya śabdasya sâmânya-prakriyaivêty ô-śabdasya shashṭhyâm ava ity êva siddhêḥ । tathâpi *S'âkaṭâyanâ*di-matê ôta ity ôdanta-mâtrasya sâmânyênaiva prakriyâ-nirûpaṇam iti shashṭhyâm ôr iti sambhavât paksha-dvayôṭṭaṅkanam || tatra nâdyaḥ asambhavât || na hi tiṅâṃ madhyê ôkârô 'sti kasyâyam âdiśyatêti || nâ-ntyaḥ anishṭa-prasaṅgât || na hy uttama-purushânêkavachana-vyatirêkêṇânyatrâtrôkâras sambhavati । tasya châṇishṭêr ity âśaṅkyâha *udûvôr iti vartata* iti || anantara-yôgâd udûvôr iti vartatê । tayôr u-varṇasyaivâd-âdêśô nânyasyêti nâtiprasaṅgaḥ || nanu yady êvam udûvôr ity anuvṛittir âśrîyatê । tarhy ôr iti na vaktavyam at-pratishêdha ity êva siddhêḥ । na hi tad-grahaṇê 'py udûvôr u-varṇasyêty atô 'nyat phalam asti । tach cha têna vinaiva sidhyati । shashṭhyâ sthânê 'ntyasyê[22]ti niyamâd iti chên na । ôr ity avachaṇê udûvôs tiṅ-âdêśayôs tiṅ-rûpatayâ tiṅ advâdêr[24] iti sarvâdêśa êva syât tan mâ bhûd ity ôr iti vaktavyam êvêti || nanu chaivam sarvâdêśa-prasaṅga-vâraṇê 'py udûvôr ubhayôr apy ukâra-dvaya-vattayâ kasya vâyam âdêśaḥ । kim prathamasyôta charamasya vêti sandêhas syâd ity âśaṅkya nâsâv antyasya bhavati । kiṃtv âdêr êvêty âha *ôr ity âdêr êva yathâ syâd* iti || antyasya kutô na bhavatîty ata âha *antyasyêty*-âdi । ayam âśayaḥ । atra tiṅ-prakaraṇê dhâtôr êkânêkatva[442] ity atas sarvatra dhâtôr ity anushañjanâd atrâpi dhâtôḥ parasyêty anushajyatê । tach châṇushaktam dhâtu-paratvam kim u-varṇasya viśêshaṇam utôdûvôr êva vâ । yady u-varṇasya tatra kim âdyasyântyasya vâ । âdyasya chêd ishṭam êva tasyaiva dhâtu-paratvât || ata êva dhâtôḥ parasya *udu*, *uvu* ity anayôr u-varṇasyêti vṛitti-vachanam || antyasya tu na sambhavati । vyavadhânât || yady udûvôr êva tadâ udûvû svata êva dhâtu-parâv iti nânênârtha iti ||

Sûtram 461.—Ôd ayô vâ.

Vṛittiḥ.—Dhâtôr vihitasya ay ity êtasya ôkârâdêśô vâ bhavati pratishêdhê gamya-mânê ||

Prayôgaḥ—*Dêhaman idan entu nichchaṭam nambidapô, nambidapay*, dêham sthiratvêna mâ viśvasihity arthaḥ । êvam *entu nambidô, entu nambiday, entu nambuvô, entu nambuvay* || aya iti kim । *entu nambidir, nambidapir, nambuvir* || pratishêdha iti kim । *ûṭamam mâḍiday* ||

[*Ay* optionally becomes *ô* in the negative mood.]

Vyâkhyâ.—Atra kêchid anantara-yôgât pratishêdhânuvṛittim ichchhanti । *Vṛittikṛitô* 'pi tathai-vêshṭir uttara-yôgê pratishêdha iti nivṛittam iti svayam êva kathanât || tathâpi kêchin nêchchhanty api || atô 'tra pratishêdhânuvṛittiḥ pâkshikî । anyatrâpi prayôga-darśanât || yathâ ।

pôda-bhavad ondu kula-balâ- ।
vaidushya-vinîtatâdi-guṇa-gaṇam ind ê- ।
n âdudo nîn adaṛ andama- ।
n âdaripô manade maṛedapô pêḷ magané ||

iti ||

Sûtram 462.—Evôr en.

Vṛittiḥ.—Pratishêdha iti nivṛittam || dhâtôr vihitasya evu ity êtasya en ity âdêśô vâ bhavati ||

Prayôgaḥ.—*Âm idam kaṇḍevu, kaṇḍem*; *nôḍidapevu, nôḍidapem*; *mâḷpevu, mâḷpem* || evôr iti kim । *tân idam mâḍidam, tâm idam mâḍidar* ||

[*Evu* optionally becomes *en*.]

Vyâkhyâ.—Nâtra pratishêdhânuvṛittir ity âha *pratishêdha iti nivṛittam* iti ||

Sûtram **463**.—Am-arôr gum.

Vṛittiḥ.—Dhâtôḥ parayôs sati bhûtê bhavishyati cha kâlê vihitayôḥ am, ar ity êtayôr gum ity âdêśô vâ bhavati pul-liṅgê strî-liṅgê napuṃsaka-liṅgê cha vishayê ||

Prayôgaḥ.—Sati tâvat ; puṃsi | *mûḍugum î gaḷ Surêndra-giriyoḷ Dinapaṃ, mûḍidapaṃ Dinapan Udaya-giri-mastakadoḷ* ; *śrutamaṃ nôḍugum udâra-charitar mmunipar, śrutamaṃ nôḍidapar amala-charitar mmunipar* || striyâṃ | *olguṃ Janakâtmajâtey îgaḷ nôḍâ, oldapaḷ â Janaka-putriy îgaḷ nôḍâ* ; *pâḍugum î Jinapan idiroḷ amarâṅganeyar, pâḍidapar Jjinapan idiroḷ amarâṅganeyar* || napi | *kâdugum î matta-hasti samarâṅgaṇadoḷ, kâdidapudu matta-hasti samarâṅgaṇadoḷ* ; *kâdugum ati-bharade kuduregaḷ bhaṇḍaṇadoḷ, kâdidapuvu bharade kuduregaḷ bhaṇḍaṇadoḷ* || bhûtê, puṃsi | *ninne puṭṭuguṃ kali-Râmaṃ, ninne puṭṭidaṃ kali-Râmaṃ* ; *Balarâmar mmonne mâḍuguṃ Bali-vadhamaṃ, Balarâmar mmonne mâḍidar Bbali-vadhamaṃ* || striyâṃ | *pinte kâṇgum avaḷ Arjjunanaṃ, pinte kaṇḍaḷ avaḷ Arjjunanaṃ* ; *ninna ninne kâṇguṃ satiyar, ninna ninne kaṇḍar satiyar* || napi | *andu puṭṭuguṃ nelan Ajanim, andu puṭṭit î nelan Ajanim* ; *pôlguṃ bal-girigaḷ andu vajrâhatiyim, pôlduvu bal-girigaḷ andu vajrâhatiyim* || bhavishyati, puṃsi | *nâḷe puṭṭuguṃ śrî-Krishṇaṃ, nâḷe puṭṭuvaṃ śrî-Krishṇaṃ* ; *nâḷe puṭṭuguṃ Balarâmar, nâḷe puṭṭuvar Bbalarâmar* || striyâṃ | *nâḷe puṭṭuguṃ sute keḷadî, nâḷe puṭṭuvaḷ sute keḷadî* ; *nâḷe puṭṭuguṃ bahu-suteyar, nâḷe puṭṭuvar bbahu-suteyar* || napi | *nâḷe puṭṭuguṃ kucha-yugaḷaṃ, nâḷe puṭṭuvudu kucha-yugaḷaṃ* ; *nâḷe puṭṭuguṃ bal-molegaḷ, nâḷe puṭṭuvuvu bal-molegaḷ* ||

[*Am* and *ar* optionally become *gum* in the present, past and future tenses, masculine, feminine and neuter genders.]

Vyâkhyâ.—Atra dhâtu-viśêshaṃ kâla-viśêshaṃ liṅga-viśêshaṃ artha-viśêshaṃ vânuktvâ sâmânyatô vidhânâd am-arôr gumas sârvatrikî vibhâshâ | tathaiva bhûri-prayôga-darśanât || *sati tâvat puṃsîti* | tâvach-chhabdaḥ krama-vâchî madhya-dîpakaḥ || sati-puṃsibhyâṃ pratyêkaṃ sambadhyatê | sati tâvat pradarśyatê | bhûtê bhâvini cha kramêṇa darśayishyâmaḥ | tathâ | puṃsi tâvad udâhriyatê | striyâṃ napi cha kramêṇôdâharishyâma ity arthaḥ ||

Sûtram **464**.—Gugum êkêshâṃ.

Vṛittiḥ.—Dhâtôḥ parayôs sad-âdi-kâlê vihitayôḥ am, ar ity êtayôr gugum ity âdêśô bhavaty êkêshâṃ Âchâryâṇâṃ matê ||

Prayôgaḥ.—*Gâyakaṃ pâḍuguguṃ, gâyakar ppâḍuguguṃ* ; *nachchaṇi kuṇiguguṃ, nachchaṇiyar kkuṇiguguṃ* ; *giḷiy ôḍuguguṃ, giḷigaḷ ôḍuguguṃ* || êkêshâṃ-grahaṇaṃ vikalpârthaṃ | têna pakshê yathâ-yôgaṃ bhavati | *pâḍuguṃ, pâḍidapaṃ* ; *pâḍuguṃ, pâḍidaṃ* ; *pâḍuguṃ, pâḍuvaṃ* ||

[*Gugum* according to some.]

Vyâkhyâ.—Êkêshâṃ-grahaṇêna paryâyô 'bhimata ity âha *êkêshâṃ* ity-âdi || tathâ cha prayôgaḥ |

nâḷeyo nâḍido Kâlana |
dhâḷiyavaṃ nuṅgi noṇeguguṃ śaraṇ âr eṃ- |
d âḷôchaṃ geyyade diṭa- |
bâḷ-end uṟe beṟatu bîguvargg ê geyvem ||

iti ||

Sûtram 465.—Âśîr-vidhi-nimantraṇâmantraṇâdhyêshaṇa-sampraśna-prêshaṇa-vijñâpanâjñâpana-prârthanê get.

Vṛittiḥ.—Vêti nivṛittaṃ || ishṭârthasyâśaṃsanam âśîḥ || vidhir niyôgaḥ kartavyôpadêśô vâ || niyôgataḥ kartavyaṃ kriyâsv âbhimukhya-karaṇaṃ vâ nimantraṇaṃ || kâma-châırataḥ kartavyaṃ kartavyêshv anujñâpanaṃ vâ âmantraṇaṃ || satkâra-pûrvakô vyâpârô 'dhyêshaṇaṃ || kartavyâlôchanaṃ sampraśnaḥ || kshîṇaṃ prati karma-pratipâdanaṃ prêshaṇaṃ || adhikaṃ prati karma-pratipâdanaṃ vijñâpanaṃ || vihita-karma-pratipâdanam âjñâpanaṃ || yâñchâ prârthanâ || âśîr-âdi-vivakshâyâṃ dhâtôḥ parayôḥ am, ar ity êtayôr ged ity âdêśô bhavati ||

Prayôgaḥ.—Âśishi | *taḷkaisug asman-mati-kumudiniyaṃ Nêmichandraṃ Jinêndraṃ, chaturvviṃśati-Dêvar ddaye-geyge vimala-ratna-trayamaṃ* || vidhau | *Dêvaraṃ pûjisuge budhaṃ, tatvamaṃ nambuge vibudhar* || nimantraṇê | *sañjeyoḷ niyamaṃ mâḍuge, sûtramaṃ yathâ-kramaṃ ôduge* || âmantraṇê | *bubhukshu bhôjanaṃ geyge, paṇḍitar prasaṅgaṃ geyge* || adhyêshaṇê | *upâdhyâyaṃ mâṇavakanan ôdisuge, purôhitar mâṇavakanaṃ śrautaman ôdisuge* || sampraśnê | *putran vyâkaraṇaman ôduge mêṇ vêdaman ôduge, ivar nâṭakaman ôduge mêṇ alaṅkâraman ôduge* || prêshaṇê | *mallaṃ meyyan ottuge, baṇṭar ûḷigaṃ geyge* || vijñâpanê | *arasan idaṃ mâḍuge, gurugaḷ idaṃ pâlisuge* || âjñâpanê | *prajegaḷ iṇtu naḍege, yatigaḷ int âcharisuge* || prârthanâyâṃ | *emag îtaṃ bhikshamaṃ kuḍuge, emma magaṅg ivar ppeṇṇaṃ kuḍuge* || âśîr-âdâv iti kiṃ | *âtaṃ bandaṃ, îtaṃ pôdaṃ* ||

[*Ge* in blessing, setting or advising to do, doing as bid or inviting to assist, doing voluntarily or bidding to do, inducing by reward to do, debating how to do, ordering an inferior to do, begging a superior to do, laying down the law, praying.]

Vyâkhyâ.—Nâtra vânuvṛittir ity âha *vêti nivṛittam* iti || vâkyârtha-pratipatti-bîja-pratipatti-vishaya-bhûtaṃ padârthaṃ tâvad âha *ishṭârthasyêty*-âdi || idaṃ chânâgata-vishayakam êva | bhâvîshṭârthâśaṃsanam âśîr iti vachanât || ishṭaṃ apy uddêśyaṃ praty êva | na tv âśâsamânaṃ prati | tad êvâśâsyam âśaṃsanam âśâsya-kathanam iti || niyôgô niyôjanaṃ ajñâta-jñâpanam êva | yatra pratipattiḥ pravachanaika-gamyâ | kartavyôpadêśô vêti idam anishṭânanubandhishṭa-sâdhanam iti pratipâdanaṃ | niyôgataḥ kartavyaṃ | niyôgam âśritya kṛiti-vishayatayâ pratyâyanaṃ | yat-pratyâkhyânê niyataḥ pratyavâyaḥ || kriyâsv âbhimukhyaṃ vihita-karmasu kartavya-buddhy-autkaṇṭhyaṃ || kâma-châırataḥ kartavyaṃ || yatra pravṛittir aichchhikî | yad-akaraṇê vâ na pratyavâyaḥ || kartavyêshv anupajñâpanaṃ || râga-pravṛitti-vishayêshu yathâ-yatham ânumatyaṃ | satkâra-pûrvakô vyâpâraḥ || ârâdhyasya gurvâdêḥ kvachid arthê pravartanam abhyarthanaṃ | idaṃ mê yushmâbhiḥ kriyatâm iti kartavyâlôchanaṃ | aihikam âmushmikaṃ vâ phalam uddiśya vidhêyaṃ kartavyaṃ | tad-vishayakam âlôchanaṃ dravya-kshêtra-kâla-bhâvânusâri || idaṃ kâryaṃ vyâsataḥ kuryâm uta samâsatô vêti || kshîṇaṃ prati karma-pratipâdanam anârâdhyasya bhṛityâdêr nikṛishṭasya satkâra-rahitô vyâpâraḥ | kvachid artha-niyôjanam âdêśas tvam idam êvaṃ kurv iti || adhikaṃ prati karma-pratipâdanam ârâdhyasya râjâdêḥ kvachit kâryê sâśaṅkam âvêdanam atra vishayê svâminô mâṃ pâlayantv iti || yat-kôpaḥ prasâdô vâ ihaiva phala-kṛinn âmutra | ata êvâsyâdhyêshaṇâd bhêdaḥ | tatra hy ârâdhyô gurv-âdir yan mânâvamânâv amutra phalakâriṇau || vihita-karma-pratipâdanaṃ sâmânyatô viśêshatô vâ varṇâśrama-dharma-vyavasthayâ yathâ yasya pravachanê nirûpitaṃ tat-tat karmaṇaḥ *pratipâdanam* || yâñchâ | âtrikam âmutrikaṃ vâ phalam uddiśya yathâ-yatham arthanâ prasiddhâ || *yady apy* atra vidhy-âdayas saṅkara-vyatikara-vyâvṛittyâ pârthakyêna nirvaktavyâḥ | tathâpi *laukika-vaidika-vishaya-*chintayâ apûrva-bhâvanâdi-viśêsha-chintayâ cha bahu vaktavyam astîti svarûpa-mâtra-kathanâd uparamyatê || padârtham uktvâ vâkyârtham âha *âśîr* ity-âdi || kramêṇôdâharati *âśishîty*-âdi ||

atra pratyêkam udâharaṇa-dvayam vidhi-nimantraṇâmantraṇêshûkta-svarûpa-dvaya-pradarśana-param | sampraśna-prârthanayôs tv âtrikâmutrika-phala-pradarśana-param | itaratrâśîr-adhyêshaṇa-prêshaṇa-vijñâpanâjñâpana-prârthanêshu vishaya-vyâpti-pradarśana-param êkânêkatva-pradarśana-param vêti mantavyam ||

Sûtram 466.—Iraś cha vuduḥ.

Vṛittiḥ.—Dhâtôḥ parayôḥ am, ar ity êtayôḥ ir ity asya cha vudur ity âdêśô bhavati âśîr-âdi-vishayê ||

Prayôgaḥ.—*Jinan emage sukhamam mâḍuvudu, gurugaḷ emage tatvamam besasuvudu, nîm emag abhîshṭaman îvudu, tân idam mâḷpudu, tâm idam mâḷpudu, nîm idam mâḷpudu* ||

[*Am, ar* and also *ir* become *vudu* in blessing and the other acts mentioned in 465.]

Vyâkhyâ.—Âśîr ity-âdi vartatê || cha-śabdô 'm-arôs samuchchayârthaḥ || *mâḍuvudu* ity-ady-udâhṛitau vakârô vidhêyâvayava êva na bhâvi-kâlînô va-pratyayaḥ || âdêśa[452] iti nishêdhât || *mâḷpudu* ity-âdau pratyaya[84] iti *mâḍu*-dhâtôr ḍôḥ ḷakârâdêśê, âdishṭâd ra-ḷa[514] iti vakârasya pakârâdêśaḥ || *mâḍuvudu* ity atra na vimukhya[86] iti nishêdhân na ḷâdêśa iti ||

Sûtram 467.—Im.

Vṛittiḥ.—Dhâtôḥ parasya ira im ity âdêśô bhavaty âśîr-âdi-vishayê ||

Prayôgaḥ.—*Gurugaḷirâ mudadin emage besasim katheyam, śiva-sukhamam mâḍim emage parama-Jinêndrar* ||

[*Ir* becomes *im* in blessing and the other acts mentioned in 465.]

Vyâkhyâ.—Am-arôr iti nivṛittam | ira ity âśîr ity-âdi cha vartatê || âśîr-âdi-vishayê ira im bhavatîti ||

Sûtram 468.—Ayô 'l-lupau.

Vṛittiḥ.—Dhâtôḥ parasya ayaḥ akârô lôpaś châdêśau bhavataḥ âśîr-âdi-vishayê ||

Prayôgaḥ.—*Jinêśa daye geyya vimala-ratna-trayamam, daye gey nîn emage saukhyamam Jina-Râjâ, manad olavim mâḍa sampadaṅgaḷan Aruhâ, manad olavim mâḍu sampadaṅgaḷan Aruhâ* |

bâra marâḷikâ-gamane nôḍa chakôra-vilôla-nêtre nim- |
d âraya pîvara-stana-nitamba-bharâlase kêḷa Kâma-kâ- |
ḷôraga-kêśa-pâśey enag uttaramam kuḍu châru-vêṇi vî- |
ṇâ-rave nîn ad âra magaḷ ellige pôdape yâvud âśrayam ||

[*Ay* becomes *a* or is dropped in blessing and the other acts mentioned in 465.]

Vyâkhyâ.—Âśîr-âdi-vishaya ity êva | al-lupau paryâyêṇa bhavataḥ || ad-âdêśam udâharati *Jinêśa daye geyya vimala-ratna-trayamam* iti | atra vâray geya[56] iti geyô yakârasya pâkshikô dvirbhâvaḥ || *Jinêśa daye geya viśuddha-ratna-trayamam* ity api saṅgachchhatê || lôpâdêśam darśayati *daye gey nîn* ity-âdi | atra pûrva-sûtrânuvṛittyâ kêchid imam atrâpîchchhanti || tathâ cha prayôgaḥ |

emage tapasvigaḷge nṛipa-vârtteya daṇḍugam êvud endu ni- |
rmmamateyin irppoḍ ên aride nimm aḍi yemmaya mêle mâḷpa mô- |
hame tare band idam nuḍidir î daye yembudu kâryya-siddhi mun- |
d emag abhivṛiddhi yend aride nîm bijayam geyim Indra-vanditâ ||

iti ||

Sûtraṃ **469.**—Uch-chêraḥ.

Vṛittiḥ.—Ir ity asmâd dhâtôḥ parasya ayaḥ akârô lôpa ukâraś châdêśâ bhavanty âśîr-âdi-vishayê ||

Prayôgaḥ.—*Nîn ira, nîn ir, nîn iru* |

iru magaḷe śushka-vaiyâ- |
karaṇaṅgaṃ śushka-târkkikaṅgaṃ beḷḷa- |
kkarigaṅgaṃ vishayame kâ- |
vya-ratnaṃ ati-chatura-kavi-kadambaka-vishayaṃ ||

ira iti kiṃ | *mâḍa, mâḍu* ||

[When the root *ir* takes *ay*, the latter becomes *a*, is dropped, or becomes *u*, in blessing and the other acts mentioned in 465.]

Vyâkhyâ.—Aya iti vartatê || chakârô 'l-lupau samuchchinôti || ira iti pañchamy-antô dhâtu-viśêsha-nirdêśa ity âha *ir* ity-âdi || akârô lôpa ukâraś châdêśâ ity ayas trairûpyaṃ || tathâ cha prayôgaḥ

nîn ira nîn ir nnîn iru |
tân ôrvvane piḍiven endu naran uḷidaran â |
kânanadoḷ irisi negedaṃ |
bâṇattaṃ pôgi tâgidaṃ rakkasanaṃ ||

iti ||

Sûtraṃ **470.**—Evôr vaṃ.

Vṛittiḥ.—Dhâtôḥ parasya evu ity asya vaṃ ity âdêśô bhavaty âśîr-âdi-vishayê ||

Prayôgaḥ.—*Âm ellarum îgaḷ aśvamêdhaṃ geyvaṃ, ânuṃ nînum î nôṃpiyaṃ mâḷpaṃ* ||

[*Evu* becomes *vaṃ* in blessing and the other acts mentioned in 465.]

Vyâkhyâ.—Amukâd ity anuktatvâd dhâtu-mâtrâd ayaṃ vidhir ity âha *dhâtôr* ity-âdi || prayôgaś cha |

enag ôrvvaṅg upabhôgyaṃ altu vasudhâ-sâmrâjyaṃ ôr-ante niṃ- |
m inibarggaṃ piriyaṇṇan êṃ janakan ên emb ondu koṇḍâṭadiṃ |
vinayaṃ sâlvudu tâmum âmuṃ oḍan irppaṃ barppud int emba śâ- |
sanamaṃ nettiyoḷ ântu bannim eragiṃ Chakrêśa-pâdâbjadoḷ ||

iti ||

Sûtraṃ **471.**—Enô ven.

Vṛittiḥ.—Dhâtôḥ parasya en ity asya ven ity âdêśô bhavaty âśîr-âdi-vishayê ||

Prayôgaḥ.—*Ân idaṃ mâḷpeṃ, âṃ Jinanaṃ pûjisuveṃ* ||

[*En* becomes *ven* in blessing and the other acts mentioned in 465.]

Vyâkhyâ.—Evôr api kêchid ichchhanti || tathâ cha prayôgaḥ |

anavadhika-karmma-nirjjara- |
ṇa-nidânaṃ bageye tapame peṛat ond ill en- |
d anibarum or-kkoralind âṃ- |
pen âmum î tapaman endu bage mige pûṇdar ||

iti ||

Sûtram 472.—Vâgu-pôgv-isub-ra-la-ḷa-na-ṇô gaḥ kaḥ.

Vrittiḥ.—Âgu, pôgu ity êtâbhyâṃ isub-antêbhyô rêpha-lakâra-ḷakâra-nakârâ-ṇakârântêbhyaś cha dhâtubhyaḥ parasya gakârasya kakârâdêśô vâ bhavati ||

Prayôgaḥ.—*Akkuṃ, âguguṃ*; *akkuguṃ, âguguguṃ*; *akke, âguge*; *pôkuṃ, pôguguṃ*; *pôkuguṃ, pôguguguṃ*; *pôke, pôguge*; *mâḍikuṃ, mâḍisuguṃ, mâḍikuguṃ, mâḍisuguguṃ*; *mâḍike, mâḍisuge*; *râgikuṃ, râgisuguṃ*; *râgikuguṃ, râgisuguguṃ*; *râgike, râgisuge*; *sôrkkuṃ, sôrgguṃ*; *sôrkkuguṃ, sôrguguṃ*; *sôrkke, sôrgge*; *bedarkkuṃ, bedarguṃ*; *bedarkkuguṃ, bedarguguṃ*; *bedarkke, bedarge*; *nilkuṃ, nilguṃ*; *nilkuguṃ, nilguguṃ*; *nilke, nilge*; *bâḷkuṃ, bâḷguṃ*; *bâḷkuguṃ, bâḷguguṃ*; *bâḷke, bâḷge*; *mâḷkuṃ, mâḷguṃ*; *mâḷkuguṃ, mâḷguguṃ*; *mâḷke, mâḷge*; *nôṅkuṃ, nôṅguṃ*; *nôṅkuguṃ, nôṅguguṃ*; *nôṅke, nôṅge*; *mâṇkuṃ, mâṇguṃ*; *mâṇkuguṃ, mâṇguguṃ*; *mâṇke, mâṇge* || êtêbhya iti kiṃ | *mâḍuguṃ, mâḍuguguṃ, mâḍuge* || ga iti kiṃ | *âguvudu, pôguvudu*; *âgiṃ, pôgiṃ* ||

[When *âgu, pôgu*, causal verbs, or verbs ending in *r, l, ḷ, n* or *ṇ* take an affix beginning with *g*, it optionally becomes *k*.]

Vyâkhyâ.—*Âgu-pôgû* dhâtu-viśêshau | isub iti pratyaya-viśêshaḥ |· ra-la-ḷa-na-ṇâ varṇa-viśêshâḥ || isub-âdînâṃ viśêshaṇatvâd yêna vidhir[28] iti tad-anta-lâbhaḥ | isubantô rêphântô lakârânta ity-âdi || rêphâdînâṃ chaturṇṇâm akârâ uchchâraṇârthâḥ || âgv-âdînâṃ ṇakâra-paryantânâṃ dvandvaikatva-nirdêśaḥ || âguś cha pôguś cha isup cha raś cha laś cha ḷaś cha naś cha ṇaś cha têshâṃ samâhâraḥ tasmâd iti | têbhyô dhâtubhyaḥ parô yô gakâraḥ gum-âdi-pratyayâvayavô 'nyasyâsambhavât | tasya vibhâshayâ kakârâdêśaḥ || udâharati *akkum* ity-âdi || *akkuṃ* iti *âgu* prâdurbhâvê iti dhâtôr anyaikatvê ami am-arôr gum[463] iti gumy ata êva yôgâd gakârasya kakârâdêśê śakki[498]ty âgôś śag-âdêśê cha siddhaṃ rûpaṃ || *âguguṃ* | atra kâdêśasya vikalpatvât tad-abhâvâch chhag-abhâvaḥ || *akkuguṃ, âguguguṃ* | tathaiva gugum-âdêśaḥ || *akke, âguge* | âśir[465] ity-âdinâ get || êvam uttaratrâpi yathâ-yathaṃ prakriyâ prasâdhyâ ||

Sûtram 473.—Avu-tavôr id vi.

Vrittiḥ.—Avu, tavu ity êtayôr dhâtvôr ikârâdêśô bhavati vakârâdau pratyayê parê ||

Prayôgaḥ.—*Avipaṃ, avipudu*; *tavipaṃ, tavipudu*; *avipinaṃ, tavipinaṃ* || anayôr iti kiṃ | *mâḍuvaṃ, kûḍuvaṃ* || vîti kiṃ | *avukuḷi, tappaṃ* ||

[*Avu* and *tavu*, when followed by an affix beginning with *v*, take *i* before it.]

Vyâkhyâ.—Anayôr vakârâdâv id-âdêśaḥ || *avipaṃ, tavipaṃ* | atrânyaikatvê ami bhâvi-kâlê va-pratyayaḥ || *avipudu, tavipudu* | atrâmô napy udau bhâvini va-pratyayô vâ iraś cha vudur[466] iti vudur vâ || *avipinaṃ, tavipinaṃ* | atra bhâva-lakshaṇê vinam-pratyayaḥ || sarvatra vakârâdâv ata êva yôgâd it | ô pû tavv-avôr[513] iti vakârasya pakârâdêśaḥ || atra sarvatra pâdêśânantaraṃ sthânivad-bhâvâśrayaṇâd id-âdêśô vâ | id-âdêśânantaram êka-dêśa-vikritasyânanyavad-bhâvât pâdêśô vâ bhavati || praty-udâhritau *avukuḷi* | kuḷis tâchchhîlya[545] iti kuḷi-pratyayaḥ || *tappaṃ* anyaikatvê ami bhûta-kâlê da-pratyayê tavôr dôḥ pa[480] iti pâdêśê varga-prathamât pûrva[506] iti dakârasya pûrva-rûpatâ ||

Sûtram 474.—Paṇa uṅ niyôgê.

Vrittiḥ.—Niyôgârthê vartamânasya paṇ ity asya dhâtôr ug-âgamô bhavati vakârâdau pratyayê parê ||

Prayôgaḥ.—*Paṇṇuvaṃ, paṇṇuvinaṃ, paṇṇuvannaṃ* || paṇa iti kiṃ | *sûchisuvaṃ, sûchisuvinaṃ* || niyôga iti kiṃ | *paṇvudu, paṇvinaṃ* || vîti kiṃ | *paṇṇidaṃ, paṇtudu* ||

[*Paṇ*, when followed by an affix beginning with *v*, takes *u* before it.]

Vyâkhyâ.—Vîti vartatê || *paṇ* ity ayaṃ dhâtuḥ phala-paripâkê niyôgê cha vartatê || niyôgas sûchanâ | sûchakatêti yâvat || tatraivârthê *paṇa* ug-âgamaḥ || *paṇṇuvaṃ*, *paṇṇuvinaṃ*, *paṇṇuvannaṃ* sarvatra ukî[69]ti dvir-bhâvaḥ || anyatra *paṇvinaṃ*, *paṇvannam* ity êva | kêchid atrâpîchchhanti || tathâ cha prayôgaḥ |

kaṇṇaṃ rasaneyan erḍeyaṃ |
tiṇṇaṃ daṇiyisuva palavu pûviṃ kâyiṃ |
paṇṇiṇd esev im-mâv ire |
paṇṇuvinaṃ bârtte yillad î nêrilol êṃ ||

iti ||

Sûtram 475.—Nig di.

Vrittiḥ.—Niyôgârthê vartamânasya paṇ-dhâtôr ṇig-âgamô bhavati dakârâdau pratyayê parê ||

Prayôgaḥ.—*Paṇṇidaṃ*, *paṇṇidapaṃ*, *paṇṇidudu*, *paṇṇidaḷ* || dîti kiṃ | *paṇṇute*, *paṇṇutte* || niyôga iti kiṃ | *paṇtudu*, *paṇtapudu* ||

[*Paṇ*, meaning to do, when followed by an affix beginning with *d*, takes *ṇi* before it.]

Vyâkhyâ.—Paṇô niyôga ity êva || nanv atra ṇakâraḥ kim arthaḥ | yatô 'tra *paṇṇidaṃ*, *paṇṇidapaṃ* ity-âdi-prayôjanaṃ | tach-chântarêṇaiva ṇakâram ig-dîty êtâvatâ hrasvâd[53] ity-âdinâ ṇakâra-dvir-bhâvam âdâya vâ pûrvasmâd ug-âgamê ukî[69]ti dvir-bhâvê id uta[476] itikârâdêśam âdâyâpi vâ siddhêr iti chên na | iki kritê kid antya[25] itikârasyaiva liṅgântatayâ ṇakârasya tad-abhâvêna dvir-bhâva-prâptêr êvâbhâvât *paṇidam* ity-âdy anishṭam êva prâdushyât | ug-âgamas tu vakârâdâv êva bhavati na dakârâdâv ity asambhâvita êva | atô 'tra ṇakâra-dvaya-śrutyarthaṃ ṇig iti vaktavyam êvêti ||

Sûtram 476.—Id utaḥ.

Vrittiḥ.—Ukârântasya dhâtôr ikârâdêśô bhavati dakârâdau pratyayê parê ||

Prayôgaḥ.—*Mâḍidaṃ*, *nôḍidaṃ*, *besasidaṃ* ; *mâḍidapaṃ*, *nôḍidapaṃ*, *besasidapaṃ* || uta iti kiṃ | *tegedaṃ*, *bagedaṃ* || dîti kiṃ | *mâḍuvaṃ*, *kûḍuvaṃ* ||

[Verbal roots ending in *u*, when followed by an affix beginning with *d*, take *i* before it.]

Vyâkhyâ.—Dîti vartatê || udantasyêd bhavati dakârâdâv iti ||

Sûtram 477.—Î sas tagg-hrasvaś cha.

Vrittiḥ.—Î, sâ ity êtayôr dhâtvôs tag-âgamô bhavati hrasvâdêśaś cha dakârâdau pratyayê parê ||

Prayôgaḥ.—*Ittaṃ*, *ittapaṃ*, *ittu* ; *sattaṃ*, *sattapaṃ*, *sattu* || î-sâ iti kiṃ | *kôdaṃ*, *kôdapaṃ* ||

[*Î* and *sâ*, when followed by an affix beginning with *d*, take *t* before it and shorten their vowel.]

Vyâkhyâ.—Nanu katham î-sa iti nirdêśaḥ | î-sâ ity anayôr itarêtarê samâhârê vâ dvandvê î-sayôr î-sasyêti vâ bhavên nêsa iti || na chânayôr dhâtutvâd âdhâtôr aghuṭ svara iti *Kâtantra*-śâstra-rîtyâ dhâtôr âkârasya lôpa-vidhânâd adôsha iti vâchyam | dhâtu-padêna tatra bhûv-âdînâṃ Saṃskrita-dhâtûnâm êva grahaṇam | na Bhâshâ-dhâtûnâṃ | anyathâ têbhya ivaibhyô pity-âdayô vibhaktaya

utpadyêrann ity atiprasaṅgas syâd iti || athâtô nâḍaś ślug iti *S'ākaṭâyana*-matênâkârasya ślug vidhîyatê || nâtra dhâtutvânupâdêna kârya-vidhânam ity api na sâdhîyân || atra pûrvatrânyatrâpi vâ matê âkârasyaiva lôpa-vidhiḥ | âkâras tu samâhâra-pakshê na sambhavaty êva | hrasvâdêśâvasyambhâvât || itarêtara-yôga-pakshê tat-sambhavê 'pi naikatva-sambhavaḥ | tasya dvitva-bahutva-niyatatvâd iti chêt | nâtrêtarêtara-yôgô 'bhimanyatê | êkatvânupapattêḥ || kiṃtu samâhâra êva || na chaivam apy uktânupapattêḥ kaḥ pratividhir iti vâchyam | hrasvâdêśa-karaṇê 'pi bhûta-pûrvâm gatim âśritya tathâtva-sambhâvanayâ lôpa-vidhâna-sambhavâd adôsha iti || athavâ î, sâ iti dhâtu-svarûpânukaraṇa-mâtrêṇa sâmânya-vivakshayaivaikavachanam | na samâhâra-vivakshayêti nâtra hrasvâdêśa-nirbandhaḥ || athavâ iyâ sahitas sâḥ î-sâs tasya î-sa iti madhyama-pada-lôpa-samâsât shashṭhî-nirdêśaḥ | î-dhâtôḥ sâ-dhâtôś chêti paryavasitô 'rtha iti na kâpy anupapattiḥ || *ittam* bhûtê daḥ || *ittapam* sati dapaḥ || *ittu* prâk-kâlê dus-tulya-kartṛikâd[580] iti duḥ || sarvatra î-dhâtôs taki hrasvâdêśê cha kṛitê varga-prathamât pûrva[506] iti pûrva-rûpâdêśaḥ || êvam sâ-dhâtôr api || *sattam*, *sattapam*, *sattu* ity ûhyam ||

Sûtram 478.—Kîḷ-êḷ-bîḷ-âḷ-kâṇaḥ.

Vṛittiḥ.—Kîḷ, êḷ, bîḷ, âḷ, kâṇ ity êtêshâm dhâtûnâm hrasvâdêśô bhavati dakârâdau pratyayê parê ||

Prayôgaḥ.—*Kiḷtam*, *kiḷtapam*, *kiḷtu* ; *eḷdam*, *eḷdapam*, *eḷdu* ; *biḷdam*, *biḷdapam*, *biḷdu* ; *aḷdam*, *aḷdapam*, *aḷdu* ; *kaṇdam*, *kaṇdapam*, *kaṇdu* || êshâm iti kim | *bâḷdam*, *pûḷdam* || dîti kim | *kîḷvam*, *êḷvam*, *bîḷvam*, *âḷvam*, *kâṇbam* ||

[*Kîḷ, êḷ, bîḷ, âḷ, kâṇ*, when followed by an affix beginning with *d*, shorten their vowel.]

Vyâkhyâ.—Atra hrasva ity êva vartatê na tag iti | vivakshâdhînê hi pravṛitti-nivṛittî iti sanniyôga-paribhâshâyâḥ pratikshêpât || yady api dîty anuvṛittyâ dakârâdi-pratyayê parata êvaishâm hrasvâdêśaḥ prasiddhaḥ | tathâpi kvachid ali cha dṛiśyatê || tathâ cha prayôgaḥ |

tuṅga-ghana-sthanam bemare mêluḍan âm tered irddoḍ attal i- |
rdd Aṅgaja-sannibham taleyan êkega tûgidan endoḍ akka kê- |
ḷ aṅgane ninna bîgi-beḷedirdda kuchaṅgaḷa madhyadalli tâm |
piṅgade naṭṭa-diṭṭiyan adam kiḷal end anugeydu tûgidam ||

iti || tathâ |

aḷalisi kumudiniyan iḷâ- |
vaḷayakk ati-tâpam itten idu takka-rasaṅ- |
gaḷig aṇakam endu kaḍaloḷ |
biḷal end anugeydan Arkkan astâchaladim ||

iti cha || yady apy atra sûtrê kiḷ-âdînâm êva grahaṇam | tathâpi bâḷô 'pi kêchid vibhâshayêchchhanti |' *bâḷdam*, *baḷdam* ; *bâḷdaḷ*, *baḷdaḷ* ; *bâḷdudu*, *baḷdudu* ; *bâḷdu*, *baḷdu* ; *bâḷdoḍe*, *baḷdoḍe* iti || *kiḷtam*, *kiḷtapam*, *kiḷtu* | atra kîḷaḥ kavalâditvâd dakârasya takâraḥ || *kaṇḍam*, *kaṇḍapam*, *kaṇḍu* | atra uṇ-koḷ-kâṇô dô ḍa[505] iti ḍâdêśaḥ || praty-udâhṛitau *kâṇbam* | atra ṇa[518] iti vakârasya bakârâdêśaḥ ||

Sûtram 479.—Bê-mî-nôr nak cha.

Vṛittiḥ.—Bê, mî, nô ity êtêshâm dhâtûnâm hrasvâdêśô bhavati nag-âgamaś cha dakârâdau pratyayê parê ||

Prayôgaḥ.—*Bendam*, *bendapam*, *bendu* ; *mindam*, *mindapam*, *mindu* ; *nondam*, *nondapam*, *nondu* || bê-mî-nôr iti kim | *lêdam*, *kôdam* || dîti kim | *bêvam*, *mîvam*, *nôvam* ||

[*Bê, mî, nô*, when followed by an affix beginning with *d*, shorten their vowel and take *n*.]

Vyâkhyâ.—Eshâṃ hrasvâdêśô nak châgamaḥ || *beṇḍaṃ*, *beṇḍâpaṃ* ity-âdau sarvatra tad-antyô vâ varga[80] iti vaibhâshikô 'nusvâraḥ ||

Sûtraṃ 480.—Tavôr dôḥ paḥ.

Vṛittiḥ.—Tavu ity asya dhâtôr dôḥ pakârâdêśô bhavati dakârâdau pratyayê parê ||

Prayôgaḥ.—*Tappaṃ*, *tappapaṃ* || tavôr iti kiṃ | *aviḍaṃ* || dîti kiṃ | *tavipaṃ* || dôr iti vakârasyâpi yathâ syâd iti ||

[*Tavu*, when followed by an affix beginning with *d*, changes its final syllable to *p*.]

Vyâkhyâ.—Spashṭaṃ ||

Sûtraṃ 481.—Mudôs taḥ.

Vṛittiḥ.—Mudu ity asya dhâtôr dôs takârâdêśô bhavati dakârâdau pratyayê parê ||

Prayôgaḥ.—*Muttaṃ*, *muttapaṃ*, *muttu* ||

[*Mudu*, when followed by an affix beginning with *d*, changes its final syllable to *t*.]

Vyâkhyâ.—Dôr ity êva ||

Sûtraṃ 482.—Midêr avaghâṭê.

Vṛittiḥ.—Avaghâṭê 'rthê vartamânasya midi ity asya dhâtôr dôs takârâdêśô bhavati dakârâdau pratyayê parê ||

Prayôgaḥ.—*Mittaṃ*, *mittapaṃ*, *mittu* || midêr iti kiṃ | *kuṃmidaṃ*, *kuṃmidapaṃ* || avaghâṭa iti kiṃ | *mididaṃ*, *mididaḷ*, padbhyâṃ hastêna vâ amardayad ity arthaḥ || dîti kiṃ | *midivaṃ*, *midivaḷ* ||

[*Midi*, meaning to pound, when followed by an affix beginning with *d*, changes its final syllable to *t*.]

Vyâkhyâ.—Avaghâtô 'vahananaṃ musala-kriyâ | musalêna vitushî-karaṇaṃ || *midi*-dhâtur avaghâtê mardanê cha paṭhyatê || tatrâvaghâtârtha êva dôs tâdêśô nânyatrêti || tad êva praty-udâharati *padbhyâṃ hastêna vâ amardayad* iti || atra dvitvaṃ êkatvaṃ vâ na tantraṃ | padâ hastâbhyâṃ anyêna vâ yat-kiṃchit tad-upakaraṇênêty êva na musalênêti ||

Sûtraṃ 483.—Eḷcharv-âsaṛu-bêsaṛôḥ.

Vṛittiḥ.—Eḷchaṛu-prabhṛitînâṃ dhâtûnâṃ dôs takârâdêśô bhavati dakârâdau pratyayê parê ||

Prayôgaḥ.—*Eḷchattaṃ*, *eḷchattapaṃ*, *eḷchattu*; *âsattaṃ*, *âsattapaṃ*, *âsattu*; *bêsattaṃ*, *bêsattapaṃ*, *bêsattu* || êshâṃ iti kiṃ | *kedaṛidaṃ*, *bedaṛidaṃ* ||

[*Eḷchaṛu*, *âsaṛu*, *bêsaṛu*, when followed by an affix beginning with *d*, change their final syllable to *t*.]

Vyâkhyâ.—Dôs ta ity êva ||

Sûtram 484.—Rôr laghv-âdêr dvi-svarasya.

Vṛittiḥ.—Laghv-âdînâm dvi-svarâṇâm ṛu-śabdântânâm dhâtûnâm dôs takârâdêśô bhavati dakârâdau pratyayê parê ||

Prayôgaḥ.—*Tettam, tettapam, tettu*; *kettam, kettapam, kettu*; *pottam, pottapam, pottu* || rôr iti kim | *iṛidam, tiṛidam* || laghv-âdêr iti kim | *mâṛidam, pêṛidam* || dvi-svarasyêti kim | *alaṛidam, pelaṛidam* || dîti kim | *tiṛuvam, kiṛuvam, poṛuvam* ||

[Verbal roots ending in *ṛu*, and containing two vowels of which the first is short, when followed by an affix beginning with *d*, change their final syllable to *t*.]

Vyâkhyâ.—Atra yê dhâtavô ṛu-śabdântâ yê cha laghv-âdayô yê cha dvi-svarâ iti na pratyêkânvayô vivakshitaḥ | anishṭa-prasañjanât | kiṃtu laghv-âditvê dvi-svaratvê cha sati yê dhâtavô ṛu-śabdântâs têshâm iti samuditânvaya êva || *kettam, kettapam, kettu* | atra isu-bisu-giṛu-kiṛu-kiḍôr et[490] iti ed-âdêśaḥ ||

Sûtram 485.—Gôḥ kaḥ.

Vṛittiḥ.—Laghv-âdînâm dvi-svarâṇâm gu-śabdântânâm dhâtûnâm dôḥ kakârâdêśô bhavati dakârâdau pratyayê parê ||

Prayôgaḥ.—*Pokkam, pokkapam, pokku*; *mikkam, mikkapam, mikku*; *nakkam, nakkapam, nakku* || gôr iti kim | *ugidam, sugidam* || laghv-âdêr iti kim | *kûgidam, bâgidam* || dvi-svarasyêti kim | *karagidam, masagidam* || dîti kim | *poguvam, miguvam, naguvam* ||

[Verbal roots ending in *gu*, and having two vowels of which the first is short, when followed by an affix beginning with *d*, change their final syllable to *k*.]

Vyâkhyâ.—Laghv-âdêr dvi-svarasyêti vartatê || tatvê sati yê gu-śabdântâs têshâm gôḥ kâdêśô bhavatîti || *pokkam, pokkapam, pokku* | ugu-pugu-kuḍu-tuḍôr odd-hrasva[489] iti od-âdêśaḥ ||

Sûtram 486.—Sôś chaḥ.

Vṛittiḥ.—Laghv-âdînâm dvi-svarâṇâm su-śabdântânâm dhâtûnâm dôś chakârâdêśô bhavati dakârâdau pratyayê parê ||

Prayôgaḥ.—*Echcham, echchapam, echchu*; *bechcham, bechchapam, bechchu* || sôr iti kim | *basidam, hasidam* || laghv-âdêr iti kim | *hâsidam, bîsidam* || dvi-svarasyêti kim | *adasidam, alasidam* || dîti kim | *isuvam, bisuvam* ||

[Verbal roots ending in *su*, and having two vowels of which the first is short, when followed by an affix beginning with *d*, change their final syllable to *ch*.]

Vyâkhyâ.—Viśêshaṇa-gatiḥ prâgvad êva || su-śabdântânâm châdêśa iti viśêshaḥ || *echcham, echchapam, echchu*; *bechcham, bechchapam, bechchu* | sarvatra isu-bisv[490]ity-âdinâ ed-âdêśaḥ ||

Sûtram 487.—Dôsh ṭaḥ.

Vṛittiḥ.—Laghv-âdînâm dvi-svarâṇâm ḍu-śabdântânâm dhâtûnâm dôsh ṭakârâdêśô bhavati dakârâdau pratyayê parê ||

Prayôgaḥ.—*Iṭṭaṃ, iṭṭapaṃ, iṭṭu*; *paṭṭaṃ, paṭṭapaṃ, paṭṭu*; *biṭṭaṃ, biṭṭapaṃ, biṭṭu* ‖ ḍôr iti kiṃ। *maḍidaṃ, kaḍidaṃ* ‖ laghv-âdêr iti kiṃ। *mâḍidaṃ, kûḍidaṃ* ‖ dvi-svarasyêti kiṃ। *haraḍidaṃ, kadaḍidaṃ* ‖ ḍîti kiṃ। *iḍuvaṃ, paḍuvaṃ* ‖

[Verbal roots ending in *ḍu*, and having two vowels of which the first is short, when followed by an affix beginning with *d*, change their final syllable to *ṭ*.]

Vyâkhyâ.—Ḍv-antânâṃ ṭâdêśaḥ। śêshaṃ pûrvavat ‖ yady api ṛôr laghv-âdêr dvi-svarasyê[484]ty anantaraṃ gu-su-ḍôḥ ka-cha-ṭam ity êva praṇêtavyaṃ। bhinna-yôga-karaṇâd êka-yôga-karaṇasya laghutvât। tathâpi laghu-pratipatty-artham êvaṃ karaṇaṃ। yataḥ pada-lâghavât pratipatti-lâghavaṃ śrêya iti। asti chaivaṃ prâchâm apy âchâraḥ ê ay, ai ây, ô av, au âv iti ‖

Sûtraṃ 488.—Paḍalidv-âdêḥ.

Vṛittiḥ.—Paḍalidv-âdînâṃ dhâtûnâṃ dôsh'ṭakârâdêśô bhavati dakârâdau pratyayê parê ‖

Prayôgaḥ.—*Paḍaliṭṭaṃ, paḍaliṭṭapaṃ, paḍaliṭṭu*; *poḍamaṭṭaṃ, poḍamaṭṭapaṃ, poḍamaṭṭu* ‖ *paḍaliḍu, poḍamaḍu, mumbiḍu, oḍambaḍu, mûguvaḍu, karuviḍu, tiṭṭaviḍu, dâḷiḍu, gôḷiḍu, ûḷiḍu, dûḷiḍu, mâḷiḍu, bêrppaḍu, nêrpuḍu* iti paḍalidv-âdiḥ ‖

[*Paḍaliḍu* and the roots classed with it (see above), when followed by an affix beginning with *d*, change their final syllable to *ṭ*.]

Vyâkhyâ.—Dôsh ṭa ity êva ‖ nanv ayam anârambhaṇîyô yôgaḥ। yatô 'tra *paḍaliḍu, poḍamaḍu, mumbiḍu* ity-âdau sarvatra *iḍu, paḍu, biḍu* ity-âdi-dhâtava êvôttarâṃśâḥ। tathâ cha ḍôsh ṭa[487] ity anantara-yôgâd êva siddhêr iti chên na। yathôkta-dhâtu-pratirûpakôttarâṃśâ apy akhaṇḍâ êvaitê dhâtavô nôkta-dhâtûttarâṃśâs sakhaṇḍâḥ। na hi sârûpya-mâtrât kârya-siddhir iti prasaṅgât। anyathâ subanta-pratirûpakâs tiṅanta-pratirûpakâś châvyaya-viśêshâ api nôchyêrann iti ‖ na châmî uttara-rûpâs sakhaṇḍâ êva bhavantu kô dôsha iti vâchyaṃ ‖ yady êvaṃ tarhy atra pûrvâṃśâḥ kiṃ dhâtavaḥ prâtipadikâni padâny êva vâ na katham apy uttarêṇa sambadhnanti। na cha *pâl guḍidaṃ, nîr gguḍidaṃ* ity-âdi-samâsavat *kampuṇi, banduṇi*ty-âdi-kṛidantavad vâ padâny upapadâni vâ bhavêyur iti vâchyaṃ ‖ tadvad atrâpi svârtham êva vadêyur na katham apy arthântaraṃ। vadanti châtrôbhayê 'ṃśâs samuditâ arthântaram êvâpûrvârtha-saṃsparśîti ‖ ta êva hi sakhaṇḍâ yê rûḍhyâ yôga-rûḍhyâ vâ aṃśârtha-bhâsakâ êva। svayam arthântaraṃ bhâsayamânâ nânyê iti nâmî sakhaṇḍâ iti ‖ atra paḍalidv-âdêr ity êkatvam atantraṃ। âkṛiti-gaṇatvât। tach châtrâbhyuchchayikam êvêti ‖

Sûtraṃ 489.—Ugu-pugu-kuḍu-tuḍôr odd-hrasvaḥ.

Vṛittiḥ.—Ugv-âdînâṃ dhâtûnâṃ hrasvaukârâdêśô bhavati dakârâdau pratyayê parê ‖

Prayôgaḥ.—*Okkaṃ, okkapaṃ, okku*; *pokkaṃ, pokkapaṃ, pokku*; *koṭṭaṃ, koṭṭapaṃ, koṭṭu*; *toṭṭaṃ, toṭṭapaṃ, toṭṭu* ‖ êshâm iti kiṃ। *uṭṭaṃ, suṭṭaṃ* ‖ hrasva ity anantyasyaiva yathâ syâd iti ‖

[*Ugu, pugu, kuḍu, tuḍu*, when followed by an affix beginning with *d*, change their first vowel to *o* short.]

Vyâkhyâ.—Dakârâdi-pratyayê ugv-âdi-chaturṇṇâṃ dhâtûnâṃ od-âdêśô 'nêna vidhîyatê। tasminn êva parata âdyayôr gôḥ ka[485] ity antyayôr ḍôsh ṭa[487] iti ka-ṭâdêśau cha prâpnutaḥ। atô 'tra kiṃ vâ prathamatô vidhêyam iti vichikitsâ na kartavyâ। ka-ṭâdêśayôr êva prâg vidhêyatvât ‖ na cha paratvâd

anavakâśatvâch cha od-âdêśa êva prâk kiṃ na syâd iti vâchyaṃ I sa hi prathamatô bhavann ugv-âdînâm antyasyaiva syât I shashṭhyâ sthânê 'ntyasyê[22]ti vachanât I tathâ châkiṃchitkara êva syât I kṛitasyâpi tasya ka-ṭâdêśa-karaṇêna nâśât || na cha od-âdêśêna vikṛitim âpannânâṃ têshâm agv-antatvâd aḍv-antatvâch chôkta-viśêshaṇâbhâvât ka-ṭâdêśâv êva na syâtâm iti vâchyaṃ I kiṃchid vikârê 'pi dhâtu-svarûpâprachyâvanât || na hi tad-avasthâyâm adhâtavas tê I ataḥ prâktanîm avasthâm âdâyôkta-viśêshaṇa-saṃbhavât ka-ṭâdêśau bhavata êvêti kṛita-ka-ṭâdêśânâm êva od-âdêśaḥ || na chôkta-rîtyânênaiva tayôr nâśô 'py âśaṅkya itîtarêtara-nâśya-nâśaka-bhâva-bhiyâ na kô 'py atrâdêśas syâd iti vâchyaṃ I kâla-bhêdât sthâni-bhêdâch chôbhayôr api sambhavât I tathâ hi I ka-ṭâdêśau hy ugv-âdînâṃ dôs sthânê prâg vidhîyêtê I od-âdêśas tu hrasva-saṃjñayâ vidhîyamânas svara-sthânika êvêty antyasya vyañjanatvâd âdêr ukârasya sthânê bhavatîti || ata êvâtra hrasva-viśêshaṇaṃ I anyathâ od iti nirdêśâd êva siddhêḥ hrasva-grahaṇam anarthakam êva syâd iti || atrôḷas sattâyâm iti vaktavyaṃ I anyathâ *oḷaṃ*, *oḷar* ity-âdi na sidhyêd iti ||

Sûtraṃ 490.—Isu-bisu-giṛu-kiṛu-kiḍôr et.

Vṛittiḥ.—Hrasva iti vartatê || isv-âdînâṃ dhâtûnâṃ hrasvaikârâdêśô bhavati dakârâdau pratyayê parê ||

Prayôgaḥ.—*Echcham*, *echchapaṃ*, *echchu*; *bechcham*, *bechchapaṃ*, *bechchu*; *gettaṃ*, *gettapaṃ*, *gettu*; *kettaṃ*, *kettapaṃ*, *kettu*; *keṭṭaṃ*, *keṭṭapaṃ*, *keṭṭu* || hrasva-grahaṇaṃ pûrvavat ||

[*Isu*, *bisu*, *giṛu*, *kiṛu*, *kiḍu*, when followed by an affix beginning with *d*, change their first vowel to *e* short.]

Vyâkhyâ.—Pûrvavad atrâpi svara-sthânikatva-niyamârthaṃ hrasva-viśêshaṇêna bhâvyaṃ || tach cha pûrvasmâd anushajyata ity âha *hrasva* ity-âdi || atrâdyayôs sôś cha[486] ity anantarayôḥ ṛôr laghv-âdêr dvi-svarasyê[484]ty antyasya cha ḍôsh ṭa[487] iti cha ta-ṭakârâdêśa-karaṇâd anantaram êva ed-âdêśô vidhêya iti ||

Sûtraṃ 491.—Kol-salô naḥ.

Vṛittiḥ.—Kol, sal ity êtayôr dhâtvôr nakârâdêśô bhavati dakârâdau pratyayê parê ||

Prayôgaḥ.—*Kondaṃ*, *kondapaṃ*, *kondu*; *sandaṃ*, *sandapaṃ*, *sandu* || anayôr iti kiṃ I *baldaṃ*, *baḷaldaṃ* || dîti kiṃ I *kolvaṃ*, *salvaṃ* ||

[*Kol* and *sal*, when followed by an affix beginning with *d*, change their final letter to *n*.]

Vyâkhyâ.—Dîty êva ||

Sûtraṃ 492.—Tar-barôr imi cha.

Vṛittiḥ.—Tar, bar ity êtayôr dhâtvôr nakârâdêśô bhavati dakârâdau pratyayê parê imi cha parê ||

Prayôgaḥ.—*Tandaṃ*, *tandapaṃ*, *tandu*, *tanniṃ*; *bandaṃ*, *bandapaṃ*, *bandu*, *banniṃ* || anayôr iti kiṃ I *poṇardaṃ*, *poṇariṃ* || imîti kiṃ I *tarkkuṃ*, *barkkuṃ* ||

[*Tar* and *bar*, when followed by an affix beginning with *d* or by the affix *im*, change their final letter to *n*.]

Vyâkhyâ.—Im[467] ity âśîr-âdi-vishayê yushmad anêka-vachanasyêra im-âdêśô vihitaḥ I tasmin parê cha-śabdâd dakârâdi-pratyayê cha parê *tar*, *bar* ity êtayôr nakârâdêśaḥ || atra dvitvam âbhyuchchayikam atantram êva || *tanniṃ*, *banniṃ* hrasvât[53] ity-âdinâ dvir-bhâvaḥ ||

Sûtraṃ 493.—Nilô vâ.

Vṛittiḥ.—Nil ity asya dhâtôr nakârâdêśô vâ bhavati dakârâdau pratyayê parê ||

Prayôgaḥ.—*Nindaṃ, niltaṃ* ; *nindapaṃ, niltapaṃ* ; *nindu, niltu* || nila iti kiṃ | *oldaṃ, oldapaṃ* ||

[*Nil*, when followed by an affix beginning with *d*, optionally changes its final letter to *n*.]

Vyâkhyâ.—Spashṭaṃ ||

Sûtraṃ 494.—Koḷô ṇaḥ.

Vṛittiḥ.—Koḷ ity asya dhâtôr ṇakârâdêśô bhavati dakârâdau pratyayê parê ||

Prayôgaḥ.—*Koṇḍaṃ, koṇḍapaṃ, koṇḍu* ||

[*Koḷ*, when followed by an affix beginning with *d*, changes its final letter to *ṇ*.]

Vyâkhyâ.—Nâtra vânuvṛittiḥ ||

Sûtraṃ 495.—Ṭau.

Vṛittiḥ.—Dhâtôr ṇakârâdêśô bhavati ṭau parê ||

Prayôgaḥ.—*Uṇṭu* || ṭâv iti kiṃ | *oḷavu* ||

[*Uḷ*, when followed by the affix *ṭu*, changes its final letter to *ṇ*.]

Vyâkhyâ.—Dîti nivṛittaṃ || ṇa iti vartatê || ṭau parê ṇakârâdêśô bhavatîty êva || na châtra sthâninô 'nupâdânât kasya vâyam âdêśa iti śaṅkyaṃ | udûvôsh ṭva vûlas sattâyâṃ[459] iti sattârthê vartamânâd uḷ-dhâtôḥ parasyôdôsh ṭur-âdêśô vihitaḥ | sa cha tata êva parô nânyata iti niyamât ṭu-paratvam uḷa êvêty arthât sidhyatîty abhiprêtya viśishyânuktvâ sâmânyata âha *dhâtôr* iti | uḷ-dhâtôr ity arthaḥ ||

Sûtraṃ 496.—Vâgôś śap pi.

Vṛittiḥ.—Âgu ity asya dhâtôś śab-âdêśô vâ bhavati pakârâdau pratyayê parê ||

Prayôgaḥ.—*Appaṃ, appinaṃ* ; *âpaṃ, âpinaṃ* || âgôr iti kiṃ | *tûgipaṃ, bâgipaṃ* || pîti kiṃ | *âguvaṃ, âguvinaṃ, âguvannaṃ* ||

[*Âgu*, when followed by an affix beginning with *p*, optionally becomes *ap*.]

Vyâkhyâ.—Tâgôś cha vi vê[502]ty *âgu-pôgu-tâgûnâṃ* dôr lub vidhâsyatê || lupta-dôr[515] iti pratyaya-vakârasya pâdêśô 'pi vakshyatê || êvaṃ pakârâdi-pratyayê parê âgôr anêna śab vibhâshyatê || śakâras sarvâdêśârthaḥ || *appaṃ* | bhâvini va-pratyayaḥ || *appinaṃ* | vudum-e-vannaṃ[588] ity-âdinâ vinaṃ-pratyayaḥ || pakshântaraṃ darśayati || *âpaṃ, âpinaṃ* ||

Sûtraṃ 497.—Aś pô haś cha.

Vṛittiḥ.—Âgu ity asya dhâtôr aś-âdêśô vâ bhavati pakârâdau pratyayê parê | pakârasya hakârâdêśaś cha ||

Prayôgaḥ.—*Ahaṃ, appaṃ* ; *ahaḷ, appaḷ* ; *ahudu, appudu* ||

[*Âgu*, when followed by an affix beginning with *p*, optionally becomes *a*, and the *p* changes to *h*.]

Vyâkhyâ.—Pûrva-yôgâd vêty âgôr iti pîti chânuvṛittim âśrityâha *âgu* ity-âdi || chakâras samuchchayârthaḥ || na kêvalam atrâgôr aś-âdêśa êva vidhêyaḥ । kiṃtu tan-nimitta-bhûtasya pakârasya hakârâdêśô pîti ||

Sûtram 498.—S'ak ki.

Vṛittiḥ.—Âgu ity asya dhâtôś śag-âdêśô bhavati kakârâdau pratyayê parê ||

Prayôgaḥ.—*Akkuṃ, akkuguṃ, akke* || kîti kiṃ । *âguguṃ, âguge* ||

[*Âgu*, when followed by an affix beginning with *k*, optionally becomes *ak*.]

Vyâkhyâ.—Âgôr ity êva ||

Sûtram 499.—Dôr lup pôgôḥ.

Vṛittiḥ.—Pôgu ity asya dhâtôr dôr lub bhavati kakârâdau pratyayê parê ||

Prayôgaḥ.—*Pôkuṃ, pôkuguṃ, pôke* || kîti kiṃ । *pôguguṃ, pôguge* ||

[*Pôgu*, when followed by an affix beginning with *k*, drops its final syllable.]

Vyâkhyâ.—Kîty êva ||

Sûtram 500.—Âgôś cha d-ittau.

Vṛittiḥ.—Pôgôḥ âgôś cha dhâtôr dôr lub bhavati dakârâdau pratyayê parê ittau cha parê ||

Prayôgaḥ.—*Pôdaṃ, pôdapaṃ, pôyittu*; *âdaṃ, âdapaṃ, âyittu* || d-ittâv iti kiṃ । *âguvaṃ, pôguvaṃ* ||

[*Pôgu* and *âgu*, when followed by an affix beginning with *d* or by *ittu*, drop their final syllable.]

Vyâkhyâ.—Dôr lub iti vartatê || cha-śabdaḥ *pôgu* ity êtat samuchchinôti || dakâraś chêttuś cha d-ittu tasmin d-ittau । dakârâdâv ittau chêty arthaḥ || athavâ dîttâv ity êva pâṭhaḥ । di ittâv iti pada-dvayaṃ । chakârô madhya-dîpaka ubhayatô 'pi sambadhyatê || âgôḥ pôgôś cha di ittau chêti || *pôyittu* । odô bahuḷaṃ[39] iti yak || *âyittu* । yak svarê svarasyê[35]ti yak ||

Sûtram 501.—Itâv êr yaś cha.

Vṛittiḥ.—Âgôḥ, pôgôś cha dhâtôr dôr lub bhavati itu-pratyayê parê । ikârasya yakârâdêśaś cha bhavati ||

Prayôgaḥ.—*Âytu, pôytu* ||

[*Âgu* and *pôgu*, when taking the affix *itu*, drop their final syllable, and *i* becomes *y*.]

Vyâkhyâ.—Âgôś chêti dôr lub iti cha vartatê || cha-śabda itâv âgu-pôgvôr du-lôpê yô hêtus tasyaivêtôr ikârasya yakârâdêśaś chêti samuchchayârthaḥ ||

Sûtram 502.—Tâgôś cha vivâ.

Vṛittiḥ.—Âgu, pôgu ity êtayôs tâgu ity asya cha dôr lôpô vâ bhavati vakârâdau pratyayê parê ||

Prayôgaḥ.—*Âguvam, âpam*; *âguvinam, âpinam*; *pôguvam, pôpam*; *pôguvinam, pôpinam*; *tâguvam, tâpam*; *tâguvinam, tâpinam* || vîti kim ! *âdam, pôdam, tâgidam* ||

[*Âgu, pôgu* and *tâgu*, when followed by an affix beginning with *v*, optionally drop their final syllable.]

Vyâkhyâ.—Atratyaś cha-śabda âgôr ity êtat tat-sambaddha-cha-śabda-samuchchitam *pôgôr* ity êtach cha samuchchinôtîty abhiprêtyâha *âgu pôgu ity êtayôs tâgu ity asya chêti* || du-lôpa-pakshê lupta dôr[515] iti vakârasya pakârâdêśaḥ | anyatra va-śrutir êva || praty-udâharaṇê *âdam, pôdam* ity atra âgôś cha dittâv[500] iti du-lôpaḥ ||

Sûtram 503.—Sôr bahu-svarasya.

Vṛittiḥ.—Bahu-svarâṇâm su-śabdântânâm dhâtûnâm dôr lub vâ bhavati vakârâdau pratyayê parê ||

Prayôgaḥ.—*Âlasuvam, alapam, kinisuvam, kinipam*; *besasuvam, besapam*; *varisuvam, varipam* || sôr iti kim ! *haraguvam, kalakuvam* || bahu-svarasyêti kim ! *hâsuvam, bîsuvam* || vîti kim ! *harasidam, barasidam* ||

[Polysyllabic verbal roots ending in *su*, when followed by an affix beginning with *v*, optionally drop their final syllable.]

Vyâkhyâ.—Vi vêti vartatê || *sôr* ity âhitânâhita-sâdhâraṇam surûpântatva-mâtram viśêshaṇam || tatrânâhitân pradarśayati || *alasu, kinisu, munisu, muḷisu* ity-âdi || nanv âlasya-śabdasya tadbhavê *alasu* iti | *kini-muni-muḷi*-dhâtubhyaḥ sur-mini-kini-muḷibhya[575] iti bhâvê su-pratyayê *kinisu, munisu, muḷisu* iti cha sidhyantîty âhitâ êvaitê katham anâhitâ iti chên naitad yuktam || âkhyâta-prakaraṇê dhâtava êva prastuta-vishayâ iti tatraivâhitânâhita-chintâ kartavyâ nânyatra || naitê dhâtavaḥ | kimtu nâmâny êvêty anyad êtat || darśitâs tu naivam sâdhitâḥ ! kimtv akhaṇḍâ êva dhâtava ity anâhitâ uchyanta iti || âhitân darśayati *varisu* ity-âdi || varaṇa-śabdâd isup tat karôti[533]ty-âdinâ vakshyamâṇa-yôgênêsupi nishpanna ity âhita uchyatê || êvam *râgisu, bhôgisu* ity-âdaya isubantâ grâhyâḥ || êvam dvi-prakârêshu su-śabdântêshu dhâtushu yê bahu-svarâs têshâm êva dôr lub vâ bhavati vakârâdau pratyayê parê iti || *alapam, kinipam* ity-âdau sarvatra lupta-dôr[515]iti vakârasya pakârâdêśô 'vagantavyaḥ ||

Sûtram 504.—Ki.

Vṛittiḥ.—Vêti nivṛittam || su-śabdântasya dhâtôr dôr lub bhavati kakârâdau pratyayê parê ||

Prayôgaḥ.—*Mâḍikum, mâḍikugum, mâḍikke*; *bhañjikum, bhañjikugum*; *bhañjikke* || kîti kim | *pûjisuvam, pûjipam* ||

[Verbal roots ending in *su*, when followed by an affix beginning with *k*, drop their final syllable.]

Vyâkhyâ.—Pṛithag-yôga-mahimnaiva nâtra vânuvṛittir ity âha *vêti nivṛittam* iti || sôr *iti* vartatê | tach châtrâhita-param êva na pûrvatrêva sâdhâraṇam | yatô 'tra kîti nimitta-nirdêśaḥ || sa cha kakâras sôr âhitâd êva sambhâvyô nânâhitât | vâgu-pôgv-isub ra-la-ḷa-na-ṇô gaḥ ka[472]*iti* vachanât || ata êva bahu-svaratvam apy ârthikam êva | na hy êka-svarê div-svarê vâ sêyam isub-antatâ sambhavatîti ||

Sûtram 505.—Uṇ-koḷ-kâṇô dô ḍaḥ

Vṛittiḥ.—Uṇ-âdibhyô dhâtubhyaḥ parasya dakârasya ḍakârâdêśô bhavati ||

Prayôgaḥ.—*Uṇḍam, uṇḍapam, uṇḍu*; *koṇḍam, koṇḍapam, koṇḍu*; *kaṇḍam, kaṇḍapam, kaṇḍu* || êtêbhya iti kiṃ | *kondam, sandam* ||

[*Uṇ, koḷ, kâṇ,* when followed by *d*, change it to *ḍ*.]

Vyâkhyâ.—Atrôdâharaṇê *koṇḍam* ity-âdau koḷô ṇa[494] iti ṇâdêśaḥ || *kaṇḍam* ity-âdau kîḷ-êḷ-bîḷ-âḷ-kâṇa[478] iti hrasvaḥ || praty-udâharaṇê *kondam, sandam* ity-âdau kol salô na[491] iti nâdêśaḥ ||

Sûtram 506.—Varga-prathamât pûrvaḥ.

Vṛittiḥ.—Varga-prathamêbhyaḥ parasya dakârasya pûrva-varṇâdêśô bhavati ||

Prayôgaḥ.—*Okkam, okkapam, okku*; *mikkam, mikkapam, mikku*; *echcham, echchapam, echchu*; *bechcham, bechchapam, bechchu*; *aṭṭam, aṭṭapam, aṭṭu*; *suṭṭam, suṭṭapam, suṭṭu*; *mittam, mittapam, mittu*; *muttam, muttapam, muttu*; *ittam, ittapam, ittu*; *tappam, tappapam, tappu* || varga-prathamâd iti kiṃ | *koydam, sârddam, geldam* ||

[The first letter of a *varga*, when followed by *d*, assimilates the latter to itself.]

Vyâkhyâ.—Da iti vartatê || varga-prathamât parasya dakârasya pûrvô varṇa-âdêśô bhavatîti || pûrvaś chatra sa êvâbhimatô' yatô 'yaṃ daḥ parô bhavati || anêna samâmnâyâpêkshayâ dakâra êva pûrva iti tad-âdêśô nâśaṅkêta || *okkam* ity-âdau gôḥ ka[485] iti || *echcham* ity-âdau sôś cha[486] iti || *aṭṭam* ity-âdau ḍôsh ṭa[487] iti || *muttam, mittam, ittam* ity-âdau mudôs taḥ[481], midêr avaghâtê[482], î-sas tagg-hrasvaś chê[477]ti || *tappam* ity-âdau tavôr dôḥ pa[480] iti || ka-cha-ṭa-ta-pêbhyaḥ paratvât ta êvâdiśyantê ||

Sûtram 507.—Kaval-âdibhyas taḥ.

Vṛittiḥ.—Kaval-âdibhyô dhâtubhyaḥ parasya dakârasya takârâdêśô bhavati ||

Prayôgaḥ.—*Kavaltudu, kavaltapudu, kavaltu*; *maḍaltudu, maḍaltapudu, maḍaltu*; *konarttudu, konarttapudu, konarttu* || *kaval, maḍal, bal, kal, pôl, sâl, sôl, pêl, nûl, kûr, kasar, kanar, konar, taḷil, biḷir, chigur, bemar, al, uḷ, kîḷ, chaḷi, moḷe, aṟu, aṟi, kuṟi, bâ, kî, pû, bî, ô, kûn, pên, sîn, ân, nôn, în* | iti kaval-âdir âkṛiti-gaṇaḥ ||

[*Kaval* and the words classed with it (see above), when followed by *d*, change it to *t*.]

Vyâkhyâ.—Spashṭaṃ ||

Sûtram 508.—Oṟe aṟe srâva-śôshaṇayôḥ.

Vṛittiḥ.—Oṟe, aṟe ity avibhaktikô 'yaṃ pañchamî-nirdêśaḥ | oṟe, aṟe ity êtâbhyâṃ yathâ-kramaṃ srâvârthê śôshaṇârthê vartamânâbhyâṃ dhâtubhyâṃ parasya dakârasya takârâdêśô bhavati ||

Prayôgaḥ.—*Oṟetaṃ, oṟetapaṃ, oṟetu*; *aṟetaṃ, aṟetapaṃ, aṟetu* ‖ anayôr iti kiṃ । *osarddudu, sôrddudu, battidudu, oṇagidudu* ‖ srâva-śôshaṇayôr iti kiṃ । *oṟedaṃ, oṟedapal*, yûkaṃ hinastîty arthaḥ ; *aṟedaṃ, aṟedapal*, chapêṭayâ tâḍayatîty arthaḥ ‖

[*Oṟe*, meaning to hear, and *aṟe*, meaning to dry, when followed by an affix beginning with *d*, change the latter to *t*.]

Vyâkhyâ.—*Oṟe* ity ayaṃ dhâtus sravaṇê yûka-ghâtanê cha vartatê । *aṟe* iti śôshaṇê chapêṭâdânê cha ‖ tatra sravaṇa-śôshaṇayôr vartamânâbhyâm êtâbhyâm ity asminn arthê *oṟe-aṟe*bhyâm iti nirdêshṭuṃ śakyatvê 'py avibhaktika êva nirdêśô 'bhiprêta ity âha *oṟe* ity-âdi । svatantra-ruchitvât Sûtra-kṛita iti ‖ pañchamî-nirdêśa iti । pañchamî-dvi-vachanânta-nirdêśa ity arthaḥ । anyathâ sama-vachanâbhâvâd dhâtu-dvayasyârtha-dvayê yathâ-saṅkhyaṃ na bhâsêtêti ‖

Sûtram 509.—Nilô laḥ.

Vṛittiḥ.—Nil ity asya dhâtôr lakârât parasya dakârasya takârâdêśô bhavati ‖

Prayôgaḥ.—*Niltam, niltapaṃ, niltu* ‖ *nila* iti kiṃ । *oldaṃ, geldaṃ* ‖ *la* iti kiṃ । *nindaṃ, nindapaṃ, nindu* ‖

[*Nil*, when followed by *d*, changes it to *t*.]

Vyâkhyâ.—Da iti vartatê ‖ *nila* iti pañchamî shashṭhî vâ । *la* iti pañchamy êva । tayôr viśêshya-viśêshaṇa-bhâvaḥ kâma-chârêṇa samânâdhikaraṇô vyadhikaraṇô vâ syât ‖ lakârântân *nil*-dhâtôr avayavâl lakârâd vâ parasya dakârasyêty ubhayathâpi dôshâbhâvât ‖ nanv êvam adôshatvê 'py aphalam êtat । *nilaḥ* parasyêty êtâvataiva châritârthyê lakârântâd iti ‖ tasya lakârâd iti vâ prayôjanâbhâvâd iti chên na ‖ *nil*-dhâtôs svayaṃ lakârântatvê 'pi nilô vê493ti nakârâdêśô vikalpyatê । tathâ cha yadâ nakârâdêśaḥ kriyatê tataḥ parasya na bhavatîty arthavatvâd iti ‖

Sûtram 510.—Nêlô vâ.

Vṛittiḥ.—Nêl ity asmâd dhâtôḥ parasya dakârasya takârâdêśô vâ bhavati ‖

Prayôgaḥ.—*Nêltaṃ, nêldaṃ* ; *nêltapaṃ, nêldapaṃ* ; *nêltu, nêldu* ‖ *nêla* iti kiṃ । *jôldaṃ, jôldapaṃ, jôldu* ‖

[*Nêl*, when followed by *d*, optionally changes it to *t*.]

Vyâkhyâ.—Spashṭaṃ ‖

Sûtram 511.—Poḍa-toḍa-miḷi-beḷa-pasa-kasôsy-udy-adi-bidy-aḍa-rô vaḥ paḥ.

Vṛittiḥ.—Poḍaś cha toḍaś cha miḷiś cha beḷaś cha pasaś cha kasaś cha usiś cha udiś cha adiś cha bidiś cha aḍaś cha têshâṃ r iti. dvandvântê śrûyamâṇô rêphaḥ pratyêkam abhisambadhyatê । têna poḍar ity êtad-âdibhyaḥ parasya vakârasya pakârâdêśô vâ bhavati ‖

Prayôgaḥ.—*Poḍarppaṃ, poḍarvvaṃ* ; *poḍarppinaṃ, poḍarvvinaṃ* ; *toḍarppaṃ, toḍarvvaṃ*; *toḍarppinaṃ, toḍarvvinaṃ*; *miḷirppaṃ, miḷirvvaṃ*; *miḷirppinaṃ, miḷirvvinaṃ*; *beḷarppaṃ, beḷarvvaṃ*; *beḷarppinaṃ, beḷarvvinaṃ*; *pasarppaṃ, pasarvvaṃ*; *pasarppinaṃ, pasarvvinaṃ*;

kasarppaṃ, kasarvvaṃ; *kasarppinaṃ, kasarvvinaṃ*; *usirppaṃ, usirvvaṃ*; *usirppinaṃ, usirvvinaṃ*; *udirppaṃ, udirvvaṃ*; *udirppinaṃ, udirvvinaṃ*; *adirppaṃ, adirvvaṃ*; *adirppinaṃ, adirvvinaṃ*; *bidirppaṃ, bidirvvaṃ*; *bidirppinaṃ, bidirvvinaṃ*; *aḍarppaṃ, aḍarvvaṃ*; *aḍarppinaṃ, aḍarvvinaṃ* ‖ êtêbhya iti kiṃ । *poṇarvvaṃ, poṇarvvinaṃ* ‖ va iti kiṃ । *poḍarddaṃ, toḍarddaṃ* ‖

[*Poḍar, toḍar, miḷir, beḷar, pasar, kasar, usir, udir, adir, bidir, aḍar,* when followed by *v,* optionally change it to *p.*]

Vyâkhyâ.—Vêti vartatê ‖ *poḍa* ity êvam-âdînâṃ pratyêkam akshara-dvaya-pramitânâṃ êkâdaśânâṃ śabda-rûpâṇâṃ dvandvânantaraṃ têshâṃ r iti shashṭî-samâsê dvandvântyasya rêphasya pratyêkaṃ sambandhâṭ *poḍar, toḍar* ity-âdayô rêphântâ êkâdaśa-dhâtavô labhyanta ity abhiprêtya tathâ vigṛihya pradarśayati *poḍaś chêty-âdi* ‖ śruti saukaryârthaṃ lâghavârthaṃ chaivaṃ nirdêśaḥ ‖ têbhyaḥ parô vakârô vibhâshayâ pâdêśaṃ prâpnôtîti ‖

Sûtram 512.—Kâ-kû-gô-nê-ta-ba-raḥ.

Vṛittiḥ.—Vêti nivṛittaṃ ‖ atrâpi pûrvavad dvandvântyô rêphaḥ pratyêkaṃ sambadhyatê ‖ kâr ity êtad-âdibhyô dhâtubhyaḥ parasya vakârasya pakârâdêśô bhavati ‖

Prayôgaḥ.—*Kârppaṃ, kârppannaṃ*; *kûrppaṃ, kûrppannaṃ*; *gôrppaṃ, gôrppannaṃ*; *nêrppaṃ, nêrppannaṃ*; *tarppaṃ, tarppannaṃ*; *barppaṃ, barppannaṃ* ‖

[*Kâr, kûr, gôr, nêr, tar, bar,* when followed by *v,* change it to *p.*]

Vyâkhyâ.—Atrâpi kêty-âdînâṃ shaṇṇâṃ aksharâṇâṃ kṛita-dvandvânâṃ pratyêkaṃ rêpha-sambandhâl labhyamânêbhyaḥ kâr-prabhṛitibhyaḥ shaḍbhyô dhâtubhyaḥ parô vakârô nityaṃ pâdêśaṃ prâpnôtîty âha *vêti nivṛittam* ity-âdi ‖

Sûtram 513.—Ô-pû-tavv-avôḥ.

Vṛittiḥ.—Ô, pû, tavu, avu ity êtêbhyô dhâtubhyaḥ parasya vakârasya pakârâdêśô bhavati ‖

Prayôgaḥ.—*Ôpaṃ, ôpinaṃ, ôpinegaṃ*; *pûpudu, pûpinaṃ, pûpinegaṃ*; *tavipudu, tavipinaṃ, tavipinegaṃ*; *avipaṃ, avipinaṃ, avipinegaṃ* ‖

[*Ô, pû, tavu, avu,* when followed by *v,* change it to *p.*]

Vyâkhyâ.—Nâtra pûrva rîtiḥ । kiṃtu dhâtu-svarûpa-nirdêśa êvêty âha *ô-pû* ity-âdi ‖

Sûtram 514.—Âdishṭâd ra-ḷaḥ.

Vṛittiḥ.—Âdishṭâd rêphâḷ ḷakârâch cha parasya vakârasya pakârâdêśô bhavati ‖

Prayôgaḥ.—*Tôrppaṃ, tôrppinaṃ*; *nârppaṃ, nârppinaṃ*; *mâḷpaṃ, mâḷpinaṃ*; *sûḷpaṃ, sûḷpinaṃ* ‖ âdishṭâd iti kiṃ । *alarvudu, osarvudu, bâḷvaṃ, kîḷvaṃ* ‖

[Substituted *r* or *ḷ,* when followed by *v,* change the latter to *p.*]

Vyâkhyâ.—Yatra rêphô ḷakârô vâ âdishṭas tataḥ parô vaḥ pâdêśaṃ prâpnôtîti ‖

Sûtraṃ 515.—Lupta-dôḥ.

Vrittiḥ.—Lupta-dubhyô dhâtubhyaḥ parasya vakârasya pakârâdêśô bhavati ||

Prayôgaḥ.—*Mâḍipaṃ, kûḍipaṃ, alapaṃ, besapaṃ, râgipaṃ, bhôgipaṃ* || lupta-dôr iti kiṃ | *mâḍisuvaṃ, kûḍisuvaṃ, alasuvaṃ, besasuvaṃ* ||

[Verbal roots which drop their final syllable, when followed by *v*, change the latter to *p*.]

Vyâkhyâ.—Luptô dur antya-vyañjanâdir yasya sa lupta-dus tasmâd iti dhâtôr ity asya viśêshaṇam ity abhiprêtyâha *lupta-dubhya* ity-âdi || *mâḍipaṃ, kûḍipam* ity-âdau sarvatra sôr ḅahu-svarasyê[503]ti du-lôpaḥ ||

Sûtraṃ 516.—Naḥ.

Vrittiḥ.—Nakârântâd dhâtôḥ parasya vakârasya pakârâdêśô bhavati ||

Prayôgaḥ.—*Aṃpaṃ, âṃpinaṃ* ; *sîṃpaṃ, sîṃpinaṃ* ; *nôṃpaṃ, nôṃpinaṃ* || na iti kiṃ *kolvaṃ, gelvaṃ* ||

[Verbal roots ending in *n*, when followed by *v*, change the latter to *p*.]

Vyâkhyâ.—Vaḥ pa ity êva ||

Sûtraṃ 517.—Nân-en-tinô baḥ.

Vrittiḥ.—Nân, en, tin êtêbhyô dhâtubhyaḥ parasya vakârasya bakârâdêśô bhavati ||

Prayôgaḥ.—*Nânbaṃ, nânbinaṃ, nânbannaṃ*; *enbaṃ, enbinaṃ, enbannaṃ* ; *tinbaṃ, tinbinaṃ, tinbannaṃ* || êtêbhya iti kiṃ | *âpaṃ, ṗôpaṃ* ||

[*Nân, en, tin,* when followed by *v*, change the latter to *b*.]

Vyâkhyâ.—Pâdêśâpavâdô yôgaḥ || praty-udâharaṇê *âpam, ṗôpam* ity atra tâgôs cha vi vê[502]ti du-lôpê lupta-dôr[515] iti vakârasya pâdêśaḥ ||

Sûtraṃ 518.—Ṇaḥ.

Vrittiḥ.—Ṇakârântâd dhâtôḥ parasya vakârasya bakârâdêśô bhavati ||

Prayôgaḥ.—*Mâṇbaṃ, mâṇbinaṃ, mâṇbannaṃ*; *uṇbaṃ, uṇbinaṃ, uṇbannaṃ*; *kâṇbaṃ, kâṇbinaṃ, kâṇbannaṃ* || ṇa iti kiṃ | *kâyvaṃ, poyvaṃ* ||

[Verbal roots ending in *ṇ*, when followed by *v*, change the latter to *b*.]

Vyâkhyâ.—Vô ba ity êva ||

Sûtraṃ 519.—Tar-barôr lub-luptê 'yi.

Vrittiḥ.—Tar, bar ity êtayôr lôpô bhavati luptê saty ayi ||

Prayôgaḥ.—*Poltageyaṃ tâ maganê, ittal bâ magaḷê* || tar-bara iti kiṃ | *nîn âgu, nîṃ ṗôgu* || luptê 'yîti kiṃ | *târay, bâray* ||

[*Tar* and *bar* drop their final letter before *ay* elided.]

Vyâkhyâ.—Ayô 'l-lupâv[468] iti lôpô 'd-âdêśaś châyaḥ paryâyêṇa vihitau। tatra yadâ yô lôpas tadâ *tar-barôr* api lôpa ity âha *luptê 'yîti*। lupyatê sma luptas tasminn ayîti samânâdhikaraṇô nirdêśaḥ ‖ yady api lôpê 'ya iti vyadhikaraṇa-nirdêśê 'py ayô lôpê *tar-barôr* api lôpa iti। tathâpy uttaratrâyîty êvam anuvṛittir apêkshyata iti tathâ nirdêśaḥ ‖ atra lupta ity âdêśântara-vyudâsârthaṃ। têna châyi luptê saty êva na tv ad-bhâvaṃ prâptê iti ‖ ayîti lôpa-pratiyôgi-pradarśanârthaṃ êva na pratyayântara-vyudâsârthaṃ। ayam antarêṇânyasya lôpa-vidhânâbhâvât ‖ *pottageyaṃ tâ maganê, ittal bâ magaḷê* atrôbhayatrâpi dîrgha[520] ity anantara-yôgâd dîrghâdêśaḥ ‖

Sûtraṃ 520.—Dîrghaḥ.

Vṛittiḥ.—Tar, bar ity êtayôr dîrghâdêśô bhavati ayi parê ‖

Prayôgaḥ.—*Tâ, bâ; târay, bâray* ‖ ayîti kiṃ। *tanniṃ, banniṃ*; *tandaṃ, bandaṃ* ‖

[*Tar* and *bar* lengthen their vowel before *ay*.]

Vyâkhyâ.—Pûrva-yôga-gatam ayîty êtat tatra viśishṭa-svarûpam apy atrânuvṛittaṃ kêvalam êva nimittaṃ। vivakshâyattatvâd ity abhiprêtyâha *ayi parê* iti ‖

Sûtraṃ 521.—Pratishêdhê.

Vṛittiḥ.—Tar, bar ity êtayôr dîrghâdêśô bhavati pratishêdha-vishayê ‖

Prayôgaḥ.—*Târaṃ, târar, târay, târir, târeṃ, târevu*; *bâraṃ, bârar, bâray, bârir, bâreṃ, bârevu* ‖ pratishêdha iti kiṃ। *tandaṃ, bandaṃ* ‖

[*Tar* and *bar* lengthen their vowel in the negative mood.]

Vyâkhyâ.—Tar-barôr ubhayôr api dhâtv-artha-pratishêdha-vivakshâyâṃ dîrghâdêśô bhavati ‖ nâtrâyîti nimitta-saṅkôchaḥ। am-âdau sarvatrâpîshṭêr iti tathaivôdâharati *târaṃ, târar, târay, târir, târeṃ, târevu* iti ‖ êvaṃ *barô* 'pi ‖

Sûtraṃ 522.—Na tiṅaḥ.

Vṛittiḥ.—Tiṅa iti sambandha-sâmânyê shashṭhî। tiṅas sambandhi yat kâryam uktaṃ tat-sthânikaṃ vâ tan-nimittakaṃ vâ tat-pratishêdha-vishayê na bhavati ‖

Prayôgaḥ.—*Nôḍaṃ, nôḍar, nôḍay, nôḍir, nôḍeṃ, nôḍevu* ‖ atra yathâ-yathaṃ gum-âdayô dapâdayô 'pi na bhavanti ‖ *mâḍadu, kûḍadu* ity-âdau tu ôr at pratishêdha[460] iti vachana-balâd am-âdir bhavatîti mantavyaṃ ‖

[The *tiṅ* affixes are used alone in the negative mood, without the intermediate augments for tense or their substitutes.]

Vyâkhyâ.—Pratishêdha iti vartatê ‖ nanv atra nêti nishêdha êvôchyatê। na kiṃ api nishêdhyôpasthâpakaṃ। ataḥ kiṃ atra nishêdhyam iti nâśaṅkanîyaṃ। tiṅa ity asyaiva nishêdhyôpasthâpakatvât। tathâ hi। nâtra tad-upasthâpakaṃ vinâ tiṅa ity êvam anyad asti ‖ tach cha bhêdakaṃ shashṭhy-antatvât। shashṭhy-utpattis tu bhêdakâd iti vachanât ‖ bhêdakaṃ châvaśyaṃ bhêdyam âkshipati। tasya tad-avinâbhûtatvât ‖ bhêdyaṃ châtra sâmânya-rûpam êva na viśêsha-rûpaṃ। tâdṛig-bhêdakânupalambhât।

na hi surabhi-dhûmânupalambhê chandana-kâshṭha-prabhavô 'gnir âkshêptuṃ śakyaḥ । dhûma-sâmânyaṃ tu vahni-sâmânyasyaivâkshêpakaṃ na tad-viśêshasya । vahnêḥ parvatîyatvaṃ tu hêtôḥ paksha-dharmatâ-bala-labhyam êva । atô 'trâpi sambandha-sâmânya-vâchaka-shashṭhy-antaṃ tiṅa iti padaṃ tat-sambandhi sâmânyam êvâkshipatîty âha *tiṅas sambandhîty*-âdi । sambandhi châtra tat-sthânika-tan-nimittaka-vyatirêkêṇa nânyad astîty atas tiṅas sthânê tiṅi parê tiṅaḥ parasya vâdya yâvad yad uktaṃ tat-pratishêdha-vishayê kim api na bhavatîty arthaḥ ॥ udâharati *nôḍam*, *nôḍar* ity-âdi ॥ nishêdhyam uṭṭaṅkya darśayati *atrêty*-âdi । gum-âdaya âdêśâ dapâdayaḥ pratyayâś cha na bhavanti । kêvalaṃ dhâtu-pratyaya-yôga-mâtram êvêti ॥ am-âdayas tu svayaṃ tiṅ-rûpâ êva na tiṅ-sthânikâs tiṅ-nimittakâ vêti nâmî nishêdha-vishayâ iti ॥ nanu yady êvaṃ tat-sthânikânâṃ tan-nimittakânâṃ cha nishêdhas syât kathaṃ tarhi *mâḍadu*, *kûḍadu*; *nôḍavu*, *nuḍiyavu*; *mâḍabêḍaṃ*, *mâḍalbêḍam* ity-âdishu tiṅ-sthânikâ udv-âdayas tathâ *târavu*, *bâravu*, *nôḍalimbêḍa*, *nôḍaliṃ* ity-âdishu tiṅ-nimittakâ dîrghâdayaś cha bhavêyur iti chên na । pûrvatra ôr aś pratishêdhê460ity udûvôr ukârasyâd-âdêśa-karaṇa-mahimnâ tasminn aḍalâv526 ity-âdêśa-vidhânâch chôttaratra pratishêdha ity-âdinâ dîrghâdi-vidhânâd udv-âdayô dîrghâdayaś cha bhavanti ॥ pratishêdha êva tad-vidhânâd ity âha *mâḍadu* ity-âdi ॥

Sûtraṃ 523.—Tad-arthasyâprayôgaḥ.

Vṛittiḥ.—Pratishêdha-vâchaka-śabdasya prayôgô na bhavati tiṅ-vishayê ॥

Prayôgaḥ.—*Mâḍam*, *mâḍar*; *nôḍam*, *nôḍar*; *kûḍam*, *kûḍar* ॥ anyatra tu bhavaty êva ॥ *mâḷpud illam*, *mâḷpud allam*, *mâḷpud illa*, *mâḷpud alla*; *ghaṭam illam*, *ghaṭam allam*, *ghaṭam illa*, *ghaṭam alla*; *paṭam illam*, *paṭam allam*, *paṭam illa*, *paṭam alla* ॥

[Negatives are not used with the negative mood when it has the *tiṅ* affixes.]

Vyâkhyâ.—Tad iti pratishêdhaḥ parâmṛiśyatê । sô 'rthô 'bhidhêyô yasya sa tad-arthaś śabdaḥ । *illam*, *illa*; *allam*, *alla* ity-âdi-rûpas tasya tiṅ-vishayê aprayôgô 'nuchchâraṇaṃ । yathâ Saṃskṛitê na karôti, na kurvanti, nâkarôt, na karishyatîty-âdy-âkhyâta-vishayê nañ prayujyatê । na tathâtra Bhâshâyâṃ tat-prayôga ity arthaḥ ॥ artha-pratipatty-arthaṃ hi śabda-prayôgô 'bhimataḥ । sa chêd arthô yatra têna vinâpi pratîyatê tatra kim-arthas tat-prayôgô 'kiṃchit-karatvâd iti tad-aprayôgô nyâyya êvêti ॥ nanv atra Bhâshâyâṃ tad-arthakâś śabdâs santi na vâ । yadi na santi tarhy avaktavya êvâyaṃ yôgaḥ । prayôga-prasaktêr êvâbhâvât ॥ na hy asatâṃ prayôgas sambhâvyata iti ॥ yadi cha santi katham aprayôgaḥ । satâṃ śabdânâṃ prayôga-naiyyatyât । aprayuktâś cha tê kathaṃ vâ santîti nâśaṅkanîyaṃ । santy êva śabdâs tad-arthakâḥ । prayujyantê cha prachuraṃ lôkê । na hi vayam êshâṃ prayôgam êva sarvatra nishêt syâmô yênêdam âpâdanaṃ ॥ kiṃtu tiṅ-vishaya-mâtram êva nishêdhô nânyatrêty âha *anyatrêty* âdi ॥ nanv atra tiṅ ity anuktatvât katham êsha saṅkôchô 'vagamyata iti chêt । na tiṅa522 ity ataḥ tiṅ-sandhânaṃ buddhim adhyâstê । yatas tiṅy êva pratishêdha-vishayê kârya-nishêdhô 'tas tad-arthasyâprayôgô 'pi tatraiva nânyatrêti ॥

Sûtraṃ 524.—Âśîr-âdau bêḍaṃ-bêḍau parataḥ.

Vṛittiḥ.—Tiṅaḥ parataḥ bêḍaṃ, bêḍa ity êtau śabdau prayujyêtê âśîr-âdy-arthê pratishêdha-vishayê ॥

Prayôgaḥ.—*Mâḍal bêḍam*, *mâḍal bêḍa*; *nôḍal bêḍam*, *nôḍal bêḍa* ॥ âśîr-âdâv *iti kiṃ* । *maḍam*, *mâḍar* ॥ pratishêdha iti kiṃ । *mâḷke*, *mâḍuge* ॥ parata iti pûrvaṃ mâ *bhût* ॥

[In blessing and the other acts mentioned in 465, *bêḍaṃ* and *bêḍa* are used after the *tiṅ* affixes in the negative mood.]

Vyâkhyâ.—*Bêḍaṃ, bêḍa* ity êtâv avyayau | tau cha tiṅaḥ parata êva prayôktavyau | na kadâpi pûrvata iti prayôga-niyatir uchyatê || âśîr-âdy-arthê pratishêdha-vishayê pûrva-yôgân nañ-artha-mâtrasya tiṅ-mâtrê pratishêdha-prâptâv ayam ârambhaḥ || nâtra sarvaṃ sarvatra nishêdhyaṃ | kiṃtu kvachit kaśchit prayôktavya iti kvachid âśîr-âdau kaśchid *bêḍaṃ-bêḍayôr* anyataraḥ || *mâḍal bêḍaṃ, mâḍal bêḍa, mâḍa bêḍaṃ, mâḍa bêḍa* | atra tasminn ad-alâv[526]ity ad-alôr âdêśaḥ ||

Sûtraṃ 525.—Vêmaḥ.

Vrittiḥ.—Imaḥ paratô bêḍaṃ, bêḍa ity êtau vâ prayujyêtê pratishêdha-vishayê ||

Prayôgaḥ.—*Mâḍaliṃ bêḍaṃ, mâḍaliṃ ; kûḍaliṃ bêḍaṃ, kûḍaliṃ* || ima iti kiṃ | *nîn idaṃ mâḍal bêḍaṃ, mâḍal bêḍa* ||

[After the *im* affix, *bêḍaṃ, bêḍa* are optionally used in the negative mood.]

Vyâkhyâ.—Imaḥ paratô *bêḍaṃ-bêḍayôr* vibhâshâ-vachanâd anyatra nitya êva tat-prayôgaḥ ||

Sûtraṃ 526.—Tasminn ad-alau.

Vrittiḥ.—Bêḍaṃ, bêḍa ity anayôḥ parayôs tiṅaḥ at, al ity êtâv âdêśau bhavataḥ ||

Prayôgaḥ.—*Mâḍa bêḍaṃ, mâḍal bêḍaṃ ; nôḍa bêḍaṃ, nôḍal bêḍaṃ* || tasminn iti kiṃ | *nôḍaṃ, nôḍar* ||

[Before *bêḍaṃ* and *bêḍa* the *tiṅ* affixes change to *a* or *al*.]

Vyâkhyâ.—Tach-chhabdô *bêḍaṃ-bêḍau* parâmṛiśati || tiṅaḥ paratô *bêḍaṃ-bêḍayôḥ* prayôgê tiṅô 'd-al-âdêśau paryâyêṇa bhavata êvêti niyamaḥ || nanv atra sthâny-anirdêśât kasya vêmâv ad-alâv âdiśyêyâtâm iti chên na | *bêḍaṃ-bêḍayôḥ* prayôgas tiṅaḥ parata êvêti niyamitas tasmin parê vidhîyamânâv ad-alau tataḥ pûrvasya tiṅa êva bhavatô nânyasya | tasminn iti nirdishṭê pûrvasyê[26] ti niyamât || na chaivaṃ dhâtur api pûrva iti tasya vâ kiṃ na syâd iti vâchyaṃ | nirdishṭa-grahaṇam ânantaryârtham iti tatraivôktatvâd iti || nanu tatrâd-alâv iti vaktavyaṃ | lâghavân na tu tasminn iti gauravâd iti chên na | âśîr-âdau bêḍaṃ-bêḍau parata[524] ity uktaṃ || tatra dvi-vachanânta-nirdêśât tayôr ubhayôr api yugapat prayôgas syâd ity âśaṅkâ-nirâsârtham êkatvâbhivyaktayê tathâ nirdêśaḥ || *bêḍaṃ, bêḍa* ity anayôr madhyê êka êva prayôktavyas tatraikasmin *bêḍami bêḍê* vâ prayuktê sati tiṅô 'd-al-âdêśau bhavata iti naivaṃ tatrêty atraikatvâbhivyaktiḥ || tasminn iti tayôr iti têshv iti cha tatrêti sâmânyata êva nishpattêr iti ||

Sûtraṃ 527.—Vêmaḥ.

Vrittiḥ.—Imaḥ at, al ity êtâv âdêśau vâ bhavatô bêḍaṃ, bêḍa ity anayôḥ parataḥ ||

Prayôgaḥ.—*Nôḍa bêḍaṃ, nôḍal bêḍaṃ, nôḍaliṃ bêḍaṃ ; mâḍa bêḍa, mâḍal bêḍa, mâḍaliṃ bêḍa* ||

[Before *bêḍaṃ* and *bêḍa*, the *im* affix optionally changes to *a* or *al*.]

Vyâkhyâ.—Tasminn ad-alâv iti vartatê || tasmin parê imô 'd-al-âdêśau vibhâshayâ bhavata iti kathanâd anyasya nityam ity avagamyatê || nanu tad-anantaram êva sûtram uktaṃ vêma[525] iti | tasyaivâtrânuvartayituṃ śakyatvê 'pi kim-arthaḥ punar ârambha iti chên na | tasyânantara-sûtrêṇa

vyavahitatvât || na hi tatrânêna kaśchid arthaḥ || tatas tatra nivṛittô nôttaratrânuvartata iti punar ârambhaḥ || maṇḍûka-pluty-âśrayaṇêna kathamchid anuvṛitti-sambhavê 'pi pûrvatrêma iti pañchamy-antasyâtra shashṭhy-anta-vipariṇâmaḥ kalpanîyaḥ | anyathânanvaya-prasaṅgât | tatô varaṃ pṛithak-karaṇam êvêti || vastutas tv anantara-yôga êva vêma ity anushajyatê tasminn ad-alau vêma iti | tathâ cha nâdhikâra-vichchhêdô nâpi maṇḍûka-pluty-âśrayaṇam na vâ gauravam api | pratyuta lâghavam êva | klṛiptasyaiva vibhakti-pariṇamana-mâtra-kalpanâtô bhinna-sûtra-kalpanâyâ êvâtyantam gurutvât | tathâ cha nâsau pṛithag-yôgaḥ | kiṃtv anuvṛittasyaiva vêma[525] ity asya vivaraṇam êvêti || na chaivaṃ sûtra-saṅkhyâ-nyûnatâ syâd iti vâchyam || ugv-âdi-hrasvautva-vidhânânantaram uḷas sattâyâm iti vaktavya-yôgâdhikyêna tulyâya-vyayatvâd iti ||

Sûtram 528.—Al tad-aprayôgê.

Vṛittiḥ.—Imaḥ al ity âdêśô vâ bhavati bêḍam, bêḍa ity anayôr aprayôga-vishayê ||

Prayôgaḥ.—*Nîm î banamam pugal, nîm î maneyam nôḍal, yatigaḷ nîm Aṅgajanâṭakke sallal* ||

[When *bêḍam* or *bêḍa* is not used, the *im* affix optionally changes to *al*.]

Vyâkhyâ.—Vêma[525]itîmaḥ paratô *bêḍam-bêḍayôḥ* prayôgô vikalpitaḥ | tatra prayôga-pakshê tasminn ad-alau[526], vêma[527]ity akhilasya nityatayâ imô vibhâshayâ châd-al-âdêśau vihitau || tad-aprayôgapakshê tu katham iti bubhutsâyâm atrâl-âdêśa êka êva kâryô nâd-âdêśa iti viśêshâdêśanârthô 'yam ârambhaḥ || al-anuvṛittâv api punar al-grahaṇam ad-âdêśa-vyudâsârtham | *nîm î banamam pugal*, yûyam êtad vanam mâ praviśata ; *nîm î maneyam nôḍal*, yûyam êtad gṛiham mâ pasyata ; *yatigaḷ nîm Aṅgajanâṭake sallal*, bhô yatayô bhavantô Madana-kriyâyâm mâ pravartadhvam iti ||

Sûtram 529.—Prâk prayôgê châvikṛitât.

Vṛittiḥ.—Avikṛitâd imaḥ prâg al bhavati bêḍam, bêḍa ity anayôḥ prayôgê 'prayôgê cha vishayê ||

Prayôgaḥ.—*Peṇḍiram nambalim bêḍam, nambalim bêḍa, nambalim* ; *akâryyamam mâḍalim bêḍam, mâḍalim bêḍa, mâḍalim* || avikṛitâd iti kim | *nôḍal bêḍa, nambal bêḍa* | atrâlaḥ prâg al mâ bhût || prâg iti paratô mâ bhût ||

[When *bêḍam* or *bêḍa* is used or not used, the *im* affix which has not undergone change takes *al* before it.]

Vyâkhyâ.—Ima iti vartatê || chakârô 'prayôgê chêti samuchchayârthaḥ || *bêḍam, bêḍa* ity anayôr aprayôgê châvikṛitâd imaḥ prâg al bhavatîti || nanv imô vikṛitatva-niyamât katham avikṛitatva-viśêshaṇam saṅgachchhata iti chên na | imas svayam irô vikṛiti-rûpatvê 'pi yatrêm êva vikṛitim âpadyatê | ima êva vikâra iti yâvat | sa êva vyudasyatê || avikṛitâd itîm ity êvâvasthâd ity arthaḥ || tataḥ prâg al bhavatîti || nanv atra vidhîyamânô 'l kim âgamaḥ pratyaya âdêśô vâ | tad aparasya vidhêyasyâbhâvât || tatrâyam na tâvad âgamaḥ | kitvâbhâvât || shashṭhy-antasya sthânê parânupamardanêna vidhêyaḥ kânubandhô hy âgama iti || nâpi pratyayaḥ paratvâbhâvât || pratyayaḥ khalu parata êva bhavati | pañchamyâḥ pratyayaḥ para[14] iti niyamât || nâpy âdêśaḥ | kam apy anupamardya kriyamâṇatvât || shashṭhy-antasya sthânê tad-antyam tat-sarvam vôpamardyâgatô hy âdêśaḥ | sarvatra tathaiva vidhânâd iti chên na | alô 'tra pratyaya-rûpatvât || nanu nâtra sâkshâd al gṛihyatê | pûrva-yôgâd anuvartyatê | tach cha tatrâdêśâtmakam atrânuvṛittam iti katham pratyayâtmakam bhavêd iti chên na ||

pûrvatrêma iti shashṭhyâs sthânê vihitatvâd âdêśa uktaḥ || atrêma iti pañchamî-nirdêśât pratyaya uchyatê | pañchamyâḥ pratyaya[14] iti vachanât || na chaivam api pratyayaḥ | prakṛitêḥ parata êvêti niyamât katham atra pûrvatô vidhir iti vâchyam | sarvatra para êva bhavann api pratyayaḥ kvachit pûrvatô 'pi bhavati | pûrva-śâstrê 'pi tathâ darśanât ||. driśyatê hi tatrâpi supaḥ prâg bahur vêti sub-antât prâg bahu-pratyayaḥ | îshad aparisamâptô râjâ bahu-râjêty-âdi | tadvad atrâpîti nânupapattiḥ || prayôga-pakshê udâharati *peṇḍiram nambalim bêḍam*, *nambalim bêḍa* || aprayôgê *nambalim* | sarvatrâpi striyô mâ śraddhatêty arthaḥ || tathâ *akâryyamam mâḍalim bêḍam*, *mâḍalim bêḍa*, *mâḍalim*, akâryam mâ kurudhvam iti || praty-udâhṛitau *nôḍal bêḍa, nambal bêḍa* | atra tasminn ad-alâv[526] iti imas sthânê al-âdêśa-karaṇâd vikṛitam iti tatrâlaḥ prâg al mâ bhût || prâk-pada-kṛityam âha *prâg* ity-âdi ||

Sûtram 530.—Karmaṇy anu paḍuḥ.

Vṛittiḥ.—Dhâtôḥ paḍu-dhâtur anuprayujyatê karmaṇi vihitê tiṅi parê ||

Prayôgaḥ.—*Mâḍalpaṭṭuḍu ghaṭam kumbaṛanim*, *nôḍalpaṭṭan arasan aṅganeyim*, *bayasalpaṭṭaḷ taruṇi ramaṇanim*, *mâḍalpaḍug emage sampadam Jina-patiyim*, *kiḍisalpaḍug emma duḥkha-santati Jinanim* || karmaṇîti kim | *nôḍidan arasan aṅganeyam*, *mâḍidam padakaman akkasâle* || anu-grahaṇam avyavadhânârtham ||

[*Paḍu* is inserted before the *tiṅ* affixes in the passive.]

Vyâkhyâ.—Dhâtôḥ karmaṇi kartari cha tiṅ bhavatîty uktam prâk || tatra kartṛi-karmaṇôs sâdhâriṇîm prakriyâm adya yâvad uktvêdânîm karmaṇy asâdhâriṇîm vaktum âha *dhâtôr* ity-âdi || *paḍu* ity ayam dhâtuś śayanârthê prasiddhaḥ | sa châtra karmaṇi pratyayê svârtham anabhidadhânaḥ kêvalam śabda-samskârakatayâ sarva-dhâtôr anuprayujyatê | yathâ Samskṛitê liṭi kvachit kṛi-bhv-astaya iti || nanv atra karmaṇîty êvôktam na tiṅîty ataḥ katham idam jñâyatê | tiṅy êva nânyatrêtîti chên na | dhâtôḥ kârakê tiṅ kṛid vâ bhavati nânyaḥ | tatra kṛiti vê[531]ti vakshyamâṇatvâd atra tiṅy êvêty arthâl labhyata iti || udâharati *mâḍalpaṭṭuḍu ghaṭam kumbaṛanim* iti || atra *mâḍidam ghaṭamam kumbaṛam* iti kartari prayôgaḥ | *mâḍu* karaṇa ity asmât dhâtôr êkânêkatva[442] ity-âdinâ kartary anyaikatvê ami dapa-da-vam[446] ity-âdinâ atîta-kâlê da-pratyayê id-uta[476] iti dhâtôr id-âdêśê *mâḍidam* iti nishpadyatê | kartari pratyayêna kartur uktatvât *kumbaṛa*-śabdât m-uktê[227] ity uktê kartari prathamâ | karmaṇô 'nuktatvâd ghaṭa-śabdât karmaṇy am[204] ity anuktê karmaṇi dvitîyâ | êvam saty api vaktur vivakshayâ śabda-pravṛittir iti karmaṇi prayôga-vivakshâyâm karmaṇî[443]ti *mâḍu*-dhâtôḥ karmaṇy anyaikatvê am | karmaṇy anu paḍur[530] iti *mâḍu* ity ataḥ paḍôr anuprayôgaḥ | tasminn ed-alâv[532] iti dhâtôr al-âdêśaḥ | napy uḍur[454] ity ama uḍv-âdêśaḥ | dapa-da-vam[446] ity-âdinâ atîta-kâlê da-pratyayaḥ | ḍôsh ṭa[487] iti *paḍu*-dhâtôr ḍôsh ṭakârâdêśaḥ | varga-prathamât pûrva[506] iti ḍakârasyâpi ṭakârâdêśaḥ || êvam *mâḍalpaṭṭuḍu* iti sidhyati || karmaṇi pratyayêna karmaṇa uktatvâd ghaṭa-śabdât m-uktê[227] ity uktê karmaṇi prathamâ | kartur anuktatvât *kumbaṛa*-śabdât hêtu-kartṛi-karaṇê[209] ity-âdinâ anuktê kartari tṛitîyâ || êvam *mâḍalpaṭṭuḍu ghaṭam kumbaṛanim* iti bhavati || êvam uttaratra *nôḍalpaṭṭan arasan aṅganeyim* | atra *nôḍidaḷ arasan aṅgane* iti || tathâ *bayasalpaṭṭaḷ taruṇi ramaṇanim* | atra *bayasidam taruṇiyam ramaṇam* || tathâ *mâḍalpaḍug emage sampadam Jinapatiyim* | atra *mâḍug emage sampadamam Jinapati* iti || tathâ *kiḍisalpaḍug emma duḥkha-santati Jinanim* | atra *kiḍisug emma duḥkha-santatiyam Jinam* iti cha kartari prayôgâ ûhyâḥ || yathâ-yatham atra prakriyâ cha kartavyâ || anu-pada-prayôjanam âha *anu-grahaṇam avyavadhânârtham* iti || Samskṛitê kṛi-bhv-astînâm anu-prayôga-niyatatvê

'pi kvachid vyavahita-prayôgaḥ kvachit pûrva-prayôgaḥ kvachit pûrvam anêka-pada-vyavadhânê 'pi prayôgô dṛiśyatê । yathâ । taṃ pâtayâṃ prathamam âsa papâta paśchâd iti ॥

tathâ ।

prachalan-mîna-makaraḥ prabhûtatara-vârikaḥ ।
chakâra kalayâm abdhir mahân êsha nabhas-tulâṃ ॥

iti tathâ । yaṃ chakrur Indrâs tridaśêndra-śailê saṃsnâpayâm ujvala-ratna-pîṭhê । iti cha ॥ naivaṃ Bhâshâyâṃ kiṃtv avyavahitânu-prayôgô niyata êvêti ॥

Sûtraṃ **531**.—Kṛiti vâ.

Vṛittiḥ.—Dhâtôḥ paḍur vânuprayujyatê karmaṇi vihitê kṛiti parê ॥

Prayôgaḥ.—*Mâḍalpaṭṭudaṃ*, *mâḍidudaṃ*; *mâḍalpaṭṭudaṛiṃ*, *mâḍidudaṛiṃ*; *tôṛalpaṭṭudarkke*, *tôṛidudarkke*; *âḍalpaḍuva polaṃ*, *âḍuva polaṃ*; *tûgalpaḍuva ḍâṇe*, *tûguva ḍâṇe* ॥

[*Paḍu* is optionally inserted before *kṛit* affixes in the passive.]

Vyâkhyâ.—Karmaṇy anu paḍur[530] iti sarvam êtad anuvartatê ॥ karmaṇi kṛit-pratyayê parê dhâtôr anu paḍu-dhâtur vibhâshayâ prayujyatê ॥ *mâḍalpaṭṭudaṃ* । atra *mâḍu* ity asmâd dhâtôḥ ach kartṛi-karmaṇôr[543] iti karmaṇy achi । kṛiti vê[531]ti vibhâshayâ paḍau । tasminn ed-alâv[532] iti dhâtôr ali । acha[455] ity acha udau ॥ achî[447]ti bhûtê da-pratyayê । ḍôsh ṭa[487] iti paḍôr dôsh ṭâdêśê । varga-prathamât pûrva[506] iti dasya ṭakârê sati *mâḍalpaṭṭudu* ity êvaṃ nishpannasya kṛidantasya śabda-rûpasya arthavalliṅgaṃ[8] iti liṅga-saṃjñâyâṃ liṅgât sup[203] ity adhikṛitya karmaṇy am[204] ity ami lub anâma-hânâv[36] ity utô lôpê sati *mâḍalpaṭṭudaṃ* iti sidhyati ॥ *mâḍidudaṃ* । atra paḍôr vaibhâshikatvâd aprayôgaḥ ॥ êvam upari sarvatrôdâharaṇê drashṭavyaṃ ॥ sarvatra kṛidantatâbhivyaktyarthaṃ dvitîyâdi-pradarśanaṃ ॥ *âḍalpaḍuva polaṃ* । atra *âḍalpaḍuvudu polaṃ* iti vigrahaḥ । viśêshaṇaṃ êkârthênê[309]ti samâsaḥ । pûrva-svarêṇaikârtha[333] ity upântya-svarâdêr lôpaḥ । ag bahulaṃ[345] ity ag-âgamaḥ । akaḥ prakṛityê[96]ti prakṛiti-bhâvaḥ । tatô liṅga-saṃjñâdir iti ॥ êvam *âḍuva polaṃ* ity-âdâv api yôjyaṃ ॥

Sûtraṃ **532**.—Tasminn ed-alau.

Vṛittiḥ.—Dhâtôr ardhaikârâl-âdêśau bhavataḥ paḍu-dhâtau parê ॥

Prayôgaḥ.—*Mâḍepaṭṭaṃ*, *mâḍalpaṭṭaṃ*; *nôḍepaṭṭaṃ*, *nôḍalpaṭṭaṃ*; *kiḍisepaṭṭudu*, *kiḍisalpaṭṭudu* ॥ tasminn iti kiṃ । *mâḍidaṃ*, *kûḍidaṃ* ॥

[Verbal roots take *e* short or *al* before *paḍu*.]

Vyâkhyâ.—Tach-chhabdaḥ *paḍu*-dhâtuṃ parâmṛiśati *tasminn paḍu-dhâtau parê* iti ॥

Sûtraṃ **533**.—Isup tat-karôti bhâvê lyuṭô 'śayanâdêr lup cha dôḥ.

Vṛittiḥ.—Bhâvê vihitô yô lyuṭ-pratyayas tad-antâch chhayanâdi-varjitâch chhabdât tat-karôtîty asminn arthê isup-pratyayô bhavati dôr lôpaś cha ॥

Prayôgaḥ.—*Pachanamaṃ mâḍuvaṃ pachisuvaṃ* । êvaṃ *varddhisuvaṃ*, *rakshisuvaṃ*, *sêvisuvaṃ*, *pâlisuvaṃ*, *bhôjisuvaṃ*, *lâlisuvaṃ* ॥ bhâva iti kiṃ । bhujyata iti bhôjanaṃ ôdanâdi tat-karôtîty atra mâ bhût ॥ lyuṭa iti kiṃ । yajña ity-âdêr mâ bhût ॥ aśayanâdêr iti kiṃ । *śayisidaṃ* iti mâ bhût ॥ *śayana*, *chayana*, *takshaṇa*, *śravaṇa*, *ravaṇa*, *nayana*, *stavana*, *kamana* ity-âdi-śayanâdayaḥ prayôga-gamyâḥ ॥

[(Sanskrit) verbal nouns with *lyuṭ* affix, except *s'ayana* and other such terms (see above), when used in the sense of doing that which the word expresses, take the *isu* affix, dropping their final syllable.]

Vyâkhyâ.—Dhâtôḥ kartari karmaṇi cha tiṅam udbhâvya sâmânyatô viśêshataś cha prakriyâṃ pradarśyêdânîṃ dhâtushv êva viśêshân pradarśayitu-kâmas tâvad âha *isub* ity-âdi || atrâyaṃ viśêshaḥ | iha tâvad Bhâshâ-vishayê prayôgârhaṃ śabda-tatvaṃ nâma-padaṃ, dhâtu-padaṃ chêti dvividham ity uktaṃ prâk | tad dvi-vidham api padaṃ Saṃskṛita-prakṛitikam aSaṃskṛita-prakṛitikaṃ chêti pratyêkaṃ dvi-vidhaṃ bhavati || tatrâSaṃskṛita-prakṛitikêshu dvi-vidhêshv api têshu na viśêshaḥ | nâmnâṃ dhâtûnâṃ cha Bhâshâtmakânâṃ svatas siddhatvât || Saṃskṛita-prakṛitikêshu tu nâmâni dhâtavô 'py atra sâdhanîyâḥ | tatra nâma-padêshu Saṃskṛita-prakṛitikêshu svarântânâṃ vyañjanântânâṃ cha Saṃskṛita-śabdânâṃ liṅgât sub[203] iti sub-utpatti-bîjabhûtâṃ liṅgatâṃ sâdhayitum anêkadhâ yatnaḥ kṛitaḥ || tathâ dhâtu-padêshv api Saṃskṛita-prakṛitikêshu bhôjana-gamana-rakshaṇa-bhakshaṇâdînâṃ bhâva-pratyayântânâṃ śabdânâṃ dhâtôr[442] ity-âdinâ tiṅ-âdy-utpatti-bîjabhûtâṃ dhâtutâṃ prasâdhayituṃ yatamânas *Sûtrakâras* tâvad idam âha *isub* ity-âdi || atrêsuḥ iti vidhêya-svarûpa-nirdêśaḥ | tat karôtîty artha-nirdêśaḥ | bhâvê lyuṭa iti prakṛiti-nirdêśaḥ | aśayanâdêr iti vishaya-saṅkôcha-nirdêśaḥ | lup cha dôr iti kâryântara-nirdêśaḥ || êvaṃ Saṃskṛita-śabdêbhya isup-pratyayam udbhâvya tad-antân êva śabdân dhâtûkṛitya tatô dhâtôs tiṅaṃ kṛitaṃ vâ pratyayam udbhâvya Saṃskṛita-prakṛitikâṇi dhâtu-padâṇi sâdhanîyânîti || nâtra Saṃskṛita-śabdânâm aśêshâṇâṃ dhâtû-karaṇaṃ | kiṃtu kêshâṃ chid êva || têshâṃ cha sva-râśêḥ pṛithak-karaṇam lakshaṇatas svarûpatô vâ kartavyaṃ nânyathâ | asambhavât || tad api kvachil lakshaṇataḥ kvachit svarûpata iti dvairâśyaṃ kâryaṃ | na sarvatra lakshaṇatas svarûpatô vêti vikalpô lakshaṇatas svarûpataś chêti samuchchayô vâṅgîkâryas tad-aghaṭanât | tathâ hi | na tâvat sarvatra lakshaṇata êvêti ghaṭatê | yâval lakshyam anusyûtasyaikasya lakshaṇasyâbhâvât || nâpi sarvatra svarûpata êvêty api | śabdânâm ânantyêna svarûpatô nirdêshṭum aśakyatvât | śabda-râśir aparyanta iti vachanât | atô na vikalpaḥ || ata êva na samuchchayô 'pi | paksha-dvayôpakshipta-dôshânushañjanât | anyatara-vaiyarthyâch cha || ataḥ kvachit kiṃchid iti dvairâśyam êva śrêyaḥ || yâvatâṃ lakshaṇam anusyûtaṃ tân êka-râśîkṛitya śêsham aśêshaṃ svarûpata êva vaktavyam iti || tatra lakshaṇataḥ kathanê 'py anêkêshâm *Âchâryâṇâṃ* mata-bhêdêna lakshaṇâny apy anêkâni bhavanti || tathâpi vivakshita-matâśrayaṇêna lakshaṇam anusartavyam iti *Sûtrakṛitas* tat-karaṇa-kâlîna-vivakshâ-vaśât *Pâṇinîya*-matâśrayaṇêna sûtra-karaṇam ity abhiprêtya vyâkarôti *bhâva* ity-âdi || nanv atra *Sûtrakṛitâ Pâṇinîyam* êva matam âśritaṃ nânyadîyam iti kutô 'vagatam iti chêt | lyuḍ-grahaṇâd iti brûmaḥ | *Pâṇiniḥ* kila svôpajñê *S'abda-śâsanê* kartṛi-karma-bhâvâdau dhâtôḥ paratô lyuṭ-pratyayaṃ vyadhatta nânyê || tê tu yuṭam anaṭam anyaṃ vêti na tatra lyuḍ-vyavahâra iti || lyuṭa iti lyuṭ-pratyayântâd ity arthaḥ || na cha yatra yatra lyuḍ vihitas tad-antas sarvô 'py atra grâhyaḥ | atiprasaṅgât | kiṃtu kvachid êvêty âha *bhâvê* iti | na tu kartṛi-karmâdâv ity arthaḥ || na cha bhâvê 'pi yô yô lyuḍ-antas tasmât sarvasmâd api | kiṃtu katipaya-virahâd iti vishayaṃ saṅkôchayati *aśayanâdêr* iti | śayanâdi-gaṇa-paṭhitân śabdân varjayitvêty arthaḥ || tad-rahitâd api śabdâd vidhîyamâna isup-pratyayaḥ kasminn artha ity ata âha *tat karôtîti* || nanu karôtês sakarmakatvât kiṃ karmêti na śaṅkanîyaṃ | lyuḍ-antârthasyaiva karmatvât || êvaṃ śayanâdi-varjitâd bhâvê lyuḍ-antât pachana-paṭhanâdi-śabdân na kêvalam isup-pratyaya êva vidhêyaḥ | tasyaiva lyuḍ-antasya dôr lôpaś cha kartavya ity âha *lup cha dôr* iti || êvaṃ isub-antâs sarvê lyuḍ-antâś śabdâ Bhâshâyâṃ dhâtavô bhavantîti dhâtûn prasâdhya têbhyas tiṅ-utpattau *pachisidaṃ, paṭhisidaṃ* ity-âdi sidhyati || yathâ Saṃskṛitê kâmyâdi-pratyayântâḥ *putram, râjânam* ity-âdi-subantâś śabdâ dhâtava iti têbhyas tiṅ-utpattau putrakâmyati, râjakâmyatîty-âdi-siddhir iti ||

nanu kâmyâdi-pratyayântânâṃ śabdânâṃ san-âdy-antâ dhâtava iti dhâtu-saṃjñâ-karaṇât têbhyas tiṅ-utpattis sambhavaty êva | isub-antânâṃ tu śabdânâm atra dhâtu-saṃjñâyâ akaraṇât kutô vâ dhâtutvaṃ | tad-abhâvê cha têbhyaḥ kutas tarâṃ tiṅ-utpattiḥ | tad-anutpattau cha Bhâshâyâṃ kutas tamâṃ *paṭhisidam* ity-âdi-siddhir iti chên na | kriyârthô dhâtur[12] ity anênaivâśêshâṇâṃ pûrvêshâm amîshâm isub-antânâm anyêshâṃ cha kriyârthânâṃ śabdânâm api dhâtu-saṃjñâ kṛitaivêti na

punas tat-karaṇam iti || yê tu bhûvâdayô dhâtava iti gaṇa-pâṭha-parichchhinnânâṃ mûla-prakṛitînâm êva dhâtu-saṃjñâm abhyadhus têshâṃ êva san-âdy-antânâm uttara-prakṛitînâṃ kâmyâdi-pratyayântânâṃ subanta-prakṛitînâṃ cha gaṇa-pâṭhâbhâvâd dhâtu-saṃjñâ nâstîti punas tad-artham yatnântara-karaṇa-prayâsânubhavanaṃ nânyêshâm iti || ata êva Bhagavân *S'âkaṭâyanô* 'pi kriyârthô dhâtur ity êva dhâtu-saṃjñâṃ vidhâya tênaiva mûla-prakṛitînâm uttara-prakṛitînâm uttarôttara-prakṛitînâm api dhâtu-saṃjñâ siddhêti na punar yatnântaraṃ chakârêty avagantavyam iti || nanv êvam api naishâṃ dhâtu-saṃjñâ sêtsyati | kriyârthatvâbhâvât | tathâ hi | isup tat karôtî[533]ty-âdinâ pachana-paṭhanâdi-śabdânâṃ karôty-arthê isub vidhîyatê | karôtîti cha kartaiva na kriyâ | kṛiñ-dhâtôḥ kartṛi-sâdhana-pratyayêna sâdhitatvât || tad-arthê vihita isup-pratyayô 'pi kartâram êva vadên na kriyâmâtraṃ | yô yatra pratyayô jâtas sa ênaṃ vaktîti vachanât || tathâ cha *pachisu*, *paṭhisu* ity-âdau pachana-paṭhanâdi-kriyâ-kartaiva pratyayârthô na pâka-pâṭhâdi-kriyêti kriyârthatvâbhâvât kathaṃ dhâtu-saṃjñêti chên na | karôti-śabdaḥ kartṛi-sâdhanô 'pi nâtra kartâram âha | kiṃtûpachâra-vṛittyâ tad-gatâṃ kriyâm êva | kriyâ-kriyâvatôr êkatvôpachârât || athavâ karôtir atra nôpachâra-vṛittyâ kriyâm âha kiṃtu mukhya-vṛittyaiva | kriyâ-kriyâvatôr avibhrâḍbhâva-sambandhêna kathaṃchid êkatvâdhyavasâyât || athavâ karôti-śabdô na kartari tib-antaḥ | yênôktânupapattis syât | kiṃtu dhâtu-nirdêśa êva | ik-tipau dhâtu-nirdêśa iti vachanât | karôty-arthê iti kṛiñ-artha ity êva || ata êva *pachanamaṃ mâḍuvaṃ* ity atrâpi kriyâ-vishayô na pachana-kriyâ-kartâ | kiṃtu pachana-mâtram êvêti na kâpy anupapattiḥ || êvaṃ *varddhisuvaṃ*, *rakshisuvaṃ* ity-âdau sarvatra vardhana-rakshaṇâdi-kriyaiva *varddhisu*, *rakshisv* ity-âdînâm abhidhêyêtisubantânâṃ sarvêshâṃ kriyârthatvam avyâhatam iti dhâtutvê siddhê tiñ-utpattir upapannaivêti || pratyudâharaṇê bhujyata iti bhôjanaṃ | atra karmaṇi lyuṭ || yajanaṃ yajñaḥ | atra bhâvê nañ || śayanâdi-varjanaṃ kṛitaṃ | tatra śayanâdînâm anupasargâṇâṃ êva varjanaṃ | sôpasargâṇâṃ chayana-nayanâdînâṃ kêshâṃchid avarjanam êva | *saṃchayisidaṃ*, *niśchayisidaṃ*, *unnayisidaṃ*, *abhinayisidaṃ* ity-âdi-prayôgâṇâṃ bahulam upalambhât || śayanâdayaḥ prayôga-gamyâ iti | śayanâdir âkṛiti-gaṇa iti yâvat ||

Sûtraṃ 534.—Iy cha namanâdibhyaḥ.

Vṛittiḥ.—Namanâdibhyaś śabdêbhyas tat karôtîty arthê isup-pratyayô bhavati têshâṃ dôr lôpa iy-âdêśaś cha bhavati ||

Prayôgaḥ.—*Namanamaṃ mâḍuvaṃ*, *namisuvaṃ*, *namiyisuvaṃ* | êvaṃ *bhramisuvaṃ*, *bhramiyisuvaṃ*; *ramisuvaṃ*, *ramiyisuvaṃ*; *gamisuvaṃ*, *gamiyisuvaṃ* || *namana*, *bhramaṇa*, *ramaṇa*, *gamana*, *kramaṇa*, *saṅkramaṇa*, *utkramaṇa*, *upakramaṇa*, *varaṇa*, *dharaṇa*, *haraṇa*, *bharaṇa*, *smaraṇa*, *tvaraṇa*, *jvaraṇa*, *charaṇa*, *janana*, *vamana*, *kathana*, *mathana*, *śrathana*, *grathana*, *târaṇa*, *pûraṇa*, *jîraṇa* iti namanâdir âkṛiti-gaṇaḥ ||

[*Namana* and the words classed with it (see above), when used in the sense of doing that which the word expresses, take the *isu* affix, dropping their final syllable and also substituting *iy*.]

Vyâkhyâ.—Isup tat karôtîti dôr lub iti cha vartatê || namanâdibhyaś śabdêbhyas tat karôtîty arthê isup-pratyayô bhavati | têshâṃ dôr lôpa iy-âdêśaś cha paryâyêṇa bhavata iti namanâdishu *namiyisu*, *namisu* ity-âdi-dvairûpya-siddhiḥ || nanu yady atra dvairûpyam ishyatê | tarhi lub-grahaṇam api kartavyaṃ | namanâdibhyô lub-iyau chêti | anyathâ iyô grahaṇaṃ lupô bâdhakam êva syât || tathâ cha *namiyisu* ity-âdy-êva sidhyên na *namisu* ity-âdîti nâtra dvairûpyaṃ | kiṃtv aikarûpyam êvêti || nâpi cha-śabda-grahaṇâd dvi-rûpatâ | cha-śabdô hy atra pratyayam êva samuchchinôti na lupam api || namanâdibhya isub bhavati dôr iy-âdêśaś chêty êtâvataiva paryâptêḥ || anyathâ illâl lup chê[330]ty anantaraṃ

âk cha yuddhê pûrva-padasyê³³¹ty atra yuddhê vihitât samâsâd i-pratyayô bhavati pûrva-padasyâg-âgamaś chêti na paryavasyêta । kiṃtu pûrva-yôgâl lup cha syât ॥ tathâ adv-idûdôr nituḥ parimâṇê dôr lup chê⁴³⁵ty anantaram evaram evaregam kâlasya naś chê⁴³⁶ty atrâpy adv-idûdubhyaḥ kâla-parimâṇê *evaram*-âdi-pratyayô dôr nakârâdêśaś chêti na paryavasyêta ॥ kiṃtu pûrva-yôgâl lôpô 'pi syâd ity anishṭam prâdushyât ॥ athâtrêtara-viśêsha-grahaṇâd apara-viśêshô nivartata iti śâbdika-sampradâyânusaraṇân nânishṭa-siddhir iti chêt samam prakṛitê 'pîti chêt । uchyatê ॥ ishṭânishṭârtha-prâpti-parihârârtham śâstrê kvachit kasyachit pravṛitti-nivṛittî ishyêtê ॥ tê cha lakshyânurôdhât kartṛi-vivakshâyattê êva na svatantrê । anyathâ sarvam sarvatra vartêta । na vâ kiṃchid api kvachid ity atiprasaṅgas syât ॥ atha svaritênâdhikâra ity-âdinâ pûrva-śâstrêshv anuvṛitti-nivṛittyôr bîja-pratijñânâd bîjavad êvânuvartatê nânyad iti nâtiprasaṅgaḥ ॥ nâtra tathâ kiṃchin niyâmakam paśyâma iti chêt । vivakshâyâ êva niyâmakatvât । anyathâ tad êva bîjam sa êva kartâ tatravad anyatra kutô na pratijñânîyât ॥ atô 'trâpy antarêṇa lakshyânukûla-vivakshâm na kiṃchid anyad bîjam asti ॥ ataḥ pradarśita-sthalêshu pûrvasmâl lupô 'nanuvṛittâv apy atrânuvṛittir ishyata êva । tathaivêshṭa-siddhêḥ । vichitrâ hi sûtragatir iti ॥ pûrvêṇa dôr lôpasyaikasyaiva prâptâv ayam ârambhaḥ ॥

Sûtram 535.—Bhôgâdibhyaḥ.

Vṛittiḥ.—Bhôgâdibhyaś śabdêbhyas tat karôtîty arthê isup-pratyayô bhavati ॥

Prayôgaḥ.—*Bhôgavam mâḍuvam bhôgisuvam* ॥ êvam *râgisuvam*, *bhâvisuvam*, *kâmisuvam* ॥ *bhôga*, *râga*, *bhâva*, *kâma*, *prâsa*, *raṅga*, *châma*, *lâva*, *svâda*, *gâḍha*, *nâda*, *vêga*, *yôga*, *niyôga*, *viyôga*, *samyôga*, *udvêga*, *nirvêga*, *samvêga*, *viśvâsa*, *ninâda*, *niyâma*, *âhvâna*, *ârâva*, *samrâva*, *virâva*, *âlâpa*, *sallâpa*, *pralâpa*, *apalâpa*, *abhilâpa*, *uchchhraya*, *uchchhrâya*, *prastâra*, *vivêka*, *viśâla*, *udgâra*, *gôchara*, *saṅgara*, *sambhâra*, *udvâha*, *vivâha*, *sannâha*, *stuti*, *nuti*, *nati*, *yati*, *siddhi*, *vṛiddhi*, *tushṭi*, *pushṭi*, *kṛishṭi*, *sṛishṭi*, *sthiti*, *labdhi*, *rûḍhi*, *jîrṇa*, *vyâkhyâna*, *ṭippaṇi*, *ṭîkâ*, *viśada*, *manana*, *sîvana*, *gumphana* iti bhôgâdir âkṛiti-gaṇaḥ ॥ bhôgâdau vyâkhyânâdi-grahaṇam du-lôpa-nirâsârtham ॥

[*Bhôga* and the words classed with it (see above), when used in the sense of doing that which the word expresses, take the *isu* affix.]

Vyâkhyâ.—Isup tat karôtîty êva । na dôr lub iti ॥ bhôgâdînâm alyuḍ-antatvât pûrvêṇâprâptâv ayam ârambhaḥ ॥ vyâkhyânâdînâm lyuḍ-antatayâ pûrvêṇaiva siddhau kim arthô 'tra pâṭha ity ata âha *bhôgâdâv* ity-âdi । tatra khalu dôr lub ishyatê nâtrêti ॥

Sûtram 536.—Dhâtôr hêtumati.

Vṛittiḥ.—Dhâtôr hêtumaty arthê isup-pratyayô bhavati ॥

Prayôgaḥ.—*Aṭṭam bâṇasigam*, *aḍisidam bâṇasigaṉin arasam* ; *uṇḍudu kûsu*, *uṇisidaḷ kûsan abbe* ; *nuḍidaḷ arasi*, *nuḍisidan arasiyan arasam* ; *uḷtam polanan okkaligam*, *uḷisidam polanan okkaliganim gauḍam* ॥

[A verb used causally takes the *isu* affix.]

Vyâkhyâ.—Isub iti vartatê ॥ hinôti prêrayatîti hêtuḥ prayôjakaḥ ॥ yaḥ pachana-paṭhanâdi-kriyâyâm pravartamânam kartâram prayuṅtê prêshaṇâdhyêshaṇâdinâ niyuṅtê tvam pacha, tvam paṭhêti sa êvam prayuñjânô hêtur uchyatê ॥ yat-sannidhânât prakṛity-artha-kartuḥ prayôjyatvam prayukti-karmatvam tasya prayôjakasya yô vyâpâraḥ prayôjakatâ rayuktiḥ prayôga iti yâvat । sô 'py arthâdd hêtur

uchyatê । tad-dvâraiva tasyâpi tatvam iti ॥ tadvân yô 'rthaḥ pâchana-pâṭhanâdi-rupas tasminn arthê dhâtôr isup-pratyayô bhavatîti ॥ yady api dhâtôr iti vartata êva. prakaraṇa-balâd avagamyatê cha । tathâpi punar dhâtu-grahaṇam aśêsha-dhâtûpa-saṅgrahârtham avagantavyam iti ॥ êvam isub-antânâṃ । *aḍisu*, *nuḍisu*, *ôdisu*, *pâḍisu* ity-âdînâṃ pâchana-vâchana-pâṭhana-gâyanâdi-kriyâ-vâchitvât kriyârthô dhâtur[12] ity anênaiva dhâtu-saṃjñâ bhavatîti na prithag yatna iti mantavyaṃ ॥ yady apy atra *bisil baṭṭeganaṃ baḷalisittu*, *beḷdiṅgaḷ birayiyaṃ bedarisittu* ity-âdâv âtapa-jyôtsnâdayas svayam achêtanâḥ । prakṛity-artha-kartṛi-pathikâdîn na katham api prayuñjata êvêti kathaṃ têshâṃ prayôjakatvaṃ ॥ tathâ *baṭṭegaṃ gaṭṭadoḷ poḷtaṃ muḷuṅgisidaṃ*; *ûriṃ poṟamaṭṭu gâvudadoḷ mumbisilaṃ mûḍisidaṃ* ity-âdau prakṛity-artha-kartur êva Ravi-bimba-bâlâtapâdêr achêtanatvât prêshaṇâdhyêshaṇâdinâ prayôjaka-vyâpârâvishayatvât kathaṃ prayôjyatvaṃ ॥ tathâ *kolisidan Arjjunaniṃ Karṇṇanaṃ Krishṇaṃ*, *aḍisidaṃ bâṇasiganin annaman arasaṃ* ity-âdau prakṛity-artha-kartur Arjunâdêḥ Krishṇâdi-prayôjaka-vyâpâra-vishayatvât karmatvam êvêti katham atra tṛitîyêty-âdi-chintayâ bahu-vaktavyam asti । tathâpi tat sarvaṃ vistara-ruchi-vinêya-vishayakam êva । na saṅkshipta-ruchi-vishayakaṃ । idaṃ cha śâstraṃ saṅkshipta-ruchi-vishayakam êva na vistara-ruchi-vishayakam iti nâtra pratanyatê ॥ vistara-ruchînâṃ tu pûrva-śâstrêshv êva bhikshâ vâsayanti, kârîshô 'gnir adhyâpayati, Ujjayinyâḥ prasthitô Mâhishmatyâṃ Sûryam udgamayatîty-âdi-prayôgêshu yach chhaṅkôttara-chintâ-saṅkalanaṃ tat-prapañchas sarvô 'py atra samâna iti sa êva samañchanîyaḥ ॥ udâharaṇêshu । *aṭṭaṃ*, apachat ; *aḍisidaṃ*, apâchayat ; *uṇḍudu*, abhuṅta ; *uṇisidaḷ*, abhôjayat ; *nuḍidaḷ*, avôchat ; *nuḍisidaṃ*, avâchayat ; *uḷtaṃ*, akarshat ; *uḷisidaṃ*, akarshayat ॥

Sûtram 537.—Ḷraś chur vâ.

Vṛittiḥ.—Ḷakârântâd rêphântâch cha dhâtôr hêtumaty arthê chu-pratyayô vâ bhavati ॥

Prayôgaḥ.—*Alardudu tâvare*, *alarchchidaṃ tâvareyaṃ Pagalâṇmaṃ*, *alarisidaṃ* iti vâ ; *poṇardud âne*, *poṇarchchidan âneyaṃ jôdaṃ*, *poṇarisidaṃ* iti vâ ; *maguḷdaṃ dâṟigaṃ*, *maguḷchitu dâṟiganaṃ kâgê*, *maguḷisitu* iti vâ ; *kondaṃ Karṇṇanan Arjjunaṃ*, *kolisidaṃ Karṇṇanan Arjjunaniṃ Krishṇaṃ* ॥ ḷra iti kiṃ । *olisidaṃ*, *nilisidaṃ* ॥

[Verbs ending in *ḷ* or *r*, when used causally, optionally take the affix *chu*.]

Vyâkhyâ.—Hêtumatîti vartatê ॥ ḷakârântâd rêphântâch cha dhâtôr hêtumaty-arthê vibhâshayâ chur bhavati ॥ pakshê isub êva ॥ *maguḷchu*, *maguḷisu* ; *alarchchu*, *alarisu* ity-âdy-udâharaṇê *alardudu*, vyakasat ; *alarchchidaṃ*, *alarisidaṃ*, vyakâsayat ; *poṇardudu*, ayudhyat ; *poṇarchchidaṃ*, *poṇarisidaṃ*, ayôdhayat ; *maguḷdaṃ*, nyavartata ; *maguḷchitu*, *maguḷisitu*, nyavartayat ॥

Sûtram 538.—Svârthê.

Vṛittiḥ.—Ḷakârântâd rêphântâch cha dhâtôs svârthê chu-pratyayô vâ bhavati ॥

Prayôgaḥ.—*Alardudu*, *alarchchitu* ; *poṇardudu*, *poṇarchchitu* ; *maguḷdudu*, *maguḷchitu* ; *pogaḷdudu*, *pogaḷchitu* ॥

[Verbs ending in *ḷ* or *r* also optionally take the affix *chu* when used in their natural sense.]

Vyâkhyâ.—Ḷra iti vartatê ॥ sva-śabdaḥ prakṛiti-vachanaḥ । arthô 'bhidhêyaḥ । svasyârthaḥ svârthaḥ । prakṛity-artha iti yâvat ॥ tasminn êvâbhidhêyê chu-pratyayô vâ bhavati ॥ yady apy atrânirdishṭârthâḥ pratyayâs svârthikâ ity arthântarâkathana-mâtrâd êva svârthikatvaṃ pratyayasyêti

svârtha-grahaṇam akartavyam I tathâpy abhivyakty-artham uttarârtham cha tad-grahaṇam iti || *alardudu*, vichakâsa; *alarchchitu* I nâtra pratyaya-vâchyô 'rthô 'tiriktô 'sti I vichakâsêty êva I *poṇardudu, poṇarchchitu*, yuyôdhêty êva; *maguḷdudu, maguḷchitu*, nivavṛita ity êva || *pogaḷdudu, pogaḷchitu*, tushṭâvêty êva ||

Sûtram 539.—Bhuñjâdêr isup.

Vṛittiḥ.—Vêti nivṛittam || bhuñjâdibhyô dhâtubhyaḥ paras svârthê isup-pratyayô bhavati ||

Prayôgaḥ.—*Bhuñjisuvam, râjisuvam, âsisuvam, âlisuvam* || *bhuñja, râja, âsa, nigumba, guḍu, baḍa, nitta, mâla, tutta, ôsara, bôsara, mukkuḷa, biḷkuḷa, neḷkuḷa, jakkuḷa, kuppaḷa, appaḷa, kokkara, bekkara, ḍokkara, chekkara, taḷka, taḷkaya, ummaḷa, dommaḷa, bittara, ottara, âla, sôla, sandaṇa, gondaṇa, bichchaḷa, puchchaḷa, bechchaḷa, tebbara, gabbara, abbara, ubbara, kûna, jâna, jina, kaḷavaḷa, kanavara, saira, sogaya, sanda, mandaya, târaya, pûraya, allaya, tuttaya, ottaya, bollaya, bôḷaya, lâlaya, hâraya, bâḷaya, mêḷaya, têraya, kôraya, châḷa, kaḍegaṇa, samana, tava, kina, hana, binnava, oppa, soppa, chappara, avaḍaḍa, saṅgaḍa, vaṅgaḍa* iti bhuñjâdir âkṛiti-gaṇaḥ ||

[*Bhuñja* and the roots classed with it (see above) take the affix *isu* when used in their natural sense.]

Vyâkhyâ.—Svârtha iti vartatê || *bhuñja* ity êvam-âdibhyô dhâtubhyas svârthê isub nityam êva na pûrvavad vibhâshayêty âha *vêti nivṛittam* iti || bhuñjâdînâm isub-antânâm êva prayôgô na kadâpi kêvalânâm iti yâvat ||

Sûtram 540.—Aisus târâdibhyaḥ.

Vṛittiḥ.—Târâdibhyô dhâtubhyaḥ paras svârthê aisu-pratyayô bhavati ||

Prayôgaḥ.—*Târaisu, pûraisu, taḷkaisu, lallaisu* || *târa, pûra, taḷka, manda, lalla, bolla, bôḷa, lâla, mêla, bâḷa, otta, tutta, hâra, kôra, têra* iti târâdir âkṛiti-gaṇaḥ ||

[*Târa* and the roots classed with it (see above) take the affix *aisu* when used in their natural sense.]

Vyâkhyâ.—Spashṭam êtat ||

Sûtram 541.—Isupîsupaś ślub asvârthê.

Vṛittiḥ.—Dhâtôḥ parasya asvârthê vartamânasya isupaś ślub bhavati isup-pratyayê parê ||

Prayôgaḥ.—*Gamisidam Dêvadattam*, tam anyaḥ prâyuṅta *gamisidam Dêvadattanam Jinadattam*; *pathisidam putram*, tam prayuṅtê pitâ, *pathisidapam maganam tande*; *pachisidapam pâchakam*, tam prayuṅtê prabhuḥ, *pachisidapam pâchakanim prabhu* || isupîti kim I *nîm idam pathisim, âm idam mâḍisuvevu, tâm idam mâḍisidar* im-âdau mâ bhût || isupa iti kim I *poṇardud âne*, tam prayuṅtê chôdakaḥ, *poṇarchchidapan âneyam mâvatigam* I tam api prayuṅtê râjâ, *poṇarchchisidan âneyam mâvatigaṇin arasam* || êvam *pogaḷdam*

Dêvadattanaṃ Yajñadattaṃ ı taṃ prâyuṅta Jinadattaḥ, *pogaḷchidaṃ Dêvadattanaṃ Yajñadattaniṃ Jinadattaṃ* ı tam api prâyuṅta Vishṇumitraḥ, *pogaḷchisidaṃ Dêvadattanaṃ Yajñadattaniṃ Jinadattaniṃ Vishṇumitraṃ* ı atra chôś ślub mâ bhût ॥ asvârtha iti kiṃ ı *badisidaḷ sose, badisisidaḷ soseyind atte* ॥

[A root followed by the *isu* affix, when used not in its natural sense, drops *isu*.]

Vyâkhyâ.—Atrâsvârtha iti viśêshaṇaṃ kim isupa iti sthâninaḥ ı athêsupîti nimittasya vêty âśaṅkya nêdaṃ nimittasya viśêshaṇaṃ ı *badisisidaḷ soseyind atte, eṇisisidaṃ maganiṃ tande, mukkuḷisisidaṃ rôgiyiṃ bejjaṃ* ity-âdau nimittasyêsupaś śravaṇât ॥ ata idaṃ sthânina êvêty abhiprêtya tâm êva sthâni-viśêshaṇatâṃ suvyaktam âha *asvârthê vartamânasyê*ti ॥ *namisidaṃ* ı namana-śabdât tat karôtîtîsupi tatô dhâtôr hêtumatî[536]ti punaś chêsupi sati tasmin parê pûrvasyêsupaś ślup ॥ êvaṃ *paṭhisidaṃ, pachisidaṃ* ity-âdâv apy ûhyaṃ ॥ praty-udâharaṇê *nîm idaṃ paṭhisiṃ* ity-âdâv asyârthikasyêsupas satvê 'pi tat-parata iṃ-âdir êva nêsub iti nimittâbhâvâd êva na ślup ॥ *poṇarchchisidapan âneyaṃ mâvaṭiganiṅ arasaṃ* ı atra dhâtôr akarmakatvât prakṛity-artha-kartur gajasyêsub-anta-prayôgê karmatvâd *âneyaṃ* iti dvitîyâ ı *mâvaṭiga* ity asya tat-prayôktṛitvê kartṛitvê 'pi cha râjñâ prayuktatvât prayôjyatvam êva ı pradhânânuyâyî hi jana-vyavahâra ity anukta-kartṛitvân *mâvaṭiganiṃ* iti tṛitîyâ ı râjâ tu prayôjaka êvâta ukta-kartṛitvâd *arasaṃ* iti prathamâ ॥ *pogaḷchisidaṃ Dêvadattanaṃ Yajñadattaniṃ Jinadattaniṃ Vishṇumitraṃ* ı atra dhâtôs sakarmakatvâd *Dêvadatta*-lakshaṇaṃ karmânuktam iti *Dêvadattanaṃ* iti dvitîyâ ı *Yajñadattas* tu prakṛity-artha-kartâpi *Jinadattêna* prayuktaḥ ı sa tu tat-prayôjakô 'pi *Vishṇumitrêṇa* prayukta ity ubhâv api prayôjyâv anuktau chêty ubhayatrâpi tṛitîyâ ı *Vishṇumittras* tu prayôjaka êvêty ukta-kartṛitvât prathamâ ॥ atrôbhayatrâpi nimittabhûtêsupi saty api tat-pûrvaṃ chur êva nêsub iti sthâny-abhâvâd êva na ślub ity âha *chôś ślub mâ bhûd* iti ॥

Sûtram 542.—Vês miyaḥ.

Vṛittiḥ.—Mî ity asya dhâtôḥ is-âdêśô vâ bhavati isup-pratyayê parê ॥

Prayôgaḥ.—*Misisidaṃ, mîyisidaṃ, misisalpaṭṭaṃ, mîyisalpaṭṭaṃ* ॥ miya iti kiṃ ı *nôyisidaṃ* ॥ isupîti kiṃ ı *mindaṃ* ॥

[*Mî*, when followed by the affix *isu*, optionally inserts *is* between.]

Vyâkhyâ.—Isupîti vartatê ॥ dhâtôr hêtumatî[539]tîsupi parê mi-dhâtôr *is* vâ bhavati ॥ *mindaṃ Jinaṃ, misisidaṃ Jinanan Indraṃ* ॥ *mîyisidaṃ* iti vâ ı yak svarê svarasyê[35]ti yak ॥ atra dhâtôr akarmakatvât prakṛity-artha-kartuḥ karmatvaṃ ॥ tathâ karmaṇy apy darśayati ı *misisalpaṭṭaṃ, mîyisalpaṭṭaṃ* iti ॥ prayôgô 'pi ı

Ini-gaḍaloḷ muḷugidud î ı
Kaṇakâchalam eṅisal ârttud â savanada pâ- ı
l-poṇal ettalum âvarisire ı
Jina-bâlaṇan Indran alli misisuva paḍadoḷ ॥

iti ॥

Sûtram 543.—Ach kartṛi-karmaṇôḥ.

Vṛittiḥ.—Dhâtôr ach-pratyayô bhavati kartari karmaṇi châbhidhêyê ॥

Prayôgaḥ.—*Mâḷidanam, kûḷidanam; mâḷidaṅge, kûḍidaṅge; tarppanam, barppanam, tarppanoḷ, barppanoḷ; mâḍalpaṭṭanam, kûḍalpaṭṭanam, taralpaṭṭanam, baralpaṭṭanam* ||

[Verbal roots take the *ach* affix in both the active and the passive.]

Vyâkhyâ.—Dhâtu-prakṛitikam padam dvi-vidham I tiṅantam kṛidantam chêty uktam prâk I tatra tiṅantam saprapañcham nirûpyêdânîm kṛidantam nirûpayitum ârabhatê I *ach kartṛi-karmaṇôr* iti || yady api tiṅ-ârambhê kartari karmaṇîti chôktam I tad êvâtrânuvartayitum śakyatê I tathâpy anêka-sûtrair anêkârtha-kathanair anêka-vidhânaiś châtivyavahitatvât prakaraṇa-vichchhêdâch cha na tad atrânushajyata iti punar grahaṇam || nanv achaḥ kartṛi-karmaṇôr iti katham êsha niyamas saṅgachchhatê I kâraka-mâtrê 'pi tasya darśanât I tathâ hi I *ôduva magam, pâḍuv aṅgane* ity-âdau kartari I *iḍuva tilakam, muḍiva kusumam* ity-âdau karmaṇi I *uḍuva sîre, podeva pachchaḍam* ity-âdau karaṇê I *îva guru, kuḍuva pârvvam* ity-âdau sampradânê I *aḷkuva Mâri, bedaṟuva Baḷahari*ty-âdâv apâdânê I *kâduva kaḷam, âḍuva polam* ity-âdâv adhikaraṇê I iti sarvatrâpi prayôga-darśanât || prayuñjatê chârâtîyâḥ kavayaḥ || yathâ I

pâḍuvavam tumbigaḷam I
kûḍuvavam jakka-vakkigaḷan ati-binadam I
mâḍuvavam pullegaḷam I
nôḍidan arasam vivêka-nidhi santasadim ||

atra *pâḍuvavam, kûḍuvavam* ity-âdau sarvatra kartary êvâch-pratyayaḥ || tathâ I

ê vaṇṇipen uṇbudu ka- I
lpâvanija-pratta-badara-mitam ashṭam asam- I
bhâvitam avarg ant adu taṇi- I
v îvudu bân-uddam appa pêr-oḍal avargam ||

iti || atra *uṇbudu* iti karmaṇy ach || tathâ I

avar irppudum avar uḍuvudu- I
m avara malaṅguvudum avara kuḷḷirppudum â I
dyu-viṭapiy itt anupama-vâ- I
sa-vastra-śayyâsanaṅgaḷ eney avarg eney âr ||

atra *uḍuvudum* iti karaṇê I itaratrâdhikaraṇê || tathâ I

mudadim dânaman îva divya-yatiyam kaṇḍ aḷkarim bêgam ê- I
ḷd idirgoṇḍ unnata-pîṭham ikki karadim kâl-garchchi tâm pûje ge- I
ydu ditam vandisi śuddha-vâk-tanu-manô-vyâpâradim sâram a- I
ppudan âhâraman îva dâtṛi-tilakam bhadram śubham maṅgaḷam ||

atra *îva divya-yati* iti sampradânê || tathâ I

tavisuvud âyisam adaṟ u- I
ḷkuva-dâḍey âḍuṅku-veṇanan ikshisidara ka- I
ṇṇ-evey ikkada munn enal a- I
ḷkuva-Baḷahari biṭṭa-bâyin aṭṭidud idiram ||

aḷkuvâ Baḷahari ity apâdânê || êvam anyê 'pi *mahâ-kavi*-prayôgâs santîti sakala-kârakêshv api darśanât katham kartṛi-karmaṇôr iti saṅkôcha-vachanam yuktam iti chêt satyam || sarvatra sambhavann apy ayam ach-pratyayaḥ kartṛi-karmaṇôr bhûyishṭham prayujyata iti prayôga-prâchurya-paratvât tad-grahaṇasya dhâtu-pratyayânâm prâyêṇa kartṛi-karma-bhâvêshv êva pravṛittêḥ || athavâ kartṛi-grahaṇam

aśêsha-kârakôpalakshaṇârtham | kâraka-mâtrasya kartṛi-śaktyâkrântatvât || sva-vyâpâra-vivakshayâ sarvâṇy api kârakâṇi kartṛîṇy êva || anyathâ kâraka-vyapadêśânupapattêḥ | vyapadiśyantê hi karma-karaṇâdîny api kârakâṇi | kartṛi-sâdhana-kâraka-pada-samânâdhikaraṇânîti || karma-grahaṇam api kṛiti vê[531]ti karmaṇy êva paḍôr anuprayôga-prâchurya-jñâpanârtham || têna yathâ-lakshyam itaratrâpi na nishêdhaḥ | kṛiti vê[531]ti vâ-grahaṇasya bâhulakâbhiprâyatvât | pûrva-śâstrêshv api kṛid bahulam iti kṛitâm bâhulaka êva vidhir iti || udâharaṇêshu *mâḍidanam* ity-âdau kartary ach | achî[447]ti bhûtê daḥ | iḍ-uta[476] itid-âdêśaḥ | êvam *mâḍidêty*-âdi-nishpattiḥ || *tarppanam* ity-âdau kartary ach | achî[447]ti bhâvini vâ sati vô vê[448]ti samprati vâ va-pratyayaḥ | kâ-kû-gô-nê-ta-ba-ra[512] iti vasya pâdêśaḥ | êvam *tarppêty*-âdi-nishpattiḥ || *mâḍalpaṭṭanam* ity-âdau karmaṇy ach | kṛiti vê[531]ty anu paḍuḥ | tasminn eḍ-alâv[532] ity al | achî[447]ti bhûtê daḥ | ḍôsh ṭa[487] iti paḍôr ḍôsh ṭaḥ | varga-prathamât pûrva[506] iti dasya ṭaḥ || êvam *mâḍalpaṭṭêty*-âdi nishpattiḥ || sarvatrârthaval-liṅgam[8] iti liṅga-samjñâyâm liṅgât sup[203] ity-âdinâ yathâ-yôgam sub-utpattiḥ ||

Sûtram 544.—Uted-utted-utum-uttum saty achô vâ.

Vṛittiḥ.—Dhâtôḥ parasya vartamâna-kâlê vihitasyâchaḥ uted, utted, utum, uttum êtê âdêśâ vâ bhavanti ||

Prayôgaḥ.—*Mâḍute, nôḍute, kûḍute*; *mâḍutte, nôḍutte, kûḍutte*; *mâḍutum, nôḍutum, kûḍutum*; *mâḍuttum, nôḍuttum, kûḍuttum* || pakshê | *mâḍidapam, mâḍuvam*; *kûḍidapam, kûḍuvam*; *nôḍidapam, nôḍuvam*; *mâḍidapanam, mâḍuvanam*; *kûḍidapanam, kûḍuvanam*; *nôḍidapanam, nôḍuvanam* || satîti kim | *mâḍidanam, kûḍidanam* || acha iti kim | *mâḍidapay, kûḍidapay* ||

[In the present tense they optionally substitute *ute, utte, utum* or *uttum* for the *ach* affix.]

Vyâkhyâ.—Pûrva-yôgâd vihitô 'ch-pratyayaḥ kâla-viśêshânupadêśât sârva-kâlika êva | tatra vivakshâ-vaśât sati kâlê vihitasyâcha ute ity-âdayaś chatvârô 'py âdêśâ vibhâshayâ bhavanti || pakshê tv ach-pratyayê parê dhâtôr dapa-pratyayô va-pratyayô vâ bhavati | ute-prabhṛitishu parêshu na bhavati | âdêśa[452] iti nishêdhât || atrâdyayôs takârau nirdêśârthâv êva || âdêśâś chaitê śatṛi-śâna-samânârthâ mantavyâḥ || *mâḍute*, kurvann ity arthaḥ; *kûḍute*, yuñjâna ity arthaḥ ||

Sûtram 545.—Kuḷis tâchchhîlyê.

Vṛittiḥ.—Dhâtôḥ kuḷi-pratyayô bhavati tâchchhîlyê gamyamânê ||

Prayôgaḥ.—*Mâlpudu śîlam itaṅge mâḷkuḷi* | êvam *âḷkuḷi, pôrkkuḷi, sâlkuḷi, aḍukuḷi* ||

[Verbal roots with the affix *kuḷi* denote natural character.]

Vyâkhyâ.—S'îlam svabhâvaḥ prakṛitir iti yâvat || tachchhîlam asya tat tachchhîlam | tasya bhâvas tâchchhîlyam || phala-nirapêkshâ vṛittir ity arthaḥ || tasmin dyôtyê dhâtôḥ kuḷi-pratyayô bhavati || *mâḷkuḷi, âḷkuḷi* || nâsau kâla-viśêsha-niyataḥ purâdhunôttaratra vâ yadâ kadâchit karaṇa-svabhâvô *mâḷkuḷir* uchyatê || tathaiva krîḍana-svabhâvaḥ *âḷkuḷir* iti | pratyayê[84] iti *mâḍu, âḍu* dhâtvôr ḍu-samjñâvayavasya ḷakârâdêśaḥ || êvam *pôrkkuḷi*, vivâda-śîlaḥ; *sâlkuḷi*, ṛiṇa-śîlaḥ; *aḍukuḷi*, pachana-śîlaḥ || hrasvâdêr asamâsa[87] iti nishêdhâd dôr na ḷakârâdêśaḥ ||

Sûtram 546.—Ir uṇaḥ karmaṇi.

Vṛittiḥ.—Karmaṇy upapadê uṇ ity asmâd dhâtôḥ i-pratyayô bhavati tâchchhîlyê gamyamânê ||

Prayôgaḥ.—*Kampan uṇbudu śîlam idarkke kampuṇi* । êvaṃ *banduṇi, elaruṇi, alaruṇi, araluṇi, eraluṇi, pâvuṇi* ॥ karmaṇîti kiṃ । *pariyaṇadoḷ uṇbaṃ* ॥ uṇa iti kiṃ । *alaraṃ koyvaṃ* ॥

[The root *uṇ*, when preceded by a word ending in *am* (the ending of the second or objective case), takes the affix *i* in expressing natural character.]

Vyâkhyâ.—Nanv atra karmaṇîty anupapannaṃ । yatô 'tra tâchchhîlya-prakaraṇê bhuṅta ity êvaṃ śîla iti kartṛi-nirdêśavatyâ niruktyaivârtha-vyakti-ghaṭanâd ity âśaṅkya nâtrêdam artha-nirdêśa-paraṃ । yênaivam uchyêta ॥ kiṃtûpapada-nirdêśa-param ity âha *karmaṇy upapadê* iti ॥ nanu karmaṇô nôpapadatâ ghaṭatê । yataḥ prakṛity-artha-vyâpyaṃ karma । tach chârtha-rûpam êva na śabda-rûpaṃ iti tasya padatvâghaṭanâd iti chên na । karma-śabdasya karma-pada-paratvât ॥ karmaṇîti karmatva-pratipâdaka-vibhaktyantê śabdê upapadê satîty arthaḥ ॥ upapadatvaṃ cha avyavadhânêna dhâtôḥ prâk prayukta-padatvaṃ ॥ tasminn upapadê *uṇ*-dhâtôr i-pratyayô bhavati tâchchhîlyê gamyamânê ity arthaḥ । karmaṇaḥ parasmâd *uṇ*-dhâtôr iti yâvat ॥ na chaivam ir uṇaḥ karmaṇa ity êva vaktavyam iti vâchyaṃ । yathôkta-prakârê 'py adôshatayâ tathaiva vaktavyam ity aikântyâbhâvât । tatô 'tra mâtrâ-lâghavâch cha । asti chaivam api vâchô yuktiḥ *Prâchâṃ* matê 'pi । kumbhakâra ity-âdi-śabda-sâdhanê-karmaṇô 'ṇ iti kêchit । karmaṇy aṇ ity anyê iti ॥ udâharaṇê । *kampan uṇbudu śîlam idarkke* iti nirukti-pradarśanaṃ ॥ *kampu* iti ghrâṇa-tarpaṇô gandha-viśêshaḥ ॥ *kampaṃ* iti dvitîyântaṃ padaṃ । tataḥ *uṇ* ity ayaṃ dhâtuḥ । tasmâd i-pratyayaḥ ॥ *kampaṃ uṇ i* êvaṃ sthitê vṛittêr[248] iti supaś ślup । lub anâma-hânâv[36] iti pûrvôkârasya lup । dhâtu-pratyayayôr yôgaḥ ॥ na châtra hrasvân na-ṇa-la-ya-ḷa-ta-ṭa[53] ity-âdinâ ṇakârasya dvir-bhâvaḥ kiṃ na syâd iti śaṅkyaṃ ॥ kṛiti[62]ti nishêdhât । *kampuṇi*, gandha-liṭ ; *elaruṇi*, vâyu-bhuk, sarpa iti yâvat ; *alaruṇi*, pushpa-liṭ ; *araluṇi*, sa êva ; *eraluṇi*, vâyu-bhug êva ; *pâvuṇi*, bhujaṅga-bhuk, mayûra iti yâvat ॥ nanv atra tâchchhîlyê i-pratyayaḥ । tâchchhîlyaṃ cha phala-nirapêkshâ-vṛittiḥ ॥ nâtra bhramarâdînâṃ vṛittiḥ phala-nirapêkshâ । apêkshayaiva gandhâdîn bhuñjata iti chên na । tat-taj-jâti-svabhâvâd êva tat-tad-vastushu râgâd dvêshâd vâ tat tad bhuñjatê । na cha kiṃchit tatra phalam apêkshanta iti tâchchhîlyam avyâhatam êvêti ॥

Sûtram 547.—Kola udd-hrasvaś cha.

Vṛittiḥ.—Karmaṇy upapadê kol ity asya dhâtôḥ i-pratyayô bhavati kol-dhâtôḥ hrasva-ukârâdêśaś cha bhavati ॥

Prayôgaḥ.—*Mînaṃ kolvaṃ mîṅguḷi* । êvaṃ *pâvuguḷi, iliguḷi, âneguḷi* ॥ hrasva-grahaṇam antyâdêśa-nivṛittyarthaṃ ॥

[The root *kol*, when preceded by a word ending in *am* (the ending of the second or objective case), takes the affix *i* and changes its vowel to *u* short.]

Vyâkhyâ.—Ir iti karmaṇîti cha vartêtê ॥ karmaṇy upapadê kol-dhâtôr i-pratyayas tasyaiva hrasva-saṃjña udâdêśaś cha । hrasva-grahaṇaṃ svarasyaiva yathâ syâd iti ॥ *mîṅguḷi*, dhîvaraḥ, pakshi-viśêshô vâ ; *pâvuguḷi*, nakulô, mayûrô vâ ; *iliguḷi*, âkhu-bhuk ; *âneguḷi*, siṃhaḥ ॥

Sûtram 548.—Kuṭṭôr igô du lup cha.

Vṛittiḥ.—Karmaṇy upapadê kuṭṭu ity asmâd dhâtôr iga-pratyayô bhavati kuṭṭôr dôr lôpaś cha ॥

Prayôgaḥ.—*Kallaṃ kuṭṭuvaṃ kalkuṭigaṃ* | êvaṃ *marakuṭigaṃ, galeguṭigaṃ, dâriguṭigaṃ, kayguṭigaṃ* ||

[The root *kuṭṭu*, when preceded by a word ending in *am* (the ending of the second or objective case), takes the affix *iga* and drops its final syllable.]

Vyâkhyâ.—*Kuṭṭu*-dhâtôr iga-pratyayas tasyaiva dôr lôpaś cha | śêshaṃ pûrvavat || *kalkuṭigaṃ*, pâshâṇa-taṭ ; *marakuṭigaṃ*, pakshi-viśêshô, dâru-takshâ vâ ; *dâriguṭigaṃ*, pâripanthikaḥ ; *kayguṭigaṃ*, hasta-tâḍakaḥ ||

Sûtraṃ **549**.—Ad bhâvê.

Vṛittiḥ.—Bhâvaś śuddhô dhâtv-arthaḥ | tasminn abhidhêyê dhâtôr at-pratyayô bhavati ||

Prayôgaḥ.—*Pûgal, ôdugal, môdugal, tirddugal, nôḍugal, kêgugal, têgugal, sâgugal* ||

[A plain root forms a verbal noun expressing the same meaning by taking the affix *a*.]

Vyâkhyâ.—Bhâva-śabdasyânêkârthatvê 'pi vivakshitam artham âha *bhâva* ity-âdi || śâbdika-samayê bhâvô hi dvi-vidhaḥ | êkô 'bhidhâna-pratyaya-hêtu-lakshaṇô 'nyô dhâtv-artha-lakshaṇa iti | tatrâdyas taddhita-vâchya êva | dvitîyas tu yady api Saṃskṛitê tiṅ-vâchyaḥ kṛid-vâchyaś cha | tathâpi Bhâshâyâṃ kṛid-vâchya êva na tiṅ-vâchya ity uktaṃ prâk | tâm êva kṛid-vâchyatâṃ darśayitu-manâ dhâtu-viśêshât tad-vâchakân pratyaya-viśêshân darśayishyann idânîṃ dhâtu-sâmânyât tad-abhidhâyakam at-pratyayaṃ vidadhânô dhâtv-arthô 'pi kîdṛiśô bhâva-vyapadêśa bhâk | yatrâyaṃ vidhîyêtêty âśaṅkya tam êva dhâtv-arthaṃ viśinashṭi śuddha iti | ayam âśayaḥ | dhâtv-arthô hi dvi-vidhaḥ | śuddhaś śabalaś chêti || tatra yaḥ pratyayênânabhihitas sa śuddhaḥ | abhihitatvôpâdhi-rahitatvât || yas tênâbhihitas sô 'bhihitatvôpahita iti śabala uchyatê || ata êva na tatra pratyayaḥ prâg êvâbhihitatvât | anyathâ abhidhânânuparama-prasaṅgas syât || atô nabhihita êva dhâtv-arthô bhâva-vyapadêśa-bhâg iti tatraiva pratyayô bhavatîti || udâharati | *pûgal* iti | *pû* iti pushpa-sambhava-kriyâ-vâchî dhâtuḥ | *mallige pûtudu, mâvu pûtudu* ity-âdi-prayôga-prasiddhêḥ | na pushpa-vâchî | tasya dravyatvêna tad-vâchinô dhâtutvâbhâvât || tatô dhâtôs samâgatô bhâva-pratyayaḥ | śuddham api dhâtv-arthaṃ svôpahitaṃ śabalaṃ êva bhâsayati | svôpahitatva-dharmôparañjanât || yathâ śuddham api sphaṭikam âsajjann upâdhir upahitam êva bhâsayati raktô 'yaṃ, haritô 'yam iti | na kadâpi śuddhaṃ | tathâyam apîti || ata êvâtra dravyavat saṅkhyâbhiyôgaḥ || *kêgugal, têgugal* ity-âdi || yathâ Saṃskṛitê pâkâḥ pâṭhâ ity-âdayaḥ | kṛid-abhihitô bhâvô dravyavad bhavatîti vachanât || tiṅ-bhâvaṃ tat tayaivâha dravyavad bhâvam âha *kṛid* iti vachanâch cha || ata êva bhâva-vihita-kṛit-pratyayântânâṃ Saṃskṛitê pâka-pachana-paktyâdînâm ivâtra Bhâshâyâm apy *ôpu, kâpu, mêpu* prabhṛitînâm adhâtutvaṃ dravyavat siddhâvasthatayaiva tê kriyâm âhur iti || sarvatra sâdhyâvastha-kriyâ-vachanâ êva hi dhâtavaḥ || ata êva cha tatra pâkaḥ, pâkaṃ, pâkênêty-âdivad atrâpi *pûgal, pûgalaṃ, pûgalim* ity-âdi-kâraka-śakty-abhiyôgaś cha || êvam upari sarvatra yôjyaṃ ||

Sûtraṃ **550**.—Kiḍôr êd dîrghaś cha.

Vṛittiḥ.—Kiḍu ity asmâd dhâtôr bhâvê 'rthê at-pratyayô bhavati kiḍôr dîrgha êkâraś cha ||

Prayôgaḥ.—*Kêḍu, kêḍugal* || kiḍôr iti kiṃ | *nuḍigal, jaḍigal* || dîrgha-grahaṇam ikârasyaiva yathâ syâd iti ||

[The root *kiḍu* forms a verbal noun of its own meaning by taking the affix *a* and changing its radical vowel to *e* long.]

Vyâkhyâ.—Ad iti vartatê || bhâvê kiḍôr at-pratyayô dîrgha êd-âdêśaś cha || udâharati *kêḍu*, *kêḍugaḷ* iti || nanv êd-âdêśô 'trântyasya kiṃ na syât || na cha dîrgha-saṃjñatvâd iti śaṅkyaṃ || tadd-hi hrasvâdi-saṃjñâ-viśishṭâ hrasvâdayas svarasyaiva bhavêyur na vyañjanasyêty êtâvat phalakaṃ || tad atra dhâtôr antyô 'pi svara êvêty avyâhatam êvêti chên na | dîrgha-grahaṇa-vaiyarthya-prasaṅgât || yady ayam antyasya bhavêd dîrgha-grahaṇaṃ kiṃ kuryât || svarûpaṃ tu nirdêśâd êva siddham iti || atô 'tra kiḍôr ikârasyaiva bhavatîty âha *dîrghêty*-âdi ||

Sûtram 551.—Ôt kuḍu-tuḍôḥ.

Vṛittiḥ.—Kuḍu, tuḍu ity êtâbhyâṃ dhâtubhyâṃ bhâvê 'rthê at-pratyayô bhavati taᐧyôr dîrgha ôkâraś cha ||

Prayôgaḥ.—*Kôḍu*, *kôḍugaḷ*; *tôḍu*, *tôḍugaḷ* || dîrgha-grahaṇaṃ pûrvavat ||

[The roots *kuḍu* and *tuḍu* form verbal nouns of their own meaning by taking the affix *a* and changing their radical vowel to *o* long.]

Vyâkhyâ.—Bhâvê kuḍu-tuḍôr at-pratyayas tayôr dîrgha-saṃjña ôd-âdêśaś cha bhavati || dîrgha-grahaṇa-prayôjanaṃ pûrvavat || nanv atra śâstrê kvachit kvachid ikârasya dîrghô hrasvaś cha êkâras tathâ ukârasya ôkârô vidhîyatê || tathâ cha id-utôr êd-ôtau hrasva-dîrghau guṇa-vṛiddhî iti guṇa-vṛiddhi-saṃjnâṃ sthâni-niyamaṃ cha vidhâya yatra guṇô vṛiddhir vâ kartum ishyatê tatra vidhêyêshv anubandha-viśêsham asâdhâraṇam upadiśya tâdṛig-anubandhavati vidhêyê parê guṇa-vṛiddhî bhavata ity êvaṃ niyama-karaṇê 'pi kârya-siddhir bhavati || dṛiśyatê hi Pûrvêshâm apy êshâ rîtiḥ | yathâ vṛiddhir âd aich, ad êṅ guṇaḥ, ikô guṇa-vṛiddhî ity-âdi || tathâpy êvam akṛitvâ kim iti tatra tatra hrasvâdi-grahaṇênaiva sâdhyata iti chên na || yady apy êvam êkô mârgaḥ | tathâpi naivaṃ êva kartavyam ity asti niyamaḥ | mârgântarasyâpi sambhavât || dṛiśyatê hi lôkê mṛigyâbhêdê 'pi mârga-bhêdaḥ prasiddha iti || na cha pûrva-mârgam utsṛijya mârgântara-karaṇê kiṃ nibandhanam iti vâchyaṃ | anêka-sâdhana-sâdhyê prayôjanê sâdhana-viśêsha-pravṛittau prayôktṛi-vivakshaiva niyâmikêti na tatra bîja-gavêshaṇam uchitam iti | kiṃcha tathâ karaṇê gauravam ity api tad-akaraṇaṃ | tathâ hi hrasvayôr êd-ôtôr guṇa-saṃjñâ | dîrghayôs tayôr vṛiddhi-saṃjñâ | tê cha guṇa-vṛiddhî id-utôr êva nânyêshâṃ | tayôr api svarâṇâm âdyayôr êva nânâdyayôr ity êvaṃ niyamaḥ vidhêyêshu tad-anukûlô 'nubandha-viśêshaḥ | tadvati vidhêyê parê guṇa-vṛiddhî bhavata iti chêty êtat sarvaṃ parikarma kartavyaṃ | prayôjanaṃ tu svalpam êva | guṇa-vṛiddhi-sthânâny atra pañchashâṇy êva nâdhikânîti || pûrva-śâstrêshu prayôjana-bâhuḷyât tathâ karaṇam uchitam êvêti ||

Sûtram 552.—Lup tasya.

Vṛittiḥ.—Bhâvê 'rthê vihitasyât-pratyayasya lôpô bhavati ||

Prayôgaḥ.—*Pû*, *pûgaḷ*; *kêḍu*, *kêḍugaḷ*; *tôḍu*, *tôḍugaḷ*; *gurddu*, *gurddugaḷ*; *tirddu*, *tirddugaḷ* ||

[The affix *a*, in expressing the same meaning, is dropped.]

Vyâkhyâ.—Tach-chhabdô 't-pratyayaṃ parâmṛiśati | tach-chhabdas sarvanâmatvâd buddhisthârthasya vâchaka iti vachanât || bhâvê yô 'yam ad-vihitas tasya lub bhavatîti || nanu lôpâdêśas sarvatra sanimitta êva dṛishṭô nânimittaḥ || nâtrâl-lôpê kiṃchid api nimittam utpaśyâmaḥ || yady âgata-mâtrô nimittam antarêṇa lupyêta naivâgamyêta | âgamya nivṛittêr anâgamanam êva varam iti chên na || śravaṇârtham âgatânâm utsarga-viśêsha-vishayâṇâm êva vidhêyânâṃ lôpâdau tathâ nimittâpêkshâ | kâryârtham âgatânâṃ tu kârya-karaṇam êva nivṛitti-hêtur iti nânyad apêkshyatê | tathaiva darśanât ||

na cha nimittâbhâvô 'pi । lôpya-svarûpasyaiva nimittatvât ॥ na cha sva-vinâśê sva-nimittam ity ayuktam iti vâchyaṃ । tathaiva yuktatvât ॥ na hi lôpyaṃ vinâ nimitta-śatênâpi lôpas sambhâvyatê ॥ sata êva lôpô nâsata iti । bahir-nimittasyâṅiyatatvât ॥ na hy utpadya vilîyamânâs taraṅga-mêgha-mâlâdayô bahir avaśyaṃ sphuṭam apêkshamâṇâ iti ॥ at-pratyayô hi kâryârthaṃ svayam âgatya tiṅ-utpatty-arhâṇâṃ kriyâ-vâchinâṃ dhâtûnâṃ sub-utpatty-arha-dravya-vâchivan nâmatvâpâdana-lakshaṇaṃ sva-kâryaṃ kṛitvâ svayaṃ nirgachchhati ॥ yathâ Saṃskṛitê kvib-âdir iti ॥ atrâyaṃ viśêshaḥ । yady atrât-pratyayasya lôpô 'bhimatâs tarhi tatraiva vaktavyam ad-bhâvê lup cha tasyêti ॥ athavâ bhâva-prakaraṇa-parisamâptau vâ vaktavyaṃ । nânyatra । anavasara-dusthatvât । uchyatê cha । tathâpy atô 'tra kiṃchin nibandhanam avaśyam êshṭavyaṃ । anyathâ smârakâbhâvâd akathanam êva syân na kathanam iti chêt ॥ asty atra kaśchid viśêshaḥ । adbhâva[549] ity ataṃ vidhâya tatô dhâtôḥ kârya-viśêsha-vidhâyakaṃ sûtra-dvayam atîtyânantaraṃ lôpa-vidhâna-karaṇâd idam unnîyatê ॥ samâgatô 't-pratyayaḥ kârya-viśêshaṃ kṛitvâ svayaṃ nivartata iti ॥ nanu sûtra-dvayât kârya-dvayam uktam êva । kim itô jñâpakâd unnêyaṃ । kâryam unnîtasyônnayanâbhâvâd iti chêt ॥ jñâpakônnêyaṃ kâryam anyad êva । kiṃ tad iti chêd dîrghâdînâṃ ḍv-antânâṃ dôsh ṭâdêśa-lakshaṇam iti brûmaḥ । têna *âṭa*, *pâṭa*, *kûṭa*, *tîṭa* ity-âdayô bhâva-vachanâs siddhâ bhavantîti ॥

Sûtraṃ 553.—Îṇ-î-yas taḥ.

Vṛittiḥ.—Îṇ, î ity êtâbhyâṃ dhâtubhyâṃ yakârântêbhyaś cha dhâtubhyô bhâvê 'rthê ta-pratyayô bhavati ॥

Prayôgaḥ.—*Întaṃ*, *întaṅgaḷ*; *îtaṃ*, *îtaṅgaḷ*; *keytaṃ*, *keytaṅgaḷ*; *geytaṃ*, *geytaṅgaḷ*; *suytaṃ*, *suytaṅgaḷ*; *pâytaṃ*, *pâytaṅgaḷ*; *toytaṃ*, *toytaṅgaḷ*; *kâytaṃ*, *kâytaṅgaḷ* ॥

[*Îṇ*, *î*, and roots ending in *y*, in forming verbal nouns expressing their own meaning, take the affix *ta*.]

Vyâkhyâ.—Îṇ iti îti châviśêshaṇatvât svarûpa-grahaṇaṃ । ya iti viśêshaṇatvâd anta-grahaṇaṃ yakârânta iti ॥

Sûtraṃ 554.—Maṇy-âdibhyaḥ.

Vṛittiḥ.—Maṇy-âdibhyô dhâtubhyô bhâvê 'rthê ta-pratyayô bhavati ॥

Prayôgaḥ.—*Maṇitaṃ*, *maṇitaṅgaḷ*; *kuṇitaṃ*, *kuṇitaṅgaḷ*; *sugitaṃ*, *sugitaṅgaḷ*; *bigitaṃ*, *bigitaṅgaḷ* ॥ *maṇi*, *kuṇi*, *sugi*, *bigi*, *agi*, *mugi*, *ô*, *aṛi*, *iṛi*, *muṛi*, *tiri* iti maṇy-âdir âkṛiti-gaṇaḥ ॥

[*Maṇi* and the roots classed with it (see above) form verbal nouns expressing their own meaning by taking the affix *ta*.]

Vyâkhyâ.—Spashṭaṃ ॥

Sûtraṃ 555.—Guḷ-poy-bayaḥ.

Vṛittiḥ.—Poy, bay ity êtâbhyâṃ dhâtubhyâṃ bhâvê 'rthê guḷ-pratyayô bhavati ॥

Prayôgaḥ.—*Poyguḷ*, *poyguḷgaḷ*; *bayguḷ*, *bayguḷgaḷ* ॥

[*Poy* and *bay* form verbal nouns expressing their own meaning on taking the affix *guḷ*.]

Vyâkhyâ.—*Guḷ* iti vidhêya-grahaṇaṃ । *poy-bayaḥ* iti prakṛiti-grahaṇaṃ ॥

Sûtram 556.—Ây-ârayaḥ ket.

Vṛittiḥ.—Ây, âray ity êtâbhyâṃ dhâtubhyâṃ bhâvê 'rthê ket-pratyayô bhavati ||

Prayôgaḥ.—*Âyke, âykegaḷ*; *ârayke, ârayke gaḷ* ||

[*Ây* and *âray* form verbal nouns expressing their own meaning by affixing *ke*.]

Vyâkhyâ.—Spashṭaṃ ||

Sûtram 557.—Na-la-ra-ṇa-ṛubhyaḥ.

Vṛittiḥ.—Nakâra-lakâra-rêpha-ṇakârântêbhyaḥ ṛu-śabdântêbhyaś cha dhâtubhyô bhâvê 'rthê ket-pratyayô bhavati ||

Prayôgaḥ.—*Bânke, ânke, sînke, kûnke, pênke*; *nêlke, pôlke, sôlke, kavalke, maḍalke*; *adirkke, bidirkke, ponarkke, tôrkke, sârkke*; *kâṇke, pûṇke, mâṇke, uṇke, paṇke*; *kiṛuke, tiṛuke, poṛuke* ||

[Also roots ending in *n*, *l*, *r*, *ṇ*, and *ṛu*.]

Vyâkhyâ.—Nakârâdînâm akârâ uchchâraṇârthâḥ || ṛu iti piṇḍa-grahaḥ ||

Sûtram 558.—Laḥ.

Vṛittiḥ.—Lakârântêbhyô dhâtubhyaḥ bhâvê 'rthê ket-pratyayô bhavati ||

Prayôgaḥ.—*Bâḷke, mâḷke, âḷke, ûḷke* ||

[Also roots ending in *ḷ*.]

Vyâkhyâ.—Ked ity êva || yôga-vibhâga uttarârthaḥ ||

Sûtram 559.—Ṭed anêka-svarât.

Vṛittiḥ.—Anêka-svarêbhyô ḷakârântêbhyô dhâtubhyô bhâvê 'rthê ṭet-pratyayô bhavati ||

Prayôgaḥ.—*Agaḷṭe, pogaḷṭe, muguḷṭe, negaḷṭe* || anêka-svarâd iti kiṃ | *aḷke, uḷke* ||

[Roots containing more than one vowel and ending in *ḷ*, form verbal nouns expressing their own meaning by affixing *ṭe*.]

Vyâkhyâ.—Lakârântâd ity êva ||

Sûtram 560.—Ogu-pogu-migôḥ.

Vṛittiḥ.—Ogu, pogu, migu ity êtêbhyô dhâtubhyô bhâvê 'rthê ṭet-pratyayô bhavati ||

Prayôgaḥ.—*Ogute, ogutegaḷ*; *pogute, pogutegaḷ*; *migute, migutegaḷ* ||

[*Ogu*, *pogu* and *migu* form verbal nouns expressing their own meaning by affixing *ṭe*.]

Vyâkhyâ.—Ṭed ity êva ||

Sûtram 561.—Etaḥ paḥ.

Vrittiḥ.—Ardhaikârântêbhyô dhâtubhyô bhâvê 'rthê pa-pratyayô bhavati ||

Prayôgaḥ.—*Tegepaṃ, tagepaṃ, todepaṃ, nadepaṃ, mogepaṃ, tadepaṃ, aṇepaṃ, noṇepaṃ, porepaṃ, nenepaṃ, nanepaṃ, tonepaṃ, arepaṃ, barepaṃ, orepaṃ* ||

[Roots ending in *e* short form verbal nouns expressing their own meaning by affixing *pa*.]

Vyâkhyâ.—Spashṭaṃ ||

Sûtram 562.—Kudi-midi-tali-tola-tilibhyaḥ.

Vrittiḥ.—Kudy-âdibhyô dhâtubhyô bhâvê 'rthê pa-pratyayô bhavati ||

Prayôgaḥ.—*Kudipaṃ, kudipaṅgaḷ*; *midipaṃ, midipaṅgaḷ*; *taḷipaṃ, taḷipaṅgaḷ*; *toḷapaṃ, toḷapaṅgaḷ*; *tiḷipaṃ, tiḷipaṅgaḷ* ||

[*Kudi, midi, taḷi, toḷa, tiḷi* by affixing *pa*.]

Vyâkhyâ.—Pa ity êva ||

Sûtram 563.—Baḷe-beḷetôr avy-asû.

Vrittiḥ.—Baḷe, beḷe ity êtâbhyâṃ dhâtubhyâṃ bhâvê 'rthê yathâ-kramaṃ avi, asu ity êtau pratyayau bhavataḥ ||

Prayôgaḥ.—*Baḷavi, baḷavigaḷ*; *beḷasu, beḷasugaḷ* ||

[*Baḷe* and *beḷe* by affixing respectively *avi* and *asu*.]

Vyâkhyâ.—Sama-vachanatvâd yathâ-saṅkhyaṃ ||

Sûtram 564.—Uḍv-âdhibhyô get.

Vrittiḥ.—Uḍv-âdibhyô dhâtubhyô bhâvê 'rthê get-pratyayô bhavati ||

Prayôgaḥ.—*Uḍuge, uḍugegaḷ*; *nambuge, nambugegaḷ*; *tuḍuge, tuḍugegaḷ*; *pasuge, pasugegaḷ* || *uḍu, tuḍu, aḍu, porddu, arddu, aḷu, tâḷdu, temaḷdu, nambu, tumbu, êḷ, bêḷ, sal, besu, pasu* ity uḍv-âdir âkriti-gaṇaḥ ||

[*Uḍu* and the roots classed with it (see above) by affixing *ge*.]

Vyâkhyâ.—Spashṭaṃ ||

Sûtram 565.—Bêḍv-âdêr ik cha.

Vrittiḥ.—Bêḍv-âdibhyô dhâtubhyô bhâvê 'rthê get-pratyayô bhavati ig-âgamaś cha ||

Prayôgaḥ.—*Bêḍige, tâḷige, mûḍige, tâṛige, polige* || *bêḍu, mûḍu, pâḍu, tâṛu, mâṛu, pol* iti bêḍv-âdiḥ ||

[*Bêḍu* and the roots classed with it (see above) by affixing *ge* and inserting *i* between.]

Vyâkhyâ.—Chakârô getaṃ samuchchinôti || nanv atrâdêśa êva kartavyô nâgamaḥ | aviśêshâd iti chên na | *polige* iti viśêsha-siddhêḥ ||

Sûtram 566.—Pasy-âdêr vuḥ.

Vṛittiḥ.—Pasy-âdibhyô dhâtubhyô bhâvê 'rthê vu-pratyayô bhavati ||

Prayôgaḥ.—*Pasivu, pasivugaḷ*; *aḷivu, aḷivugaḷ* || *pasi, aḷi, suḷi, oḷi, eḷe, miḷi, paḷi, aṟi, paṟi, sâ, nô, kî* iti pasy-âdir âkṛiti-gaṇaḥ ||

[*Pasi* and the roots classed with it (see above) by affixing *vu.*]

Vyâkhyâ.—Spashṭam ||

Sûtram 567.—Kaḷ-âdêr ak cha.

Vṛittiḥ.—Kaḷ-âdibhyô dhâtubhyô bhâvê 'rthê vu-pratyayô bhavati ag-âgamaś cha ||

Prayôgaḥ.—*Kaḷavu, kaḷavugaḷ*; *noḷavu, noḷavugaḷ* || *kaḷ, oḷ, noḷ, seḷe, sere, kaṟe, teṟe, neṟe, meṟe* iti kaḷ-âdir âkṛiti-gaṇaḥ ||

[*Kaḷ* and the roots classed with it (see above) by affixing *vu* and inserting *a* between.]

Vyâkhyâ.—Chakârô vôs samuchchayârthaḥ ||

Sûtram 568.—Ondu-nandv-añju-kal-kandu-pondôr iket.

Vṛittiḥ.—Ondv-âdibhyô dhâtubhyô bhâvê 'rthê iket-pratyayô bhavati ||

Prayôgaḥ.—*Ondike, ondikegaḷ*; *nandike, nandikegaḷ*; *añjike, añjikegaḷ*; *kalike, kalikegaḷ*; *kandike, kandikegaḷ*; *pondike, pondikegaḷ* ||

[*Ondu, nandu, añju, kal, kandu, pondu* by affixing *ike.*]

Vyâkhyâ.—Spashṭam ||

Sûtram 569.—Môdv-âdibhyô vâ.

Vṛittiḥ.—Môdv-âdibhyô dhâtubhyô bhâvê 'rthê iket-pratyayô vâ bhavati | pakshê at ||

Prayôgaḥ.—*Môdikegaḷ, môdugaḷ*; *ôdikegaḷ, ôdugaḷ* || *môdu, ôdu, haraḍu, koraḍu, kadaḍu, muduḍu, avaḍu, kavaḍu, sêndu, sundu* iti môdv-âdir âkṛiti-gaṇaḥ ||

[*Môdu* and the roots classed with it (see above) by optionally affixing *ike*; otherwise *a.*]

Vyâkhyâ.—Pakshê autsargikô 't-pratyaya êva ||

Sûtram 570.—Dôr akiḍu-kuḍu-tuḍôḥ.

Vṛittiḥ.—Kiḍu-kuḍu-tuḍu-varjitâd ḍu-śabdântâd dhâtôr bhâvê 'rthê iket-pratyayô bhavati ||

Prayôgaḥ.—*Poḍamaḍike, talevaḍike, chivuḍike, âḍike, biḍike* || akiḍu-kuḍu-tuḍôr iti kiṃ | *kêḍu, kêḍugaḷ*; *kôḍu, kôḍugaḷ*; *tôḍu, tôḍugaḷ* ||

[Roots ending in *ḍu*, expect *kiḍu, kuḍu* and *tuḍu*, by affixing *ike.*]

Vyâkhyâ.—Iked ity êva na vêti | nanv atra kiḍv-âdi-varjanam avaktavyam ârthikatvât || yatô 'mîshâṃ kiḍôr êd dîrghas cha[550] || ôt kuḍu-tuḍôr[551] ity âbhyâm at-pratyayô vihita ity asyâprâptir iti chêt | niyâmakam êtaḍ ḍv-antânâṃ vidhêyântaram api sambhâvyata iti || tach cha yathâ-lakshyam âṭa-pâṭâdi sidhyatîti ||

Sûtram 571.—Bal-nal-kûrbhyô met.

Vṛittiḥ.—Bal, nal, kûr êtêbhyô dhâtubhyô bhâvê 'rthê met-pratyayô bhavati ||

Prayôgaḥ.—*Balme, balmegaḷ*; *nalme, nalmegaḷ*; *kûrmme, kûrmmegaḷ* ||

[*Bal, nâl* and *kûr* by affixing *me*.]

Vyâkhyâ.—Spashṭaṃ ||

Sûtraṃ 572.—Tar baraḥ kuk cha.

Vṛittiḥ.—Tar, bar ity êtâbhyâṃ dhâtubhyâṃ bhâvê 'rthê met-pratyayô bhavati kug-âgamaś cha.

Prayôgaḥ.—*Tarkkume, tarkkumegaḷ*; *barkkume, barkkumegaḷ* ||

[*Tar* and *bar* by affixing *me* and inserting *ku* between.]

Vyâkhyâ.—Chakârô met-samuchchâyakaḥ ||

Sûtraṃ 573.—Ô-kâ-mêbhyaḥ puḥ.

Vṛittiḥ.—Ô, kâ, mê ity êtêbhyô dhâtubhyô bhâvê 'rthê pu-pratyayô bhavati ||

Prayôgaḥ.—*Ôpu, ôpugaḷ*; *kâpu, kâpugaḷ*, ; *mêpu, mêpugaḷ* ||

[*Ô, kâ* and *mê* by affixing *pu*.]

Vyâkhyâ.—Spashṭaṃ ||

Sûtraṃ 574.—Poḷagôr du lup cha.

Vṛittiḥ.—Poḷagu ity asmâd dhâtôr bhâvê 'rthê pu-pratyayô bhavati dôr lup cha ||

Prayôgaḥ.—*Poḷapu, poḷapugaḷ* ||

[*Poḷagu* by affixing *pu* after dropping its final syllable.]

Vyâkhyâ.—Chakâraḥ puṃ samuchchinôti ||

Sûtraṃ 575.—Sur muni-kiṇi-muḷibhyaḥ.

Vṛittiḥ.—Muny-âdibhyô dhâtubhyô bhâvê 'rthê su-pratyayô bhavati ||

Pryaôgaḥ.—*Munisu, munisugaḷ*; *kiṇisu, kiṇisugaḷ*; *muḷisu, muḷisugaḷ* ||

[*Muni, kiṇi* and *muḷi* by affixing *su*.]

Vyâkhyâ.—Spashṭaṃ ||

Sûtraṃ 576.—Sâl-bâ-nôn-mîbhyô 'hu-pi-hâḥ.

Vṛittiḥ.—Sâl, bâ, nôn, mî êtêbhyô dhâtubhyô bhâvê 'rthê yathâ-kramaṃ a, hu, pi, ha êtê pratyayâ bhavanti ||

Prayôgaḥ.—*Sâlaṃ, sâlaṅgaḷ*; *bâhu, bâhugaḷ*; *nôṃpi, nôṃpigaḷ*; *mîhaṃ, mîhaṅgaḷ* ||

[*Sâl, bâ, nôn,* and *mî* by affixing respectively *a, hu, pi* and *ha*.]

Vyâkhyâ.—Sama-vachanatvâch chaturbhyaś chatvârô yathâ-kramaṃ bhavanti ||

Sûtram 577.—Kol-nagôr et.

Vrittiḥ.—Koḷ, nagu ity êtâbhyâṃ dhâtubhyâṃ bhâvê 'rthê et-pratyayô bhavati ||

Prayôgaḥ.—*Kole, kolegaḷ*; *nage, nagegaḷ* ||

[*Kol* and *nagu* by affixing *e*.]

Vyâkhyâ.—Spashṭaṃ ||

Sûtram 578.—Isup tinaḥ.

Vrittiḥ.—Tin ity asmâd dhâtôr bhâvê 'rthê isup-pratyayô bhavati ||

Prayôgaḥ.—*Tinisu, tinisugaḷ* ||

[*Tin* by affixing *isu*.]

Vyâkhyâ.—Spashṭaṃ ||

Sûtram 579.—Dhâtôr vuduḥ.

Vrittiḥ.—Sarvêbhyô dhâtubhyô bhâvê 'rthê vudu-pratyayô bhavati ||

Prayôgaḥ.—*Mâḷpudu, nôḷpudu, kaḍivudu, uḍivudu, baḍivudu, tarppudu, barppudu* || punar dhâtu-grahaṇam aśêshârthaṃ | anyathânantaratvât tina êva bhavati na sarvêbhyaḥ ||

[All roots by affixing *vudu*.]

Vyâkhyâ.—Nanv atra dhâtu-grahaṇam akartavyaṃ | prâkaraṇikatvât | yataḥ krit-prakaraṇê uktâ vakshyamâṇâś cha sarvê pratyayâ dhâtôr êva nânyasmâd iti chên na | anantarôkta-mâtra-nirâsârthaṃ tad-grahaṇaṃ | asaty asminn anantarôktât tina êva bhavên nâśêshâd ity âha *sarvêbhyô dhâtubhya* iti || têna adbhâva[549] ity ata ârabhyâdya yâvad yê vihitâḥ pratyayâs tê sarvê paryâyêṇa bhavantîty arthâd dvairûpya-siddhiḥ || adbhâvê[549] | *kêgu, kêguvudu* ; *sâgu, sâguvudu* || kiḍôr ed dîrghaś cha[550] | *kêḍu, kiḍuvudu* || ôt kuḍu tuḍôḥ[551] | *kôḍu, kuḍuvudu* ; *tôḍu, tuḍuvudu* || in-îyas taḥ[553] | *intaṃ inpudu* ; *îtaṃ, îvudu* ; *geytaṃ, geyvudu* || many-âdibhyaḥ[554] | *maṇitaṃ, maṇivudu* ; *kuṇitaṃ, kuṇivudu* | êvaṃ sarvatra drashṭavyaṃ || môdv-âdînâṃ prâg êva dvairûpyâd atra trairûpyaṃ | *môdu, môdike, môduvudu* ; *ôdu, ôdike, ôduvudu* ity-âdi ||

Sûtram 580.—Prâk-kâlê dus tulya-kartrikât.

Vrittiḥ.—Uttara-kâla-kriyayâ sahaika-kartrikât pûrva-kâlê 'rthê vartamânâd dhâtôḥ du-pratyayô bhavati ||

Prayôgaḥ.—*Pûṇd echchaṃ, kaṇḍu pôdaṃ, uṇḍ oṛagidaṃ, mind uṇḍaṃ, kuḍid uguḷdaṃ* || prâk-kâlê iti kiṃ | *uṇutam irddaṃ, kâṇute pôdaṃ* || tulya-kartrikâd iti kiṃ | *gâyakaṃ pâḍidaṃ, arasaṃ kêḷdaṃ* ; *âtaṃ mindan îtan uṇḍaṃ* ||

[A verbal root with a past signification, takes the affix *du* when followed by another verb, both having the same subject.]

Vyâkhyâ.—Prâk-kâlaḥ pûrva-kâlaḥ | sa chôttarâpêkshaḥ | na hi kasyachid uttarâbhâvê prâktvaṃ ghaṭata ity uttara-kâla âkshipyatê | têna saha tulya-kartrikât | tulyaḥ êkaḥ kartâ yasya sa tulya-kartrikô dhâtus tasmâd iti prakriti-nirdêśaḥ || nanu sarvatra kriyaiva kartâram apêkshatê | têna vinâ

svasyâbhâvât । na dhâtuḥ kâlô vâ । tasya tad-anapêkshaṇâd iti । katham uttara-kâlêna dhâtus tulya-kartṛikô bhavêd iti chên na । uttara-kâlînâ yâ kriyâ tayâ saha tulya-kartṛikâ yâ pûrva-kâlê vartamânâ kriyâ tad-vâchakâd dhâtôr du-pratyayô bhavatîty êvam paratvân nânupapattir iti ॥ nanu yatraika-kartṛikê pûrvôttara-kâlînê dvê kriyê tatra pûrva-kâlîna-kriyâ-vâchakâd êva dhâtôr du-pratyaya iti nâtra niyamô ghaṭatê । vyabhichâra-darśanât ॥ driśyatê hi kvachid uttara-kâlê kvachid bhinna-kartṛikê 'pi । tathâ hi । *kaṇ muchchi nakkam, bây dered oṛagidam* ity-âdi-prayôgâ hi prasiddhâḥ । na hy atra nimîlanam vyâdânam vâ pûrva-kâlam bhavati । hasanâd êva nimîlanam śayanâd êva vyâdânam iti tayôr hasana-śayana-kâryatvênôttara-kâlatva-niyamât ॥ tathâ । *peṇanam kaṇḍu duḥkham âdudu, priyaḷam kaṇḍu sukham âdudu* ity-âdau darśana-kartṛitvam Dêvadattasya prâdurbhavana-kartṛitvam sukha-duḥkhayôr iti bhinna-kartṛikam êva kriyâ-dvayam iti katham uktô niyama iti chêt । uchyatê । yady api *kaṇ muchchi nakkam, bây dered oṛagidam* ity atra nimîlana-vyâdânê hasana-śayana-kâryê ity uttara-kâlînê bhavataḥ । tathâpy atra na tê prâchînê vivakshitê yênôktânupapattis syât । kimtûttarôttarê êva । tad-anantaram api hasati śêtê chêty avivâdât ॥ ' tathâ cha tad-apêkshayôr anayôḥ prâk-kâlînatvam avyâhatam êvêti *peṇanam kaṇḍu duḥkham âdudu* ity-âdâv api na bhinna-kartṛitvam । *duḥkham âdudu* iti duḥkhitô 'bhûd ity arthaḥ । *sukham âdudu* ity 'api sukhitô 'bbûd ity êvârthaḥ ॥ duḥkhâyatê śavam drishṭvâ priyâm drishṭvâ sukhâyatê । iti prayôga-darśanât । tathâ cha darśana-kartṛitvam sukha-duḥkha-kriyâ-kartṛitvam cha Dêvadattasyaivêti tulya-kartṛitvam êva nânyathêti ॥ sukha-duḥkhayôr va tat-kartṛitvê 'pi na bhinna-kartṛitâ । tayôr drashṭur Dêvadattâd aty-antam bhêdâbhâvâd iti ॥

Sûtram 581.—Id utô 'laghv-âdi-dvi-svarât.

Vṛittiḥ.—Laghv-âdayô yê dvi-svarâ dhâtavas tad-varjitâd uttara-kâla-kriyayâ saha samâna-kartṛikât pûrva-kâlê 'rthê vartamânâd ukârântâd dhâtôr it-pratyayô bhavati ॥

Prayôgaḥ.—*Nôḍi pôdam, pâḍi kuṇidam, bêḍi koṇḍam, aṛasi kaṇḍam, saṅgrahisi baredam, ṭippaṇisi baredam* ॥ uta iti kim । *bigidu kaṭṭidam, tegedu pôdam* ॥ alaghv-âdi-dvi-svarâd iti kim । *muttu, tettu, pottu, tappu, aṭṭu, suṭṭu, okku, mikku, echchu, pachchu* ॥

[Roots ending in *u*, except such as contain two vowels of which the first is short, in the same case take the affix *i*.]

Vyâkhyâ.—Prâk-kâla iti tulya-kartṛikâd iti cha vartatê ॥ nanv atrôttara-kâla-kriyayâ samâna-kartṛikât prâk-kâlê vartamânâd ukârântâd dhâtôr it-pratyayô bhavati laghv-âdi-dvi-svarân varjayitvêti sûtrârthaḥ ॥ tatrâlaghv-âdi-dvi-svarâd iti varjanam ayuktam । tad êva hi varjanîyam । yatrên nêshyatê ॥ ishyatê hy atra laghv-âdishu *aṛasu-maṛasu*-prabhṛitishu dvi-svarêshu *nôḍu-kûḍu*-prabhṛitishu chêt-pratyayaḥ । *aṛasi kaṇḍam, maṛasi pôdam, nôḍi maṇidam, kûḍi taṇidam* ity-âdi-prayôgâṇâm sakala-sat-kavi-sammatatvâd ity âśaṅkya nâtra laghv-âdayaś cha dvi-svarâś chêti dvandvô 'bhiprêtaḥ । ênaivam âśaṅkêta । kintu laghv-âdayaś cha tê dvi-svarâś chêti karmadhâraya êvêty âha *laghv-âdayô yê dvi-svarâ* iti । têna *aṛasu-maṛasu*-prabhṛitayô laghv-âditvê 'pi dvi-svaratvâbhâvât । *nôḍu-kûḍv*-âdayô dvi-svaratvê 'pi laghv-âditvâbhâvân na varjyanta êvêti । kimtv âvarjanta êvêti ॥ tân êva lakshya-tvênôdâhṛitya yê tu laghv-âditvê sati dvi-svarâ ud-antâḥ *aḍu-suḍu-teṛu-poṛu-isu-bisu*-prabhṛitaya êva varjyanta iti tâdriśân êva praty-udâharati *muttu, tettu* ity-âdi ॥ sarvatrânantara-yôgâd du-pratyayaḥ ॥

Sûtram 582.—Adet pratishêdhê.

Vṛittiḥ.—Uttara-kâla-kriyayâ saha samâna-kartṛikât pûrva-kâlê 'rthê vartamânâd dhâtôr adet-pratyayô bhavati pratishêdhê gamyamânê ॥

Prayôgaḥ.—*Mâḍade pôdam, nôḍade nuḍidam, kêḷade pôdam, aṛiyade keṭṭam* || pratishêdha iti kiṃ | *mâḍi pôdam, nôḍi naḍedam* ||

[Verbal roots expressing the same in the negative mood affix *ade*.]

Vyâkhyâ.—Prâk-kâlê tulya-kartṛikâd ity êva vartatê | nô 'ta iti | anapêkshaṇât || pratishêdhô 'pi yataḥ pratyayas tad-artha-vishaya êva nânya-vishaya ity-arthât pûrva-kâlâyâ êva kriyâyâ nôttara-kâlâyâ iti || tathaivôdâharati *mâḍade* ity-âdi ||

Sûtram 583.—Vâk chêraḥ.

Vṛittiḥ.—Uttara-kâla-kriyayâ saha samâna-kartṛikât pûrva-kâlê 'rthê vartamânât ir ity asmâd dhâtôḥ adet-pratyayô bhavati ag-âgamaś cha vâ bhavati pratishêdhê gamyamânê ||

Prayôgaḥ.—*Ira ade pôdam, irade pôdam* ||

[*Ir* affixes *ade*, and optionally takes *a* between.]

Vyâkhyâ.—Pratishêdha-vishayê *ir*-dhâtôr ag-âgamô viśêshaḥ || śêsham aśêshaṃ pûrvavat || nanu kim artham atra vâ-grahaṇaṃ | ag-âgamasya nitya-pravṛittâv api na kiṃchid dushyati | na cha pratishêdha-vishayê *irade* ity êvaṃ rûpa-nishpatty-arthaṃ tat || aki saty api vêradê[47] iti prakṛitibhâva-vibhâshayaiva *ira ade*, *irade* ity êvaṃ rûpa-dvaya-siddhêr iti chêt || satyaṃ | yady apy êvaṃ sidhyaty êva dvai-rûpyaṃ | tathâpi *ira ade* ity atrâkas satvam êva || *irade* ity atra tv akas satvam asatvaṃ vâ syâd ubhayathâpi dôshâbhâvâd iti svarûpa-viśêsha-pratipatty-artham êva tad-grahaṇaṃ || anyathâ tatraikântatô 'kas satvam êva vijñâyêta || na chaivaṃ pratipattyâ kiṃ phalam iti vâchyaṃ | êkaś śabdas samyag viditas svargê lôkê kâmadhug bhavatîti | śabdârtha-jñâna-pûrvakaṃ hi san-mârgânushṭhânam ity atrârtha-vyañjana-tad-ubhayâvaikalyêna jñânam êva tat-sâdhanam iti || athavâ uttarârtham êva tad-grahaṇaṃ | bhavitavyaṃ cha vêty uttaratrêti ||

Sûtram 584.—Adv-ad-âd-âgôr anarhatvê.

Vṛittiḥ.—Prâk-kâla iti nivṛittaṃ | âgu ity asmâd dhâtôḥ adu, at, ât ity êtê pratyayâ bhavanty anarhatvê ||

Prayôgaḥ.—*Âgadu, âga, âgâ* || anarhat va iti kiṃ | *appudu* ||

[*Âgu* when used in the sense of 'ought not' affixes *adu*, *a* or *â*.]

Vyâkhyâ—Prâk-kâla iti nivṛittam anapêkshaṇâd ity âha *prâk-kâla itîti* | iti-śabdaḥ prakâra-vâchî | têna tulya-kartṛikâd ity api nivṛittam ity arthaḥ || vêti vartatê | *âgu* ity asmâd dhâtôr anarhârthê *adu* ity êvaṃ rûpô vâ ad ity akâra-mâtra-śarîrô vâ ât ity âkâra-mâtrô vâ pratyayas syâd ity arthaḥ || nanv atrânarhatva-grahaṇam akartavyaṃ | anyathaiva siddhêḥ | tathâ hi | yatô 'trârhatvaṃ dhâtv-arthaḥ | tat-pratishêdhô 'narhatvaṃ | pratishêdha iti tu vartata êva | tathâ cha tad-anuvṛitti-mâtrênaiva siddhau nânênârtha iti chên na | aprâdurbhâva-nirâsârthaṃ tad-grahaṇam ity arthavatvât || *âgu* ity ayaṃ dhâtuḥ prâdurbhâvê arhârthê cha vartatê | tatra yadi pratishêdhânuvṛittir âśrîyêta ubhayatrâpi prasajyêta | naikatra | niyâmakâbhâvât | atô 'trâdv-âdi-pratyayâ anarhatva-mâtra êva bhavêyur nâ prâdurbhâva ity êvam arthaṃ tad-grahaṇam iti || nanv êvam apy *adu*-grahaṇam akartavyam anyathaiva siddhêḥ | tathâ hi | ach kartṛi-karmaṇôr[543] ity achi acha[455] ity udv-âdêśê ôr at pratishêdha[460] ity udôr ad-âdêśa-karaṇênaiva siddhêḥ || na chaitad anarhatva-mâtra êva |

aprâdurbhâvê 'pi sammatatvâd iti chên na । anêkatvê 'pi tathâ siddhy-arthaṃ tad-grahaṇam iti ॥ udv-âdêśô hy êkatva êva nânêkatvê । bhâvyaṃ cha tatrâpy adunêti ॥ *nîn idaṃ naṃbal âgadu, nîm idaṃ naṃbal âgadu, dêhamaṃ naṃbal âgadu, peṇḍiraṃ naṃbal âgadu* iti kartari karmaṇi chaikatvê 'nêkatvê cha prayôga-darśanât ॥ nanv atrâdv-ad-âditi pratyaya-trayam upâttaṃ । âgôr iti prakṛitiḥ । na hy êkasyâḥ prakṛitês trayaḥ pratyayâ yugapat kartuṃ śakyâḥ । vishaya-vyavasthâ tu nôktaiva । ata êkatrânêkê pratyayâ vachana-prâmâṇyât paryâyêṇaiva bhavantîti ॥ kadâchid anyaḥ kadâchid apara iti । tathâ cha adur vâ ad vâ âd vâ êkô bhavatîti nyâya-siddham êvaitad iti kim-arthâ vânuvṛittir iti chêt satyaṃ । êtâdṛiśa-sthalê uktânyatama êva bhavati na sarva iti bâlâvabôdhanârtham êva tad-grahaṇaṃ iti ॥ athavâtrâsti viśêshaḥ ॥ vâ-śabdô bahuḷârthakaḥ । tad-anuvṛitti-balâd âgô strî-liṅgê pul-liṅgê cha kvachid adu-pratyayô bhavati pratishêdha-vishayê iti jñâpanam iti ॥ tathâ cha prayôgaḥ ।

> âgadara manaman aṛidoḍe ।
> bêgaḍe tolaguvudu tolagad irddoḍe kaḍeyoḷ ।
> nâgara-peḍe-neḷal-âsege ।
> pôgi sukhaṃ bâḷven emba kappevol akkuṃ ॥

iti ॥ athavâ adv-ad-âd ity atra madhyê ada ity êva vâ nirdêśô nâd ity êvêti nirbandhaḥ । sa châdy-antavan na sâdhâraṇaḥ । avyaya-vishayô vâ । kiṃtu strî-puṃsa-vishayô 'navyaya-vishayaś cha ॥ prayôgas tu pradarśita êvêty ayaṃ viśêshô vânuvṛittim antarêṇa na labhyata iti cha tad-âśrayaṇam iti ॥

Sûtram 585.—Al arhârthê.

Vṛittiḥ.—Dhâtôr al-pratyayô bhavaty arhârthê gamyamânê ॥

Prayôgaḥ.—*Mâḍal daksham, nôḍal samartthaṃ, muṭṭal arhaṃ, uṇal oḷḷittu* ॥

[Roots before a word meaning able or fit affix *al*.]

Vyâkhyâ.—Arhârthaś śaktârthas tasminn arhârthê ity upapada-nirdêśa-param idaṃ ॥ dhâtôr al-pratyayô bhavaty arhârthêshu śabdêshûpapadêshv ity arthaḥ ॥ atra vêti vartatê ॥ sa cha bahuḷârthaka ity anyatra kâlârthakôpapadê'pi bhavatîti jñêyaṃ ॥ kvachid anupapadê 'pi bhavatîty apy avagantavyam ity êtat sarvaṃ manasi kṛitvâha *gamyamânê*ti ॥ śaktârthê 'nyârthê vâ upapada-vidhayânyathâ vâ yathâ-lakshyaṃ prayôga-vishayê avagamyamânê ity arthaḥ । tatra śaktârtham udâharati *nôḍal samartthaṃ* ity-âdi ॥ itarârthê'py udâharaṇâny anvêshṭavyâni ॥ *nôḍal samayaṃ, nôḍal avasaraṃ, pôgal pottu, kûḍal paḍir, nôḍal prauḍhi, tegeyal upâyaṃ* ity-âdi ॥ kvachit kêvalô'pi *nôḍal nuḍiyal* ity-âdi ॥

Sûtram 586.—Kriyâyâṃ kriyârthâyâṃ.

Vṛittiḥ.—Dhâtôr al-pratyayô bhavati kriyântarârthâyâṃ kriyâyâm abhidhîyamânâyâṃ ॥

Prayôgaḥ.—*Uṇal bandaṃ, taral pôdaṃ, pâḍal bandaṃ, kayyiṃ biṭṭal polaman uḷtaṃ* ॥ kriyârthâyâm iti kiṃ ॥ *bandaṃ, pôdaṃ* ॥

[Also before another verb showing the object of the action.]

Vyâkhyâ.—Kriyârthâyâm ity atra kriyâ-śabdaḥ kriyântara-vachanaḥ । kriyâ kriyântaram arthaḥ prayôjanaṃ yasyâs sâ kriyârthâ tasyâṃ kriyârthâyâm iti kriyâyâm ity êtasya viśêshaṇaṃ । yâ kriyâ kriyântara-prayôjanâ kriyântarasya kâraṇam iti yâvat ॥ tasyâm abhidhîyamânâyâṃ tat-kârya-bhûta-

kriyâ-vâchakâd dhâtôr al-pratyayô bhavatîty arthaḥ || *uṇal bandaṃ*, bhôktum âgata ity arthaḥ || atra khalv âgamanaṃ bhôjanârtham ity uṇ-dhâtôr êvâl bhavati || atrâpi pûrvavad vânuvrittyâ kvachid êva bhavati | na sarvatrêti gamyatê | têna yatra kriyâ-dvayam êka-kartṛikaṃ tatraiva bhavati nânya trêty avagantavyaṃ || Saṃskṛitê tumas sthânê Bhâshâyâm al-prayujyatê | tuṃ tu tulya-kartṛikô-papada êva || lêṅ tum ichchhâ tulya-kartṛikê iti vachanât || atô Bhâshâyâm api tâdṛiśam êva vakta-vyam ity ayam arthô bahuḷârthaka-vâ-grahaṇânuvṛittyaiva labhyata iti vêditavyaṃ ||

Sûtraṃ 587.—Yô bhâvô bhâva-lakshakaḥ.

Vṛittiḥ.—Bhâvaḥ kriyâ || yâ kriyâ kriyântarasya jñâpikâ bhavati tatra vartamânâd dhâtôr al-pratyayô bhavati ||

Prayôgaḥ.—*Gâyakaṃ pâḍal arasaṃ kêḷdaṃ, artthi bêḍal dâni yittaṃ, nêsar mmûḍal kaḷ-tale pôdudu* || ya iti prakṛiti-nirdêśârthaḥ || bhâva iti kiṃ | *sattigeyiṃ gamanaman aṛidaṃ* ||

[A verb expressing action affixes *al* before another verb expressing the effect.]

Vyâkhyâ.—Bhâva-lakshaka ity atra bhâva-śabdaḥ pûrvavad êva bhâvântara-vachanaḥ | svasya sva-lakshakatvâbhâvât || niśchitât sandigdhaṃ hi lakshyatê || na hy êkasyaiva tad-ubhaya-rûpatâ | vastunô dvairûpyâbhâvâd ity abhiprêtyâha.*kriyântarasyêti* || nâtra pûrvasmâd aviśêshaś śaṅkyaḥ | pû-rvatrâbhinna-kartṛikam atra bhinna-kartṛikaṃ | pûrvatra kârya-kâraṇa-bhâvô 'tra jñâpya-jñâpaka-bhâva iti cha viśêshasya satvât || *gâyakaṃ pâḍal arasaṃ kêḷdaṃ, artthi bêḍal dâniy ittaṃ* || atra hi gâtâ śrôtur yâchitâ cha dâtur bhinna êva | gânâch chhravaṇaṃ yâchñayâ cha dânam unnîyatê chêti || nanv astu bhinna-kartṛikatva-rûpô 'tra viśêshaḥ | jñâpya-jñâpaka-bhâva-rûpas tu na ghaṭatê | gânâdêś śravaṇâdi-kâraṇatayâ tad-jñâpakatvâghaṭanât || lôkê hi kâraṇât kâryaṃ jâyatê | kâryâch cha kâraṇaṃ jñâyatê | dhûmâgnyôs tathâ dṛishṭatvât || na hy agnêr dhûma ivâgnir dhûmasya gamakô dṛishṭaḥ | vyabhichâra-darśanât || ataḥ kâryasya kâraṇaṃ janakam êva na gamakam iti chên na | kâraṇatvê 'pi gamakatvâvirôdhât || na hi kâraṇam agamakam êvêti kâryam êva gamakam iti vâ niyamô 'sti || asty atra chhâyâ chhatrât | kshîram idaṃ kaṭu alâbûsthatvâd ity-âdau kâraṇasyâpi chhatrâdêḥ, asty atra rûpaṃ rasât bhavitâsya maraṇam arishṭâd ity-âdâv akâryasya rasâdêr api gamakatva-prasiddhêḥ || na chaivam agnir api dhûmasya gamakas syâd iti vâchyaṃ | na hi vayaṃ kâraṇa-mâtraṃ gamakam êvêti pratijânîmaḥ | yênêyam atiprasaktir âpâdyêta || kiṃtu kvachit kiṃchit kâraṇam akâraṇaṃ vâ vyâptimattayâ pramitam êva vyâpakaṃ prati gamakam ity êva | vichitra-śaktayô hi vastu-dharmâ iti || nanv astv êvaṃ tad-bhâva-sad-bhâvaḥ | pratyayaḥ kiṃ gamyâd gamakâd vêty âśaṅkya nâsau gamyât kiṃtu gamakâd êva yad-arthô 'tra yan-nirdêśa ity âha *ya* ity-âdi || yô bhâva-lakshakas tata êvêty arthaḥ | yat-tadôr nitya-sambandhâd iti || yady êvaṃ tarhi tâvad êva vaktavyaṃ | kim anêna prâktanêna bhâva-grahaṇênêty âśaṅkya pariharati *bhâva* ity-âdi || *sattigeyiṃ gamanaman aṛidaṃ* ity-âdau gamana-rûpasya bhâvasya gamakam api chhatraṃ svayaṃ dravya-rûpam êva na bhâva-rûpam iti na tataḥ pratyaya ity avagantavyaṃ ||

Sûtraṃ 588.—Vudum e vannaṃ vannegaṃ vinaṃ vinegaṃ.

Vṛittiḥ.—Yô bhâvô bhâvântarasya jñâpakô bhavati tatra vartamânâd dhâtôḥ vuduṃ, e, vannaṃ, vannegaṃ, vinaṃ, vinegaṃ ity êtê pratyayâ bhavanti ||

Prayôgaḥ.—*Pâḍuvudum kêḷdam, barppudum kaṇḍam* ; *pâḍe kêḷdam, bare kaṇḍam* ; *pâḍuvannam kêḷdam, barppannam kaṇḍam* ; *pâḍuvannegam kêḷdam, barppannegam kaṇḍam*; *pâḍuvinam kêḷdam, barppinam kaṇḍam* ; *pâḍuvinegam kêḷdam, barppinegam kaṇḍam* ||

[When a verb expressing action is followed by one which implies continuous notice taken of it, the former affixes *vudum, e, vannam, vannegam, vinam*, or *vinegam*.]

Vyâkhyâ.—Nanv atra vudum-âdîn shaḍ api vidhêyân êva śruṇuvâma na tân âdêśân pratyayân vâvajânâma || yatô 'tra kêvalaṃ tân êva niradiśan na kaṃchit kâṃchit sthâninaṃ prakṛitiṃ vêti kasya kutô vâmî bhavêyur ity âśaṅkya nâtra sthâny anvêshyô yata êtê nâdêśâḥ । api tu pratyayâ êvêty atrapi nâpûrvâ prakṛitir mṛigyâ । yatas samanantaram êva nirdishṭêty ata êvâmî bhavêyur ity âha *ya* ity-âdi || na châsyâ alô vidhânân nêmê syur iti śaṅkyaṃ । tasyâmîshâṃ châsyâ êva paryâyêṇa pravṛittêr iti || nanu yady êvaṃ tarhy atra vâ-grahaṇaṃ kartavyaṃ । pakshê pûrvêṇâl êva bhavatîti chên na । anaikântyât || sambhavati hi vachana-balâd êva têna vinâpy êtêshâṃ paryâyô gaty-antarâbhâvat || na hi yatô yatraikaṃ vihitaṃ tatas tatraivânya-vidhêr asti gatiḥ paryâyaṃ vinêti || yadi châvaśyaṃ tênaiva bhâvyaṃ iti nirbandhas tarhy anantarôttara-yôgasthô vâ śabdô 'trâpi siṃhâvalôkana-rîtyâ dṛishṭiṃ datta ity anusandhâtavyam iti || nanu yady êvam atraiva sa nirdêshṭavyaḥ । ita êvôttaratrânuvṛitti-saulabhyâd iti chên na । artha-viśêsha-ḍyôtanârtham atra tad-akaraṇam iti || dyôtyatê hy atra kaśchid artha-viśêshaḥ kâlôpâdhikaḥ । sa châdyayôr âdy-avadhikô 'ntyânâm antyâvadhika iti । tathâ hi । *pâḍuvudum kêḷdam, barppudum kaṇḍam* ; *pâḍe kêḷdam, bare kaṇḍam* atra gânam âgamanaṃ cha vâ yadâ tadaiva śravaṇaṃ darśanaṃ cha । na kiṃchid viramyêti || *pâḍuvannam kêḷdam, barppannam kaṇḍam* ity-âdishu gânam âgamanaṃ vâ yâvat tâvad api śravaṇaṃ darśanaṃ cha || na kiṃchich chhrutvâ dṛishṭvâ chânantaraṃ viramaṇam iti sarvatra gânê châgamanê châdara-viśêshô dyôtyata iti ||

Sûtram 589.—Bhûtê doḍeḍ vâ.

Vṛittiḥ.—Yô bhâvô bhâvântarasya jñâpakô bhavati tatra vartamânâd dhâtôr doḍet-pratyayô vâ bhavati bhûta-kâlê gamyamânê ||

Prayôgaḥ.—*Pâḍidoḍe kêḷdam, attoḍ uṇḍam* ; *pâḍal kêḷdam, aḍal uṇḍam* || bhûta iti kiṃ । *pâḍal kêḷdam* ||

[In the past tense optionally *doḍe*.]

Vyâkhyâ.—Nirdishṭaiva prakṛitiḥ yô bhâvô bhâva-lakshaka[587] iti || tata êva doḍet-pratyayô vibhâshayâ bhavati । sa chêl lakshakô bhâvô yady atîta-kâlê pravṛitta iti pûrvasmâd bhêdaḥ || pakshê tu sâmânya-vishayakô 'l-pratyaya êva ||

Sûtram 590.—Voḍet sad-bhâvini.

Vṛittiḥ.—Yô bhâvô bhâvântarasya jñâpakô bhavati tatra vartamânâd dhâtôr voḍet-pratyayô vâ bhavati sati bhavishyati cha kâlê gamyamânê ||

Prayôgaḥ.—*Pâḍuvoḍe bandam, pâḍal bandam* ; *mûḍuvoḍe kaṇḍam, mûḍal kaṇḍam* ; *nôḷpoḍ esedam, nôḍal esedam* ||

[In the present and future tenses optionally *voḍe*.]

Vyâkhyâ.—Tata êva prakṛitêr voḍet-pratyayô bhavati । sa chêl lakshakô vartamânô bhâvî vêty atra viśêshaḥ || nanu yô 'yaṃ lakshayati sa sarvô 'pi tataḥ prâk siddha êva । svayam asiddhasyânyâsâdhakatvât || tathâ cha sarvô 'pi kârakô jñâpakô vâ bhûta êva । na hi svayaṃ bhavan bhavishyan

vânyaṃ bhâvayati ‖ yady api jñâna-pradîpâdayô 'jñânândhakârâdîn abhibhâvayanta êva svayaṃ bhavantô dṛiśyanta iti samâna-kâlînayôr api kârya-kâraṇa-bhâvô 'stîti chintâ । tathâpi tatrâpi kâryân mukhya-śaktyâtmanâ tad-bhâva-bhâvitva-lakshaṇêna pariṇâmêna prati-kshaṇaṃ tri-lakshaṇam ity-âdy-anusandhânêna cha kathaṃchit pûrva-varttitvaṃ vaktavyam êva ‖ sarvatrâpi siddhasyaiva kârakatvam iti niyamât ‖ anyathâ savyêtara-vishâṇayôr api sama-samayôtpannayôḥ kârya-kâraṇa-bhâva-prasaṅgas syât । ataḥ katham atra sad-bhâvinîti saṅgachchhata iti chên na । vivakshita-kâlâpêkshatvât ‖ sarvatra sâdhyât pûrvaṃ sâdhanam ity avivâdaṃ । tathâpi vivakshita-kâlâpêkshayâ tad êva sâdhanam âsîd asti bhavishyatîty abâdhita-vyavahâra-vishayatayâ tri-kâla-gôcharatvam aviruddham êva ‖ sva-sâdhyâpêkshayaiva bhavad-bhâvitvaṃ viruddham iti ‖ *pâḍuvoḍe bandaṃ* । samprati vâ śvaḥ paraśvaḥ paksha-mâsâdy-anantaraṃ vâ gâtum âgata ity arthaḥ । êvam uttaratrâpi ‖ nanu nâtra *doḍed, voḍed* iti cha dakâra-vakârâditayâ vidhêya-nirdêśô yuktô gauravâvahakatvât । kiṃtu *oḍed* ity êva svarâdika êva vidhêyaḥ । tathâ cha bhûta-bhâvi-kâlayôr da-va-pratyayau samprati va-pratyayaś cha pûrvata êva bhavantîti tathaiva nirdêśô yukta iti chên na । prâpakâbhâvât । tathâ hi । dapa-da-vaṃ tiṅi sad-bhûta-bhâvini[446], achi[447], sati vô vâ[448] êtâni khalu tat-prâpakâṇi nânyâni । tâni cha tiṅy açhi vâ parata êva bhavanti nânyathâ ‖ nâsau tiṅ achâm anyatama iti ‖ na cha tatraiva *oḍed* ity apy ârambhaṇîya iti vâchyaṃ । vartamâna-kâlê dapa-pratyayasyâpi prasaṅgât । na cha tan-nishêdhê 'pi yatitavyam iti । tathâ châtigauravam âpadyêta ‖ *oḍet*-pratyayaḥ । tasmin paratô 'pi da-vau । tatraiva cha dapa-nishêdhaś chêti bahu-vaktavyam iti ‖ tasmâd yathôktam êva yuktam iti ‖

Sûtraṃ 591.—Keg alaḥ.

Vṛittiḥ.—Dhâtôḥ parasyâlaḥ keg-âgamô vâ bhavati sati bhavishyati cha kâlê gamyamânê ‖

Prayôgaḥ.—*Mâḍalke bandaṃ, mâḍal bandaṃ; nôḍalk esedaṃ, nôḍal esedaṃ; gâyakaṃ pâḍalk arasaṃ mechchidaṃ, gâyakaṃ pâḍal arasaṃ mechchidaṃ* ‖

[When *al* is affixed *ke* is optionally added.]

Vyâkhyâ.—Vêti vartatê ‖ bhinna-kartṛikê abhinna-kartṛikê vâ kârakê jñâpakê vâ sarvatrâlaḥ keg-âgamô bhavatîty aviśêshaḥ ‖ al châtra alarhârtha[585] ity atô vihita êva grâhyaḥ । na tasminn ad-alau[526], al tad-aprayôgê[528], tasminn ed-alau[532] ity êbhir vihitaḥ । davîyastvât । vyâpti-pratyâsattyôḥ pratyâsattir garîyasîti ‖

Sûtraṃ 592.—Oḍaned oḍam alô 'nu.

Vṛittiḥ.—Oḍanet, oḍaṃ ity êtâv alô vânuprayujyêtê ‖

Prayôgaḥ.—*Pâḍaloḍane mechchidaṃ, pâḍaloḍaṃ mechchidaṃ; pâḍalke mechchidaṃ, pâḍal mechchidaṃ* ‖

[After *al, oḍane* or *oḍaṃ* is optionally used.]

Iti śrî-Bhaṭṭâkalaṅka-Dêva-virachitâyâṃ Bhâshâ-mañjarî-samâkhyâyâṃ S'abdânuśâsana-vṛittau chaturthaḥ pâdaḥ samâptaś châdhyâyaḥ sarvaṃ sampûrṇaṃ ‖

Vyâkhyâ.—Vêti vartata êva ‖ *oḍaned* iti takârô nirdêśârthaḥ । ardhaikârântô 'yaṃ sahârthakaś śabdaḥ । *oḍam* iti makârântô 'bhy-upagamârthakaḥ । dvâv êtâv avyayau । tau chânyatra *âtan oḍane bandaṃ,-tann oḍan irddaṃ, oḍam endaṃ, oḍam embaṃ* ity-âdau svârtha-pradhânâv apy atrânapêkshita-

svârthau śabda-sâdhutvârthâv alô 'nuprayujyêtê || al châtrâsanna êva nânya ity abhiprêtya tathaivôdâharati *pâḍaloḍuṇe pâḍaloḍaṃ* ity-âdi ||

anu-śabdô 'yaṃ avyayâtmâ śâstrântê maṅgaḷa-dyôtaka iti Sûtrakṛitâtrântê prayuktaḥ | anyathâtraivâdau madhyê vâ prayôktuṃ śakyata iti ||

ôm-athânv-alam-ut-sûpa-sam-prâdy-avyaya-vâchakâḥ |
dêvatâ-vâchakâs svasti-jayâdyâ maṅgaḷâtmakâḥ ||

iti vachanât || tad êvam anu-śabda-prayôgâd êva kṛita-maṅgaḷô 'yaṃ S'âstrakṛid iti Sûtrakṛid-âchârânuvarttî Vṛittikârô 'pi tayaiva diśâ svayam api sva-granthântê maṅgaḷam âcharitaṃ sûchayati *mechchidaṃ* iti || *mechchu* manaḥ prasâdê mâṅgalyê chêti dhâtûtpannatvâd ayaṃ śabdô maṅgaḷa-vachana iti || kiṃchâtrâyaṃ viśêshô dyôtyatê | *oḍane, oḍam* ity anayôḥ pâkshikatvât pakshê keg-âgamaḥ | tasyâpi pâkshikatvât pakshê kêvalam al-pratyaya-mâtraṃ chêti chatvâraḥ pakshâs sambhavanti || tatra cha *bandaṃ, pôdaṃ* ity-âdi-śabdântara-prayôgê sambhavaty api *pâḍaloḍane mechchidaṃ, pâḍaloḍaṃ mechchidaṃ ; pâḍalke mechchidaṃ, pâḍal mechchidaṃ* iti chatur api *mechchidaṃ* ity êtad êva padaṃ prayuñjânasyâsya Vṛittikârasya hṛidayam idam unnîyatê | chatur-maṅgaḷânusmaraṇa-pariṇatam antaḥkaraṇam iti || chatvâri khalu maṅgaḷâny *Ârhata*-matê prasiddhâni | Arhat-Siddha-Sâdhu-Kêvali-prajñapta-dharma-bhêdât || Arahantâ maṅgaḷaṃ, Siddhâ maṅgaḷaṃ, Sâhû maṅgaḷaṃ, Kêvaḷi paṇṇattô dammô maṅgaḷaṃ ity anâdi-pravachana-prasiddhêḥ | tathâ cha paṭhanti |

maṅgaḷaṃ Bhagavân Arhan maṅgaḷaṃ Bhagavân Jinaḥ |
maṅgaḷaṃ Prathamâchâryô maṅgaḷaṃ Vṛishabhêśvaraḥ ||

iti || sarvam êtan maṅgaḷaṃ ||

nirupama-sukha-dâyaṃ niśchalâptêr upâyaṃ
nija-guṇa-samavâyaṃ nirjitainô vyapâyaṃ |
niravadhi-matikâyaṃ nirvṛiti-S'rî-sahâyaṃ
nikhila-Jina-nikâyaṃ nityam ânaumy amâyaṃ ||

yô nânâ-mata-tarka-karkaśa-matir vyâkhyâna-mudrâ-paṭur
yaḥ prâbhâvayad Ârhataṃ nija-mataṃ bhûbhṛit-sabhê 'nêkadhâ |
yaḥ Karṇâṭaka-Saṃskṛitôbhaya-vidhaṃ śabdâbdhim uttîrṇavân
sô 'yaṃ sâdhu-jana-priyô vijayatê Bhaṭṭâkalaṅkô bhuvi ||

yaḥ Karṇâṭaka-S'abdaśâsanam idaṃ nirmâya śarmâvahaṃ
Vṛittiṃ chârachayach cha tasya vidushâṃ prauḍhaṃ prarûḍha-śriyaṃ |
tênêdaṃ vyarachi pragalbha-vachasâ Bhaṭṭâkalaṅkêna tad
Vṛittês sâdhu-nibandhanaṃ cha Makarandâkhyaṃ samâkhyâspadaṃ ||

Akalaṅkôttama-sûkti-sâra-sumanô-bṛindâvalambaṃ samarpaka-sad-vṛitti-suyukti-saurabha-bharaṃ Sarvajña-pâdârpitaṃ |
su-kavîndra-bhramara-pramôda-janakaṃ tantraṃ śubhaṃ Mañjarî-makarandâkhyam idaṃ tarâṃ vijayatâm âchandra-târârṇavaṃ ||

S'aka-varshê rasa-nêtra-bâṇa-śaśi-saṅkhyê 'bdê Tapô-mâsi S'ôbhakṛiti śrî-sita-pañchamî Guru-dinê lagnê Ghaṭê Paushṇa-bhê |
Akalaṅkâhvaya-yôgi-śishya-tilakô granthaṃ satâṃ Mañjarî-makarandâkhyam idaṃ mataṃ vyarachayaṃ Bhaṭṭâkalaṅkô muniḥ ||

Iti śrî-Bhaṭṭâkalaṅka-Dêva-virachitâyâṃ svôpajña-S'abdânuśâsana-vṛittêr Bhâshâ-mañjaryâsh ṭikâyâṃ Mañjarî-makaranda-samâkhyâyâṃ chaturthaḥ pâdaḥ parisamâptaś *chaisha grantha iti* ||

Svasti srî-vijayâbhyudaya-S'âlivâhana-S'aka-varsha 1526 sâvirad aynûṛ-ippatt-âṛaneya S'ôbhakṛit-saṃvatsarada Mâgha-śuddha-pañchamî Guruvâra Rêvatî-nakshatra Kumbha-lagna S'ukrôdaya su-muhûrttadoḷ akhila-bhavya-budha-saṅgha-ślâghanîya-guṇa-saṅgha śrî-Mûla-saṅgha Dêśî-gaṇa Pustaka-gachchha śrî-Kuṇḍakundânvaya-virâjamâna śrîmad-Râya râja-guru-maṇḍalâchâṛyya mahâ-vâda-vâdîśvara-râya vâdi-pitâmaha sakala-vidvaj-jana-chakravartti Ballâḷa-Râya-jîva-rakshâ-pâlakêty-âdy anêkânvarttha-birudâvalî-virâjamâna śrîmach-Châruk̂irtti-Paṇḍita-Dêvâchâryya-śishya-praśishya-prapraśishya-pâramparâyâta śrî-Saṅgîtapura-siṃhâsana-paṭṭâchâryya śrîmad-Akalaṅka-Dêva-śishyam śrîmad-Bhaṭṭâkalaṅka-Dêvaṃ vividha-vinêya-janânugraha-buddhiyiṃ sakala-śâbdika-jana-chêtaś-chamatkâra-kâriy appa Karṇṇâṭaka-S'abdânuśâsanamam sûtrisi yadarkke sûtra-sâmânyârtthôdâharaṇa-pratyudâharaṇa-gaṇapâṭha-vâkyasaṅgrahârtthakam appa Bhâshâ-mañjari-yemba Vṛittiyaṃ nirvvarttisi tat-sûtra-vṛitti-dvaya-nyasta-bhâshitârttha-viśêsha-samartthanôktânukta-vichâra-prachâra-krama-pariprâpta-Nyâsa-Bhâshyâbhidhâna-gôcharamum prêkshâvad-apêkshaṇîyamum âgi rachisida Mañjarî-Makarandam emba nibandhana-grantham Arhad-âdi-parâpara-guru-charaṇa-smaraṇa-prabhâvadiṃ parisamâptam âdudu || maṅgaḷamaha || śrî śrî śrî ||

[The author explains that the word *anu*, which concludes the last sûtra, ends the work with a blessing. Also, that the word *mechchidaṃ* in the examples under it has a similar signification. Moreover, that its repetition four times serves to express the fourfold Jaina blessing, namely, blessings on the Arhantas, on the Siddhas, on the Sâdhus, and on the Kêvalis, with the religion established by them.

Then follow verses in which, after reverence to all adherents of the Jina faith, Bhaṭṭâkalaṅka is praised as being—a sword of wisdom to the logic of the various schools, marked as a skilful commentator, the upholder on many occasions in royal assemblies of the true Arhata faith, and one who had completely crossed over the ocean of the grammar of both the Karṇâṭaka and Sanskrit languages. By Bhaṭṭâkalaṅka, who composed (*lit.* created) this Karṇâṭaka-S'abdas'âsana, was also composed its vṛitti or gloss, and moreover for the vṛitti the classical commentary named Makaranda. May this Mañjarî-makaranda, laden with honey from the garden of flowers, the sweet words of Akalaṅka's gloss, which the bees, the celebrated poets, love—endure as long as moon, stars and ocean.

In the S'aka year reckoned as flavours, eyes, arrows and moon (= 1526), the year S'ôbhakṛit, the 5th of the bright half of the month Mâgha, Thursday, under the sign Kumbha (Aquarius) and the constellation Rêvatî, Bhaṭṭâkalaṅka Muni, an ornament among the disciples of Akalaṅka Yôgi, composed this book called Mañjarî-makaranda, approved by the wise.

Here ends the work, but a paragraph in Kanraḍa follows (which may have been added by some disciple or admirer) repeating the substance of the above, with some laudatory additions. It also states that the author's preceptor, Akalaṅka Dêva, was the enthroned guru of Saṅgîtapura (Hâḍuvalli in South Kanara), regularly descended in the line of the disciples of Chârukîrtti Paṇḍita Dêva of the Mûla-saṅgha, Dês'î-gaṇa, Pustaka-gachcha and Kuṇḍakundânvaya, who had, among other titles, that of preserver of the life of Ballâḷa Râya.]

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ಭಾಷಾಮಞ್ಜರೀ ನಾಮ ವೃತ್ತಿ ಸಹಿತಂ.

ಶ್ಲೋಕಃ॥ ನಮಶ್ಶ್ರೀವರ್ದ್ಧಮಾನಾಯ ವಿಶ್ವವಿದ್ಯಾವಭಾಸಿನೇ
ಸರ್ವಭಾಷಾಮಯೀಭಾಷಾ ಪ್ರವೃತ್ತಾ ಯನ್ಮುಖಾಮ್ಬುಜಾತ್ ।

ಮಞ್ಜರೀಮಕರನ್ದ ನಾಮ ವ್ಯಾಖ್ಯಾ.

ಶ್ರಿಯಂದೇಯಾದ್ಯಸ್ಯತ್ರಿಭುವನಗುರೋರಾಸ್ಯಕಮಲಾ ।
ದುದೇತ್ಯೇಕಾಭಾಷಾಸ್ವಯಮಖಿಲಭಾಷಾವಪುರಪಿ ॥
ಪುನೀತೇತ್ರೈಲೋಕ್ಯಂಸಮಮಥಧುನೀತೇಖಿಲತಮಃ ।
ಸನೋದಿವ್ಯಾಮವ್ಯಾಹತತನುಮಪಿಶ್ರೀಜಿನವಿಭುಃ ॥

ಸ್ವೋಪಜ್ಞಶಬ್ದಶಾಸನವೃತ್ತೇರ್ಭಾಷಾದಿಮಞ್ಜರೀನಾಮ್ನಃ ।
ತನವಾನಿಮಞ್ಜರೀಮಕರನ್ದಾಖ್ಯಾಮಲ್ಪಶೋವ್ಯಾಖ್ಯಾಂ ॥
ಮದಬೋಧಾದಿಮರುತಾಯತ್ತದಶಾಗತಂರಜಃ ।
ಪ್ರವರ್ತಧ್ವಂನಿವಾರ್ಯ್ಯಾರ್ಯ್ಯಾಜಲಧಾವಿವವೀಚಯಃ ॥

ಅಥಾತಃಶ್ರೀಮದನವದ್ಯಸ್ಯಾದ್ವಾದವಿದ್ಯಾ ಪ್ರಭಾವಪ್ರಘಟ್ಟವಿಘಟ್ಟಿತಸಕಲಸರ್ವಥೈಕಾಂತವಾದಪ್ರಘಟ್ಟೋಭಟ್ಟಾಕಲಂಕದೇವಃಸಕಲಶಿಷ್ಯಾನುಜಿಘೃಕ್ಷಾಪಾರತಂತ್ರ್ಯನಿಯಂತ್ರಿತನಿತಾಂತಕಾಂತಸ್ವಾಂತಪ್ರವೃತ್ತಿರಿಹಲೋಕೇವಾಙ್ಮಲಗ್ರಸ್ತಾನಾಂಪ್ರವಕ್ತ್ರೂಣಾಂಶಿಷ್ಯಾನುಪಲಾಲ್ಯತ್ವಮಾತ್ಮಶಾಸನಶ್ರೋತೃಲಾಘವಕಾರಿತ್ವಂಚಾನಿಷ್ಟಂಫಲಂಪರಿಜಿಹೀರ್ಷುಃಧರ್ಮಾರ್ಥಕಾಮಮೋಕ್ಷಾರ್ಥವಿದ್ಯಾಃಶಬ್ದನಿಬಂಧನಾ ಇತ್ಯಾದಿವಚನೈಃಸರ್ವವಿದ್ಯಾನಾಂಪ್ರದೀಪಭೂತಂವಾಙ್ಮಲಾನಾಂಚಿಕಿತ್ಸಿತರೂಪಂಪದಸಿದ್ಧ್ಯರ್ಥನಿರ್ಣಯತತ್ತ್ವಜ್ಞಾನದ್ವಾರಾನಿಶ್ರೇಯಸಸಾಧನಂಚನಾಪರಂಲೋಕೇವ್ಯಾಕರಣಾದಿತ್ಯಾಕಲಯ್ಯ ।ತತ್ರಸರಸಪರಿಷತ್ಪ್ರೌಢರೂಢವಿದ್ವತ್ತ್ವವೀನಾಂಪೂರ್ಣಂಕರ್ಣಾಟನೇನತೂರ್ಣಂಚೇತಶ್ಚಮತ್ಕಾರಕಾರಿಣೀಚ ಕಾರ್ಣಾಟಕ್ಯೇವಗೀರ್ನಾನ್ಯೇತಿನಿರ್ಣೀಯ ।ತದ್ವಿಷಯಕಾರ್ಭೂಯಸೋಪಿಚಿರಂತನಾ ದುರಂತಚಿಂತಾಸಂತತಿದಂತುರಿತವಚಃಕಂಥಾಗ್ರಂಥಿಲಾಗ್ರಂಥಾಃಪ್ರೇಕ್ಷಾವದುಪೇಕ್ಷಾವಿಷಯಾನವಮನ್ವಾನಃ।ಭೂತಲನೂತಪೂತನೂತನನಿಬಂಧನನಿರ್ಮಾಣೋಚ್ಚಕೈರಪ್ಯಪಶಬ್ದಪರಿಹಾರೇಣಪ್ರಕೃತಿಪ್ರತ್ಯಯವಿಭಾಗಪ್ರದರ್ಶನಪೂರ್ವಕಪ್ರಯೋಗಾರ್ಹಶಬ್ದಪ್ರತಿಪಾದನರೂಪಪ್ರಕ್ರಿಯಾವಿಷಯಭೂತಾಸಿದ್ಧಾಶಬ್ದಾನನ್ವಾಖ್ಯಾತುಕಾಮಸ್ತತ್ರಲಕ್ಷಣಪ್ರತಿಪದೋಕ್ತಿಪಕ್ಷಯೋಃಪ್ರತಿಪದೋಕ್ತೇರಾನಂತ್ಯೇನಾನುಷ್ಠಾತುಮಶಕ್ಯತ್ವಾಲ್ಲಕ್ಷಣೋಕ್ತಿರೇವಶ್ರೇಯಸೀತ್ಯಾಶ್ವಸ್ಯಸ್ವಲ್ಪಗ್ರಂಥಂಸುಖೋಪಾಯಂಸಂಪೂರ್ಣಮನವದ್ಯಮನುಬಂಧಚತುಷ್ಟಯವತ್ಸಿದ್ಧಾಹೀತ್ಯಾದಿದ್ವಿನವತ್ಯುತ್ತರಪಂಚಶತಸೂತ್ರಾತ್ಮಕಂ ಪಾದಚತುಷ್ಟಯವಿಶಿಷ್ಟಮೇಕೋತ್ತರಶತಾನುಷ್ಟುಪ್‌ಶ್ಲೋಕಸಂಖ್ಯಾಪ್ರಮಿತಂಶಬ್ದಾನುಶಾಸನಾಭಿಧಾನಂಗ್ರಂಥಂಶ್ರೋತೃಶರ್ಮಾವಹಂ ನಿರ್ಮಾಯ।ತಸ್ಯಗ್ರಂಥಸ್ಯಸಾರವದನಲ್ಪಾರ್ಥಸೂಚಕಸ್ವಲ್ಪಾಕ್ಷರರೂಪಸೂತ್ರಸಮುದಯಕಲ್ಪಿತಸ್ಯಾರ್ಥಃಶ್ರುತಪ್ರಕೃತಸಾಮರ್ಥ್ಯಾನುಮಿತೋಲ್ಪಧಿಯಾಂಜ್ಞಾತುಮಶಕ್ಯಇತಿತದನುಜಿಘೃಕ್ಷಯಾಸ್ವಯಮೇವವಿವರಣರೂಪಾಂಭಾಷಾಮಞ್ಜರೀಸಮಾಖ್ಯಾಂ ವೃತ್ತಿಂಚಿಕೀರ್ಷುಸ್ತದಾದೌಚಿಕೀರ್ಷಿತಸ್ಯಗ್ರಂಥಸ್ಯನಿಷ್ಪ್ರತ್ಯೂಹಪರಿಸಮಾಪ್ತ್ಯಾದಿಕಂಫಲಮುದ್ದಿಶ್ಯಶಿಷ್ಟಾಚಾರಪರಿಪ್ರಾಪ್ತಂಸ್ವಕೃತಂಮಂಗಳಂಶಿಷ್ಯಶಿಕ್ಷಾರ್ಥಂನಿಬಧ್ನಾತಿನಮಇತ್ಯಾದಿ॥

ಯದ್ಯಪಿಶಿಷ್ಟಾಚಾರಪರಿಪ್ರಾಪ್ತಗ್ರಂಥಾದಿಕರ್ತವ್ಯತಾಕಂಪರಮಾತ್ಮಗುಣಾನುಸ್ಮರಣರೂಪಂಮಾನಸಿಕಂತತ್ಸಾಷ್ಟಾಂಗಾದಿನಮಸ್ಕಾರರೂಪಂಕಾಯಿಕಂವಾಮಂಗಳಮನಿಬದ್ಧಮೇವಮಲಗಾಲನಮಂಗಾದಾನೋಭಯಶಕ್ತಿವಿಶಿಷ್ಟಂಸತ್ಪ್ರಾರಿಪ್ಸಿತಪ್ರತಿಬಂಧಕದುರಿತಾಪನೋದನೇತತ್ಪರಿಸಮಾಪಕಪುಣ್ಯಾಪಾದನೇಚಸಮರ್ಥಮಿತಿನಿರರ್ಥಕೋನಿಬದ್ಧಮಂಗಳಕರಣಪ್ರಯಾಸಃ ॥ ತಥಾಪಿತಂತ್ರಕಾರಸ್ಯಶಿಷ್ಟಾಚಾರಪರಿಪಾಲಯಿತೃತ್ವಂನಾಸ್ತಿಕ್ಯಪರಿಹರ್ತೃತ್ವಮುಪಕಾರಸ್ಮರ್ತೃತ್ವಂಚಪ್ರಕಾಶ್ಯಪ್ತತಾಂಚಪ್ರಕಟೀಕರ್ತುಂನಿಬದ್ಧಮೇವಮಂಗಳಂಸಮರ್ಥಂನಾನ್ಯ

ದಿತಿಸರ್ವೇಪಿತಂತ್ರಕಾರಾಸ್ತದಾದೌತನ್ನಿಬಧ್ನಂತಿ। ಅನ್ಯಥಾಮಂಗಳಪರಿಸಮಾಪ್ತ್ಯೋಃ ಕಾರ್ಯಕಾರಣಭಾವಮನ್ವಯವ್ಯತಿರೇಕಸಹಕೃತಪ್ರತ್ಯಕ್ಷಾದಿಪ್ರಮಾಣಸಿದ್ಧಂನಿಶ್ಚಿನ್ವತಾಂವಿದುಷಾಂಪರಿಸಮಾಪ್ತಿರೂಪಕಾರ್ಯದರ್ಶನಾದೇವವಿಶುದ್ಧ್ಯತಿಶಯಾದಿಸಮಗ್ರಂಮಂಗಳಂಕೃತಮಿತಿನಿಶ್ಚಯೋಪ್ಯಪರೇಷಾಮವಿದುಷಾಂತುಕಿಮಯಂಗ್ರಂಥಕಾರೋನಾಸ್ತಿಕಃಕೃತಘ್ನೋವಾ। ಯೇನಾನೇನೇಷ್ಟದೇವತಾನಮಸ್ಕಾರೋನಕೃತಇತಿನತತ್ರನಿಷ್ಕಂಪಾಪ್ರವೃತ್ತಿಃಸ್ಯಾದಿತಿನಿಬದ್ಧಮಂಗಳಕರಣಮರ್ಥವದೇವೇತಿಪ್ರತಿಪತ್ತವ್ಯಂ। ತನ್ನಿಬಂಧನಶ್ಲೋಕಶ್ಚಾಯಂ॥ ನಮಃಶ್ರೀವರ್ಧಮಾನಾಯವಿಶ್ವವಿದ್ಯಾವಭಾಸಿನೇ। ಸರ್ವಭಾಷಾಮಯೀಭಾಷಾಪ್ರವೃತ್ತಾಯನ್ಮುಖಾಂಬುಜಾದಿತಿ॥

ಅತ್ರಶ್ಲೋಕೇಅಸ್ತುಕರೋಮೀತಿವಾತಿಙಂತಂಪದಮಧ್ಯಾಹರ್ತವ್ಯಂ। ಗಮ್ಯಮಾನಾರ್ಥಸ್ಯವಾಕ್ಯೈಕದೇಶಸ್ಯಸ್ವರೂಪೇಣೋಪಾದಾನಮಧ್ಯಾಹಾರಇತಿಲಕ್ಷಣಲಕ್ಷಿತತ್ವಾತ್। ಅನ್ಯಥಾವಾಕ್ಯಮಪರಿಪೂರ್ಣಂಸ್ಯಾತ್। ಪರಸ್ಪರಾಪೇಕ್ಷಾಣಾಂಪರಸ್ಪರಾನ್ವಯಯೋಗ್ಯಾನಾಂಪದಾನಾಂನಿರಪೇಕ್ಷಃಸಮುದಾಯೋವಾಕ್ಯಮಿತಿವಾಕ್ಯಲಕ್ಷಣಾಭಾವಾತ್॥ ಸರ್ವಪಾರಿಷದೇವ್ಯಾಕರಣೇಪಿತಿಙೋವಾಕ್ಯಮಿತಿವಾಕ್ಯಲಕ್ಷಣಕಥನಾಚ್ಚ। ತಿಙಂತಸ್ಯೈವವಿಶೇಷ್ಯತ್ವೇನಪ್ರಾಧಾನ್ಯಾಚ್ಚ। ತದುಕ್ತಂ।

ಶ್ಲೋಕಃ॥ ಪರಾರ್ಥೇಸ್ವಾರ್ಥನಿಕ್ಷೇಪಾದಪ್ರಧಾನಂವಿಶೇಷಣಂ।
ವಿಶೇಷ್ಯಂತುಪ್ರಧಾನಂಸ್ಯಾತ್ಸ್ವಾರ್ಥಸ್ಯೈವಪ್ರಕಾಶನಾದಿತಿ॥

ಅತಃಕ್ರಿಯಾಪದಾಧ್ಯಾಹಾರಃಕರ್ತವ್ಯಏವ। ಏವಂಚಾಧ್ಯಾಹೃತಾಸ್ತುಪದಸ್ಯಾಕರ್ಮಕಧಾತೂತ್ಪನ್ನತ್ವೇನಕರ್ಮಾಕಾಂಕ್ಷಾಯಾಅಭಾವೇಪಿಕರ್ತೃಪ್ರತ್ಯಯಾಂತತ್ವಾತ್ಕಿಂಕರ್ತೃತಾಮಾಪನ್ನಮಿತ್ಯಪೇಕ್ಷಾಜಾಯತೇ। ಕರೋಮೀತ್ಯತ್ರಚಾಸ್ಮದ್ಯುತ್ತಮಇತ್ಯನೇನಾಪ್ರಯುಜ್ಯಮಾನೇಪ್ಯಸ್ಮತ್ಪದೇಸಾಧನಮಹಿಮ್ನೈವಾಹಮಿತಿಕರ್ತೃಪ್ರತೀತೌಸತ್ಯಾಮಪಿಕರೋತೇಸ್ಸಕರ್ಮಕತ್ವಾತ್ಕಿಂಕರ್ಮತಾಮಾಪನ್ನಮಿತ್ಯಪೇಕ್ಷಾಜಾಯತೇ। ಏತಾಮುಭಯೀಂಚಾಕಾಂಕ್ಷಾಮಾಪೂರಯನ್ನಾಹನಮಇತಿ॥

ನಮಶ್ಶಬ್ದೋಯಮವ್ಯಯಃಪ್ರಥಮಾಂತೋದ್ವಿತೀಯಾಂತೋವಾ। ಪೂಜಾವಚನಃಪ್ರಹ್ವೀಭಾವವಚನೋವಾ। ಯದ್ಯಪ್ಯನವ್ಯಯೋಪಿನಮಶ್ಶಬ್ದೋಸ್ತಿ। ನಮೋವರಿವಸ್ತಪಸಃಕ್ಯಜಿತಿಸೂತ್ರೇತದುಭಯಸ್ಯಾಪಿನ್ಯಾಸಕೃತಾದರ್ಶಿತತ್ವಾತ್। ತ್ವಾಮಂತರೇಣನಮಸಾಮವಸಾನಭೂಮಿಮಿತ್ಯಾದಿಪ್ರಯೋಗದರ್ಶನಾಚ್ಚ। ತಥಾಪ್ಯತ್ರಾಯಮವ್ಯಯಏವೇಷ್ಟವ್ಯಃ। ಅನ್ಯಥಾಶ್ರೀವರ್ಧಮಾನಾಯೇತ್ಯಾದೌಚತುರ್ಥೀನಿರ್ನಿಮಿತ್ತಾಸ್ಯಾತ್। ನನುನೇಯಂಕಾರಕೇವಿಭಕ್ತಿರಪಿತ್ವಾಪಪದಿಕೀ। ತತ್ರಚಸೂತ್ರಕಾರೇಣನಮಶ್ಶಬ್ದಯೋಗಮಾತ್ರಂನಿಮಿತ್ತಮಭಿಹಿತಂನತ್ವವ್ಯಯಾನವ್ಯಯವಿಶೇಷಇತಿಕಥಮಿಯಂನಿರ್ನಿಮಿತ್ತೇತಿಚೇನ್ನ। ನಮಸ್ಸ್ವಸ್ತಿಸ್ವಾಹಾಸ್ವಧಾಲಂವಷಡ್ಯೋಗಇತಿಸೂತ್ರೇಅವ್ಯಯಸಾಹಚರ್ಯೇಣಪಾಠಾನ್ನಮಶ್ಶಬ್ದೋಪ್ಯವ್ಯಯಏವೇತಿನಿರ್ಣಯಾತ್। ವೃತ್ತಿಕಾರೇಣಾಪಿನಮಇತ್ಯಾದಿಭಿರವ್ಯಯೈರ್ಯೋಗಇತಿವಿವೃತತ್ವಾಚ್ಚ॥ ಅನವ್ಯಯನಮಶ್ಶಬ್ದಯೋಗೇತುಯಥಾಯೋಗಂವಿಭಕ್ತಿರ್ಭವತಿ। ತ್ವಾಮೇವಭೂಯಾಂಸಿನಮಾಂಸಿಯಾಂತೀತಿ। ತವಾಂಘ್ರ್ಯೋರ್ನ್ನಮಸೋದೇವಮಾಹಾತ್ಮ್ಯಂಕಿಮುವರ್ಣ್ಯತೇಇತಿಚಪ್ರಯೋಗದರ್ಶನಾದಿತಿ॥ ಕಸ್ಮಾಇತ್ಯಪೇಕ್ಷಾಯಾಮಾಹಶ್ರೀವರ್ಧಮಾನಾಯೇತಿ॥

ಪುಣ್ಯವತಃಪುರುಷಾನ್ಶ್ರಯತಇತಿಶ್ರೀಃಸಂಪತ್ತಿಃ। ಶ್ರಿಞ್ಸೇವಾಯಾಮಿತ್ಯಸ್ಮಾದ್ಧಾತೋಃಕರ್ತರಿಕ್ವಿಪೋವಿಧಾನಾತ್। ಸಮವಸರಣಾದಿಲಕ್ಷಣಾಬಹಿರಂಗಾಅನಂತಚತುಷ್ಟಯಸ್ವರೂಪಾಂತರಂಗಾಚಲಕ್ಷ್ಮೀಃಶ್ರೀರಿತ್ಯುಚ್ಯತೇ। ವರ್ಧಮಾನಶಬ್ದಃಪಶ್ಚಿಮತೀರ್ಥಕರೇರೂಢಃ। ವೀರಜಿನೇಶ್ವರಇತ್ಯರ್ಥಃ। ಶ್ರಿಯೋಪಲಕ್ಷಿತೋವರ್ಧಮಾನಃಶ್ರೀವರ್ಧಮಾನಇತಿಮಧ್ಯಮಪದಲೋಪೀಸಮಾಸಃ। ಮಯೂರವ್ಯಂಸಕಾದಿತ್ವಾತ್ಸಾಧುಃ। ಅಥವಾಶ್ರಿಯಾಶ್ಲಿಷ್ಟೋವರ್ಧಮಾನಃಶ್ರೀವರ್ಧಮಾನಇತಿಕರ್ಮಧಾರಯಏವಸಮಾಸಃ। ಅಭೇದವಾಚಕತಯಾಕರ್ಮಧಾರಯಸ್ಯಪ್ರಬಲತ್ವಾತ್। ನನುಕರ್ಮಧಾರಯೇತುಸಮಸ್ಯಮಾನಯೋರ್ವಿಶೇಷ್ಯವಿಶೇಷಣವಾಚಕಯೋಶ್ಶಬ್ದಯೋಸ್ಸಾಮಾನಾಧಿಕರಣ್ಯೇನಭವಿತವ್ಯಂ। ವಿಶೇಷಣಂವ್ಯಭಿಚಾರ್ಯೇಕಾರ್ಥಂಕರ್ಮಧಾರಯಶ್ಚೇತಿವಚನಾತ್। ತಚ್ಚಪ್ರಕೃತೇನಘಟತೇ। ಭಿನ್ನಪ್ರವೃತ್ತಿನಿಮಿತ್ತಯೋಃಶಬ್ದಯೋರೇಕತ್ರಾರ್ಥೇವೃತ್ತಿರ್ಹಿಸಾಮಾನಾಧಿಕರಣ್ಯಂ। ಯಥಾನೀಲೋತ್ಪಲಮಿತ್ಯಾದಿಪ್ರಸಿದ್ಧಂ। ತತ್ರಹಿನೈಲ್ಯೋತ್ಪಲತ್ವಪ್ರವೃತ್ತಿನಿಮಿತ್ತಕಯೋರ್ನೀಲೋತ್ಪಲಶಬ್ದಯೋರೇಕತ್ರನೀಲಗುಣವಿಶಿಷ್ಟೋತ್ಪಲಪಿಂಡರೂಪೇರ್ಥೇಪ್ರವೃತ್ತಿಸ್ಸಂಭಾವ್ಯತೇ। ತನ್ನಿಮಿತ್ತಯೋರ್ನೈಲ್ಯೋತ್ಪಲತ್ವಯೋರೇಕತ್ರನೀಲೋತ್ಪಲೇವೃತ್ತ್ಯವಿರೋಧಾತ್। ನಿಮಿತ್ತವತಿಚಶಬ್ದಪ್ರವೃತ್ತೇರ್ನ್ಯಾಯ್ಯತ್ವಾತ್॥ ನನುನೈಲ್ಯೋತ್ಪಲತ್ವಯೋರಪಿಕಥಮೇಕತ್ರವೃತ್ತ್ಯವಿರೋಧಃ॥ ನೈಲ್ಯಸ್ಯನೀಲಗುಣಏವವೃತ್ತೇಃ ಉತ್ಪಲತ್ವಸ್ಯಚೋತ್ಪಲಏವೇತಿ। ನಹಿಭಿನ್ನಾಧಿಕರಣನಿಯತಂಜಾತಿದ್ವಯಮೇಕತ್ರಸಮವೈತಿಸಾಂಕರ್ಯಪ್ರಸಂಗಾತ್॥ ಅನ್ಯಥಾಧವತ್ವಖದಿರತ್ವಯೋರಪ್ಯೇಕತ್ರವೃತ್ತಿಃಪ್ರಸಜ್ಯೇತೇತಿಚೇತ್ಉಚ್ಯತೇ॥ ನಹಿವಯಂಭಿನ್ನಾಧಿಕರಣನಿಯತಂಜಾತಿದ್ವಯಮೇಕತ್ರಾವಿರುದ್ಧವೃತ್ತಿಬ್ರೂಮಃ। ಯೇನೇದಂಸಾಂಕರ್ಯಾಪಾದನಂಶೋಭೇತ। ನೈಲ್ಯಂಚನಗುಣತ್ವಾವಾಂತರಜಾತಿಃ। ಯೇನನೀಲಗುಣವೃತ್ತಿನೈಯತ್ಯಾದುತ್ಪಲವೃತ್ತಿರ್ವಿರುಧ್ಯೇತ। ಅಪಿತುನೀಲಗುಣಏವ। ತಥಾಹಿ। ನೀಲಾದಿಶಬ್ದಾಃಸ್ವಭಾವತೋಗುಣವಾಚಕಾಗುಣಿವಾಚಕಾಶ್ಚಭವಂತಿ। ತತ್ರಯೋನೀಲಶಬ್ದೋಗುಣವಾಚಕಸ್ತದಾನೈಲ್ಯಂನಾಮನೀಲಗುಣವೃತ್ತಿಜಾತಿರೇವ। ಯಶ್ಚನೀಲಶಬ್ದೋನೀಲಗುಣವಿಶಿಷ್ಟಂಗುಣಿನಮಾಹ। ತದಾನೈಲ್ಯಂನಾಮನೀಲಗುಣಏವಗುಣವನ್ನಿಷ್ಠಾಸಾಧಾರಣಧರ್ಮೋನಾನ್ಯಇತಿ। ಏವಂಚಪ್ರಕೃತೇನೀಲಶಬ್ದೋನಗುಣವಾಚಕಃ। ಅಪಿತುಗುಣಿವಾಚಕಏವ। ಅತಏವವಿಶೇಷ್ಯಾಧೀನತಯಾನೀಲಮಿತಿನಪುಂಸಕಲಿಂಗಃಪ್ರಯುಜ್ಯತೇ। ಅನ್ಯಥಾಪುಲ್ಲಿಂಗಏವಪ್ರಯುಜ್ಯೇತ। ಗುಣೇಶುಕ್ಲಾದಯಃಪುಂಸಿಗುಣಿಲಿಂಗಾಸ್ತುತದ್ವತೀತಿವಚನಾತ್। ತಥಾಚನೀಲೋತ್ಪಲಶಬ್ದಪ್ರವೃತ್ತಿನಿಮಿತ್ತಯೋರ್ನೀಲಗುಣೋತ್ಪಲತ್ವಜಾತ್ಯೋರೇಕತ್ರವೃತ್ತಿರವಿರುದ್ಧೈವ। ತಸ್ಮಾತ್ಸಾಮಾನಾಧಿಕರಣ್ಯಸಂಭ

ವಾನ್ನೀಲೋತ್ಪಲಮಿತಿಕರ್ಮಧಾರಯಃಸುಘಟಃ। ಶ್ರೀವರ್ಧಮಾನಇತ್ಯತ್ರತುದುರ್ಘಟಏವ। ಸಾಮಾನಾಧಿಕರಣ್ಯಾಸಂಭವಾತ್ತಥಾಹಿ। ಶ್ರೀಶಬ್ದೋಲಕ್ಷ್ಮ್ಯಾಮೇವಪ್ರವರ್ತತೇನವರ್ಧಮಾನೇ। ವರ್ಧಮಾನಶಬ್ದೋಪಿಪಶ್ಚಿಮತೀರ್ಥಕರಏವನಶ್ರಿಯಾಮಿತಿನೈಕಾರ್ಥೇಪ್ರವರ್ತಿನೌ। ತತ್ಪ್ರವೃತ್ತಿನಿಮಿತ್ತಯೋಃಶ್ರೀತ್ವವರ್ಧಮಾನತ್ವಯೋರ್ಘಟತ್ವಖದಿರತ್ವವದೈಕಾಧಿಕರಣ್ಯಾಭಾವಾತ್। ನಹಿವರ್ಧಮಾನಃಶ್ರೀರ್ಭವತಿ। ಅಪಿತುಶ್ರೀರ್ಮಾ। ಶ್ರೀರ್ಮಾನವರ್ಧಮಾನಃ। ಅಪಿತುವರ್ಧಮಾನಸ್ಯಸಂಬಂಧಿನೀತಿಸಾಮಾನಾಧಿಕರಣ್ಯಾಭಾವಾತ್ಕಥಮತ್ರಕರ್ಮಧಾರಯಃಇತಿ। ಅತ್ರೋಚ್ಯತೇ। ಶ್ರೀಶಬ್ದಏವಲಕ್ಷಣಾವೃತ್ತ್ಯಾಸ್ವೋಪಲಕ್ಷಿತಮಾಲಕ್ಷಯತೀತಿನಸಾಮಾನಾಧಿಕರಣ್ಯಾನುಪಪತ್ತಿಃ। ಕ್ವಚಿಚ್ಛ್ರಿಯಾಉಪಲಕ್ಷಿತಇತಿವಿಗ್ರಹೋಪಿಪೂರ್ವಪದೋಪಲಕ್ಷಿತಾರ್ಥದ್ಯೋತನಾರ್ಥಃ। ವಿಗ್ರಹಸಮಾಸಯೋಃಸಮಾನಾರ್ಥತ್ವನಿಯಮಾತ್॥ ಅತಏವವೃತ್ತಿಕಾರೋಪಿ। ಉಷ್ಟ್ರಮುಖಃಪುರುಷಃ ಪಿತೃಸ್ಥಾನೋಬ್ರಾಹ್ಮಣಇತಿಬಹುವ್ರೀಹೌಉಷ್ಟ್ರಸ್ಯಮುಖಮಿವಮುಖಂಯಸ್ಯಪಿತುಃಸ್ಥಾನಮಿವಸ್ಥಾನಂಯಸ್ಯೇತಿವಿಗೃಹ್ಯಉಷ್ಟ್ರಶಬ್ದಃಉಷ್ಟ್ರಮುಖತುಲ್ಯೇವರ್ತತೇ। ಪಿತೃಶಬ್ದಶ್ಚಪಿತೃಸ್ಥಾನತುಲ್ಯಇತ್ಯೇಕಾರ್ಥಏವೇತ್ಯವಾಚ। ಅತೋಲಕ್ಷಣಾವೃತ್ತ್ಯಾಸಾಮಾನಾಧಿಕರಣ್ಯಸಂಭವಾತ್ಕರ್ಮಧಾರಯೇನಕಾಪ್ಯನುಪಪತ್ತಿಃ। ಯದ್ಯಪಿಶ್ರೀತದ್ವತೋಃಪರ್ಯಾಯಪರ್ಯಾಯಿಣೋರ್ಭೇದಾಭೇದೇಸಾಮಾನಾಧಿಕರಣ್ಯಂಸುಘಟಮೇವ। ಅತ್ಯಂತಮಭೇದೇಭೇದಏವವಾಘಟೋಘಟಇತಿವದ್ಘಟಃಪಟಇತಿವಚ್ಚ ತದಸಂಭವಃ। ತಥಾಪಿಸ್ಯಾದ್ವಾದಮುದ್ರಾಮುದ್ರಿತಸ್ಯವಸ್ತುಮಾತ್ರಸ್ಯಭೇದಾಭೇದಸಿದ್ಧಾವಪಿವೈಯಾಕರಣರೀತ್ಯಾಸಾರ್ವಜನಿಕವ್ಯವಹಾರಾನುಸರಣೇನಪ್ರಯೋಗಾನುಸರಣಂ ಕರ್ತವ್ಯಮಿತ್ಯೇಷಂಪ್ರತ್ಯಪಾದಿ। ತದುಕ್ತಂವೃತ್ತೌ। ಸರ್ವಲಿಂಗಸಂಖ್ಯೇವಸ್ತುನಿಸ್ಯಾದ್ವಾದಮನುಪತತಿಮುಖ್ಯೋಪಚರಿತಾರ್ಥಾನುಪಾತಿನಿಃಶಬ್ದಾತ್ಮನಿರೂಢಿತಸ್ತತ್ತಲ್ಲಿಂಗಸಂಖ್ಯೋಪಾದಾನವ್ಯವಸ್ಥಾನುಪಸರ್ತವ್ಯೇತಿ। ನನುನಿರ್ವಿಘ್ನಪರಿಸಮಾಪ್ತಿಮಿಚ್ಛತಾಮಂಗಳಮಾಚರಣೀಯಂ। ತಚ್ಚಮಂಗಳಂಸಾಮಾನ್ಯೇನಪರಮಾತ್ಮನಮಸ್ಕಾರರೂಪಂ। ನತುತದ್ವಿಶೇಷನಮಸ್ಕೃತಿರೂಪಮೇವೇತಿನಿಯಮಃ। ತಥಾಚತ್ರಿಕಾಲಸಂಭವಿಪರಮಜಿನೇಶ್ವರಸಮುದಯೇಸತ್ಯಪಿಕಿಂನಿಬಂಧನೋಯಂವರ್ಧಮಾನತೀರ್ಥಕರಸ್ಯೈವನಮಸ್ಕಾರಇತಿಚೇತ್ಸತ್ಯಂ। ಏದಂಯುಗೀನಧರ್ಮತೀರ್ಥಪ್ರವರ್ತಕತ್ವೇನಸಾಕ್ಷಾದುಪಕರ್ತಾನಾನ್ಯಇತಿಶ್ರೀವರ್ಧಮಾನತೀರ್ಥಕರೋನಮಸ್ಕೃತಃ। ಸಕಲಪರಮಾತ್ಮನಾಂಮಧ್ಯೇಸ್ಯೈವಪ್ರತ್ಯಾಸನ್ನತ್ವಾತ್। ಇತರೇಷಾಂದವಿಷ್ಠತ್ವಾತ್। ವ್ಯಾಪ್ತಿಪ್ರತ್ಯಾಸತ್ತ್ಯೋಃಪ್ರತ್ಯಾಸತ್ತಿರ್ಗರೀಯಸೀತಿನ್ಯಾಯಾತ್। ತಾವತೈವಚಾರಿತಾರ್ಥ್ಯಾಚ್ಚ। ಯದಿಚಪರಮಾತ್ಮತ್ವಾವಿಶೇಷಾತ್ತೇಪ್ಯವಶ್ಯಂನಮಸ್ಕಾರ್ಯಾಇತ್ಯಭಿನಿವೇಶಃ। ತರ್ಹಿತನ್ನಮಸ್ಕಾರೋಪಿಕೃತಏವ। ಅಸ್ಯೈವಶ್ರೀವರ್ಧಮಾನಶಬ್ದಸ್ಯಪಶ್ಚಿಮತೀರ್ಥಕರೇರೂಢಸ್ಯಾಪಿಯೋಗವಿಶೇಷಾವಲಂಬಿನಃಪರಮಜಿನೇಶ್ವರಸಮುದಯವಾಚಕತ್ವಾತ್। ತಥಾಹಿ। ಶ್ರಿಯಾಉಕ್ತಲಕ್ಷಣಯಾಲಕ್ಷ್ಮ್ಯಾವರ್ಧತೇಪ್ರತ್ಯಹಮೇಧತಇತಿಶ್ರೀವರ್ಧಮಾನಃಪರಮಜಿನೇಶ್ವರಸಮುದಯಃ। ಸಂತಾನಾಪೇಕ್ಷಯಾತೀರ್ಥಕರಸಮುದಯಸ್ಯನಿತ್ಯಪ್ರವರ್ತಮಾನತ್ವಾತ್। ತದುಕ್ತಂಭಗವತ್ಸ್ವಾಮಿಸಮಂತಭದ್ರಪಾದೈಃ। ಸರ್ವಜ್ಞೋನಾದಿಮಧ್ಯಾಂತಇತಿ। ಅಥವಾಶ್ರೀರ್ವರ್ಧಮಾನಾಯಸ್ಯಸಃಶ್ರೀವರ್ಧಮಾನಇತಿಬಹುವ್ರೀಹಿಸಮಾಸಃಕರ್ತವ್ಯಃ। ನನ್ವೇವಂವಿಗೃಹ್ಯಬಹುವ್ರೀಹಿಸಮಾಸಾಶ್ರಯಣೇವರ್ಧಮಾನಶಬ್ದಸ್ಯವಿಶೇಷಣವಾಚಿತ್ವಾತ್ಪೂರ್ವನಿಪಾತನೇನಭವಿತವ್ಯಂ। ವಿಶೇಷಣಸರ್ವಾದಿಸಂಖ್ಯಂಬಹುವ್ರೀಹಾವಿತಿವಚನಾತ್। ತಥಾಚವರ್ಧಮಾನಶ್ರೀಕಇತ್ಯೇವಸಾಧುಃಸ್ಯಾನ್ನತುಶ್ರೀವರ್ಧಮಾನಇತೀತಿಚೇತ್ಸತ್ಯಂ। ಭಾರ್ಯೋಢಾದಿಷ್ವಿತಿಸೂತ್ರೇಣವಿಶೇಷ್ಯವಚನಸ್ಯಾಪಿವಿಕಲ್ಪತಃಪೂರ್ವನಿಪಾತಸಂಭವಾತ್। ಯಥಾಊಢಭಾರ್ಯಃಭಾರ್ಯೋಢಃ। ಜಾತಪುತ್ರಃಪುತ್ರಜಾತಇತಿ। ತಥಾಪ್ರಕೃತೇಪಿಶ್ರೀಶಬ್ದಸ್ಯಪೂರ್ವನಿಪಾತಸಂಭವಾತ್ನಾಸಾಧುತ್ವಮಿತಿ। ಅಥವಾಅವಸಮಂತಾದೃದ್ಧಂಮಾನಂಜ್ಞಾನಂಪೂಜಾವಾಯಸ್ಯಾಸಾವವರ್ಧಮಾನಇತಿಸಿದ್ಧೇಪಶ್ಚಾದ್ವಷ್ಟಿಭಾಗುರಿರಲ್ಲೋಪಮವಾಪ್ಯೋರುಪಸರ್ಗಯೋರಿತ್ಯವಶಬ್ದಸ್ಯಾತ್ತೋಲೋಪಂವಿಧಾಯವರ್ಧಮಾನಶಬ್ದಂಪ್ರಸಾಧ್ಯತತಃ ಶ್ರೀಶಬ್ದೇನಪೂರ್ವಪದೇನಪೂರ್ವೋಕ್ತರೀತ್ಯಾಸಮಾಸಾಶ್ರಯಣಾತ್ಶ್ರೀವರ್ಧಮಾನಶಬ್ದಃಪರಮಜಿನೇಶ್ವರಸಮುದಯವಾಚಕೋವ್ಯುತ್ಪಾದನೀಯಃಇತಿತನ್ನಮಸ್ಕಾರಃಕೃತಏವ। ಅತಏವಭಗವದ್ವಿದ್ಯಾನಂದಸ್ವಾಮಿಪಾದಾಃಆಪ್ತಮೀಮಾಂಸಾಲಂಕಾರೇಶ್ರೀಯಃಶ್ರೀವರ್ಧಮಾನಸ್ಯಪರಮಜಿನೇಶ್ವರಸಮುದಯಸ್ಯೇತಿವಿವೃತವಂತಃ। ನನ್ವಸ್ತ್ವೇವಂವ್ಯುತ್ಪತ್ತ್ಯಾಶ್ರಯಣೇನಪರಮಜಿನೇಶ್ವರಸಮುದಯಃಪಶ್ಚಿಮತೀರ್ಥಕರೋವಾನಮಸ್ಕಾರವಿಷಯಃ। ತಥಾಪಿಲೋಕೇಸಿದ್ಧಸ್ಯೈವನಮಸ್ಕಾರೋಯುಕ್ತೋನಾಸಿದ್ಧಸ್ಯ। ತತ್ಸಿದ್ಧಿಸ್ತುಲಕ್ಷಣತಃಪ್ರಮಾಣತಶ್ಚಭವತಿ। ಲಕ್ಷಣಪ್ರಮಾಣಾಭ್ಯಾಂವಸ್ತುಸಿದ್ಧಿರಿತಿಸರ್ವವಾದಿಸಮ್ಮತತ್ವಾತ್। ಯದ್ಯಪಿಸ್ಯಾದ್ವಾದಮತೇಪ್ರಮಾಣನಯನಿಕ್ಷೇಪಾನುಯೋಗೈರೇವತತ್ತ್ವಾರ್ಥಾಧಿಗಮೋನತುಲಕ್ಷಣಪ್ರಮಾಣಮಾತ್ರಾತ್। ತಥಾಪ್ಯನಂತಧರ್ಮಾತ್ಮಕತಯಾಪ್ರಮಾಣಪ್ರತಿಪನ್ನೇವಸ್ತುನಿತದಂಶರೂಪೈಕೈಕಧರ್ಮಾವ್ಯಾವಹಾರಿಕಾಜಿಜ್ಞಾಸಮಾನೈರಿಚ್ಛಾವಶಾನ್ನಿರ್ದೇಶಾದಿಪೃಚ್ಛಾಯಾಮನುಯೋಕ್ತುಮಿಚ್ಛದ್ಭಿಶ್ಚಾವಶ್ಯಂವಸ್ತ್ವಂಶಧೀರೂಪನಯಾದೀನಾಮೇಷ್ಟವ್ಯತ್ವೇಪಿಪ್ರಸ್ತುತವಸ್ತುಸಾಧನಂತುಪ್ರಮಾಣಾದೇವಭವತಿ। ಪ್ರಮಾಣಾದರ್ಥಸಂಸಿದ್ಧಿರಿತಿವಚನಾತ್। ಸಿದ್ಧಸ್ಯಾಪಿವಸ್ತುನಃಕಥಂಚಿದಿತರಾಭಿನ್ನಸ್ಯಾಪ್ಯವಶ್ಯಕೇತರಭೇದಸಿದ್ಧಿಸ್ತು ಅನುಯೋಗವಿಶೇಷರೂಪನಿರ್ದೇಶಾಪರಪರ್ಯಾಯಾಲ್ಲಕ್ಷಣಾದೇವಭವತೀತಿಲಕ್ಷಣಪ್ರಮಾಣಯೋರುಪಯೋಗಃ। ತತ್ರನಮಸ್ಕಾರವಿಷಯಭೂತಸ್ಯಪರಮಾತ್ಮನಃಕಿಂಲಕ್ಷಣಮಿತ್ಯಾಕಾಂಕ್ಷಾಯಾಂತಸ್ಯಾಶೇಷೇಭ್ಯೋಚೇತನೇಭ್ಯಶ್ಚೇತನೇಭ್ಯಶ್ಚಾಸರ್ವಜ್ಞೇಭ್ಯೋವ್ಯಾವರ್ತನೇನಾಸಾಧಾರಣಸ್ವರೂಪಲಕ್ಷಣಪ್ರಣಯನಪರಂವಿಶೇಷಣಮಾಹವಿಶ್ವೇತ್ಯಾದಿ।

ವಿಶ್ವಂಸಮಸ್ತಂದ್ರವ್ಯಪರ್ಯಾಯಾತ್ಮಕಂಜೀವಾಜೀವಪ್ರಭೇದಮತೀತಾನಾಗತವರ್ತಮಾನತ್ರಿಕಾಲಗೋಚರಮನಂತಾನಂತಂವಸ್ತ್ವಿತ್ಯರ್ಥಃ। ವಿದ್ಯಾಜ್ಞಾನಂವೇದಯತೀತಿವಾವೇದ್ಯತೇಅನಯೇತಿವಾವೇದನಮಾತ್ರಮಿತಿವಾವಿದ್ಯೇತಿವ್ಯುತ್ಪತ್ತೇಃ। ವಿದಜ್ಞಾನಇತ್ಯಸ್ಮಾದ್ಧಾತೋಃಕರ್ತರಿಕರಣೇಭಾವೇಚಪ್ರತ್ಯಯೋತ್ಪತ್ತೇಃಕೃದ್ಬಹುಳಮಿತಿವಚನಾತ್। ಉಪಯೋಗಸ್ವಭಾವಸ್ಯಾತ್ಮದ್ರವ್ಯಸ್ಯಸಾಕಾರಗ್ರಹಣಲಕ್ಷಣಪರ್ಯಾಯಸ್ಯಚಕಥಂಚಿದ್ಭೇದಾಭೇದಲಕ್ಷಣತಾದಾತ್ಮ್ಯಸಂಬಂಧಮಿಚ್ಛತಾಂಸ್ವಾತಂತ್ರ್ಯಸಾಧಕತಮತ್ವಾದಿಶಕ್ತಿವಿವಕ್ಷಾಯಾಮವಿರೋಧಾಭಾವಾತ್॥ಅವ

ಭಾಸತಇತ್ಯೇವಂಶೀಲೋವಭಾಸಿ। ಸಮಂತಾದುದ್ಯೋತನಶೀಲಇತ್ಯರ್ಥಃ। ವಿಶ್ವಸ್ಯವಿದ್ಯಾವಿಶ್ವವಿದ್ಯಾಯುಗಪತ್ಸರ್ವದ್ರವ್ಯಪರ್ಯಾಯವಿಷಯಕ್ರಮಕರಣವ್ಯವಧಾನಾತಿವರ್ತಿಕೇವಲಜ್ಞಾನಮಿತ್ಯರ್ಥಃ । ತಯಾಅವಭಾಸಿನೇಅವಿಭ್ರಾಡ್ಭಾವಸಂಬಂಧೇನತದಾತ್ಮಕತಯಾದ್ಯೋತನಸ್ವಭಾವಾಯೇತ್ಯರ್ಥಃ। ಕೇವಲಜ್ಞಾನಾತ್ಮಕಾಯೇತಿಯಾವತ್। ಅತ್ರಚವಿದ್ಯಾಪದೇನಾಶೇಷಾಚೇತನವ್ಯಾವೃತ್ತಿಃ। ವಿಶ್ವಪದೇನಕಿಂಚಿದ್ಜ್ಞನಿರಾಸಃ । ಅವಭಾಸಿಪದೇನಾಪಿವ್ಯಕ್ತಾವಸ್ಥಾಭಿದ್ಯೋತಿನಾಕೇವಲಜ್ಞಾನಾವರಣೀಯಕರ್ಮದ್ರವ್ಯಾವೃತತಚ್ಛಕ್ತಿಮತಾಂಕಿಂಚಿದ್ಜ್ಞಾನಾಮೇವನಿರಾಸಃ। ಜೀವದ್ರವ್ಯಮಾತ್ರಸ್ಯಕೇವಲಜ್ಞಾನಶಕ್ತಿಮತ್ವಾತ್। ಉದಿತತ್ರಸರ್ವತ್ರಸಾಶಕ್ತಿರ್ನಸ್ಯಾತ್ । ತದಾವರಕಂಕರ್ಮಕಿಮಾವೃಣುಯಾತ್ಇತ್ಯತಿವ್ಯಾಪ್ತಿರಹಿತಮಖಿಲಪರಮಾತ್ಮವ್ಯಾಪಿತ್ವಾದವ್ಯಾಪ್ತ್ಯಸಂಭವದೋಷಶಂಕಾತಂಕಶೂನ್ಯಂಕೇವಲಜ್ಞಾನಾತ್ಮಕತ್ವಮೇವಪರಮಾತ್ಮನೋಲಕ್ಷಣಮುಪಲಕ್ಷಿತಂ। ತತ್ಸಹಭಾವಿನಾಮನಂತದರ್ಶನಸುಖವೀರ್ಯಾಣಾಂದಾನಲಾಭಭೋಗೋಪಭೋಗಯಥಾಖ್ಯಾತಚಾರಿತ್ರಾಣಾಂಚತೇನೈವೋಪಲಕ್ಷಣಾತ್ । ಅತೋನಂತಚತುಷ್ಟಯಸ್ಯನವಕೇವಲಲಬ್ಧೀನಾಂವಾಪರಮಾತ್ಮಲಕ್ಷಣತಯೋಪಲಕ್ಷಿತಾನಾಮಕ್ಷುಣ್ಣಮೇವರಕ್ಷಣಂ। ತತ್ಸರ್ವಸ್ಯಾಪಿತತ್ಸಹಭಾವಿತ್ವಾದಿತಿ ॥ ನನ್ವಸ್ತ್ವೇವಂನಮಸ್ಕಾರವಿಷಯಭೂತಸ್ಯಪರಮಾತ್ಮನೋಲಕ್ಷಣಂ । ತಥಾಪಿತತ್ಸತ್ವೇಕಿಂಪ್ರಮಾಣಮಿತ್ಯಾಕಾಂಕ್ಷಾಯಾಂತತ್ಸತ್ವಾವೇದಕಪ್ರಮಾಣಪ್ರಣಯನಪರಂವಿಶೇಷಣಮಾಹಸರ್ವೇತ್ಯಾದಿ॥

ಸರ್ವಭಾಷಾಮಯೀಭಾಷಾಯನ್ಮುಖಾಂಬುಜಾತ್ಪ್ರವೃತ್ತಾತಸ್ಮೈಶ್ರೀವರ್ಧಮಾನಾಯೇತಿಸಂಬಂಧಃ॥ ನನ್ವಿದಮವಾಂತರವಾಕ್ಯಂಭವತಿ। ಕಥಮಸ್ಯವಿಶೇಷಣತ್ವೋಕ್ತಿಃ। ವಿಶೇಷಣತ್ವೇಹಿವಿಶೇಷ್ಯಲಿಂಗಸಂಖ್ಯಾವಿಭಕ್ತಿಭಾಕ್ತ್ವನಿಯಮಾತ್। ವಾಕ್ಯಸ್ಯತದಯೋಗಾತ್। ತದುಕ್ತಂ।

ಶ್ಲೋಕಃ॥ ಯಲ್ಲಿಂಗಂಯಾಸಂಖ್ಯಾಯಾಚವಿಭಕ್ತಿರ್ವಿಶೇಷ್ಯವಚನಸ್ಯ।
ತಲ್ಲಿಂಗಂಸಾಸಂಖ್ಯಾಸಾಚವಿಭಕ್ತಿರ್ವಿಶೇಷಣಸ್ಯಾಪೀತಿ॥

ತಸ್ಮಾತ್ಕಥಮಿದಂವಿಶೇಷಣಮಿತಿಚೇತ್ಉಚ್ಯತೇ। ವಿಶಿಷ್ಯತೇವ್ಯಾವರ್ತ್ಯತೇವ್ಯಾವೃತ್ತಿಮತ್ತಯಾನುಭಾವ್ಯತಇತಿವಿಶೇಷ್ಯಂ। ವಿಶೇಷಯತಿವ್ಯಾವರ್ತಯತಿವ್ಯಾವೃತ್ತಿಮತ್ತಯಾವಿಶೇಷ್ಯಮನುಭಾವಯತೀತಿವಿಶೇಷಣಂ। ಭೇದಕಂವಿಶೇಷಣಂಭೇದ್ಯಂವಿಶೇಷ್ಯಮಿತಿವಚನಾತ್ । ತಥಾಚವಿಶೇಷಣತ್ವಾಭಿಮತಬೋಧಿತವ್ಯಾವೃತ್ತಿಮತ್ವಂವಿಶೇಷ್ಯತ್ವಂ। ವಿಶೇಷ್ಯಗತವ್ಯಾವೃತ್ತಿಬೋಧಕತ್ವಂವಿಶೇಷಣತ್ವಮಿತಿಪರ್ಯವಸಿತಂ । ಏವಂಚಸತಿವ್ಯಾವೃತ್ತಿಧೀಜನಕತ್ವಮೇವವಿಶೇಷಣತಾಯಾಂತಂತ್ರಂ। ನತುಪದತ್ವಂವಾಕ್ಯತ್ವಂವಾ । ಸಾಚವ್ಯಾವೃತ್ತಿಧೀಃಪದಾದಿವವಾಕ್ಯಾದಪಿಜಾಯತಏವೇತಿವಾಕ್ಯತ್ವೇಪಿವಿಶೇಷಣತ್ವಮವ್ಯಾಹತಮೇವ । ಯದುಕ್ತಂಯಲ್ಲಿಂಗಮಿತ್ಯಾದಿತತ್ತುವಿಷಯವಿಶೇಷಪರಂ । ತಥಾಹಿ। ವಿಶೇಷಣಂದ್ವೇಧಾ। ಸಮಾನಾಧಿಕರಣಂವ್ಯಧಿಕರಣಂಚೇತಿ । ತತ್ರಯತ್ಸಮಾನಾಧಿಕರಣಂವಿಶೇಷಣಂತದ್ವಾಚಿನಏವಪದಸ್ಯವಿಶೇಷ್ಯಲಿಂಗಸಂಖ್ಯಾವಿಭಕ್ತಿಭಾಕ್ತ್ವನಿಯಮೋನಾನ್ಯಸ್ಯ। ತದುಕ್ತಂಬೌದ್ಧಕಾರಿಕಾಯಾಂ।

ಶ್ಲೋಕಃ॥ ಯಾವಿಶೇಷ್ಯೇಷುದೃಶ್ಯಂತೇಲಿಂಗಸಂಖ್ಯಾವಿಭಕ್ತಯಃ।
ಪ್ರಾಯಸ್ತಾಏವಕರ್ತವ್ಯಾಃಸಮಾನಾರ್ಥೇವಿಶೇಷಣಇತಿ॥

ಏತದಸ್ಯನಾವಿಷ್ಟವಿಷಯಕಂಬೋದ್ಧವ್ಯಂ । ಯಥಾರಕ್ತಃಪಟಃಶುಕ್ಲಾಶಾಟೀತ್ಯಾದ್ಯುಪಸರ್ಜನರೂಪಂ। ಆವಿಷ್ಟವಿಶೇಷಣಂತುಸಮಾನಾಧಿಕರಣಮಪಿನಿಯತಲಿಂಗಮೇವ । ಯಥಾವೇದಾಃಪ್ರಮಾಣಂ। ಪ್ರಧಾನಂಭಾರ್ಯೇತ್ಯಾದಿ । ಅತಏವಕಾರಿಕಾಯಾಂಪ್ರಾಯೋಗ್ರಹಣಂ। ವ್ಯಧಿಕರಣವಿಶೇಷಣೇತುನೈವಂನಿಯಮಃ। ಜಟಾಭಿಸ್ತಾಪಸಃ। ಕಮಂಡುಲುನಾಛಾತ್ರಮದ್ರಾಕ್ಷೀದಿತಿ।

ಶ್ಲೋಕಃ॥ ಶಿಖಯಾವಟುಮದ್ರಾಕ್ಷೀಚ್ಛ್ವೇತಚ್ಛತ್ರೇಣಭೂಪತಿಂ।
ಕೇಶವಂಶಂಖಚಕ್ರಾಭ್ಯಾಂತ್ರಿಭಿರ್ನೇತ್ರೈಃಪಿನಾಕಿನಂ॥

ಇತಿಚಬಹುಲಮುಪಲಂಭಾತ್ । ಅತೋವಾಕ್ಯಸ್ಯವಿಶೇಷಣತ್ವೇನಕಾಪ್ಯನುಪಪತ್ತಿಃ। ತತ್ರಯದಿತ್ಯಾದಿ। ಮುಖಮೇವಾಂಬುಜಂಮುಖಾಂಬುಜಮಿತ್ಯವಧಾರಣಪೂರ್ವಪದಕರ್ಮಧಾರಯಃ । ವಿಶೇಷಣಮಿತ್ಯಾದಿನಾಸಮಾಸಃ । ರೂಪಕಾಭಿಪ್ರಾಯೇಣಾಂಬುಜಶಬ್ದಸ್ಯಮುಖ್ಯಾರ್ಥತಯಾವಿವಕ್ಷಿತತ್ವಾತ್ । ಅಥವಾಮುಖಮಂಬುಜಮಿವಮುಖಾಂಬುಜಮಿತ್ಯುಪಮಾನೋತ್ತರಪದಕರ್ಮಧಾರಯಃ। ವ್ಯಾಘ್ರಾದಿಭಿರಿತ್ಯಾದಿನಾಸಮಾಸಃ। ಯಸ್ಯಮುಖಾಂಬುಜಂಯನ್ಮುಖಾಂಬುಜಂತಸ್ಮಾದಿತ್ಯಪಾದಾನೇಪಂಚಮೀ। ಅಯಮರ್ಥಃ । ಯಸ್ಯಪರಮಾತ್ಮನಃಕ್ಷಪಕಶ್ರೇಣಿಸಮಾರೋಹಣಸಮಯೇಪ್ರಾಚೀಮುದೀಚೀಂವಾದಿಶಂಪಶ್ಯನ್ನಿಯತಂಮುಖಮನುಸರತಃಶುಕ್ಲಧ್ಯಾನಾಗ್ನಿನಿರ್ದಗ್ಧಘಾತಿಕರ್ಮೇಂಧನಸ್ಯಘಾತಿಕ್ಷಯಜಾತಿಶಯಮಹಿಮ್ನಾಚತುರ್ಮುಖತಾಂಪ್ರಾಪ್ತಸ್ಯಶ್ರೀಮುಖಕಮಲಾದಿತಿ ॥ ಪ್ರೇತ್ಯಾದಿ॥ ಪ್ರವೃತ್ತಾಪ್ರವರ್ತತೇಸ್ಮ । ಪ್ರಕರ್ಷೇಣಕಂಠೋಷ್ಠಾದಿಸ್ಥಾನಸಂವೃತವಿವೃತಾದಿಪ್ರಯತ್ನರೂಪನಿಮಿತ್ತನಿರಪೇಕ್ಷತಯಾಸ್ವಯಮೇವೋತ್ಪದ್ಯಯುಗಪದೇವದೂರಾಸನ್ನದೇಶವರ್ತಿಸಕಲಶ್ರೋತೃಶ್ರೋತ್ರಪ್ರದೇಶಂಪ್ರಾಪ್ಯತತ್ತದಭೀಷ್ಟವಸ್ತುತತ್ವಮಸಂದಿಗ್ಧಮವಿಪರ್ಯಸ್ತಂಪ್ರತಿಪಾದ್ಯನಿಖಿಲಲೋಕಚೇತಶ್ಚಮತ್ಕಾರಕಥಣಲಕ್ಷಣೋತ್ಕರ್ಷೇಣಸರ್ವೇಷಾಂಗಣಧರದೇವಾದೀನಾಂಹೃದಿಭಾವನಾವಿಷಯತಯಾಪ್ರಚಕಾಶಇತ್ಯರ್ಥಃ। ಏವಂಪ್ರವೃತ್ತಾಸಾಕೇತ್ಯತಆಹಭಾಷೇತಿ ।

ಭಾಷತಇತಿಭಾಷ್ಯತೇಅನಯೇತಿಭಾಷಣಮಿತಿವಾಭಾಷಾಸರಸ್ವತೀ। ಬ್ರಾಹ್ಮೀತುಭಾರತೀಭಾಷಾಗೀರ್ವಾಗ್ವಾಣೀಸರಸ್ವತೀತ್ಯಭಿಧಾನಾತ್। ಅಯಮತ್ರಸಾಮಾಯಿಕೋರ್ಥಃ। ಅನೇಕದುಃಖದಾವಸ್ಥಾನುಬಂಧಸಂಸಾರಘೋರಾಟವೀಪರ್ಯಟನಪರಿಕ್ಲೇಶಚೇಕ್ಷಿಪ್ಯಮಾಣವರಾಕೋದ್ಧರ

ಣಾಪರಿಣತಾಂತಃಕರಣಸ್ವಭಾವಭಾವಿತವ್ಯಸ್ತಸಮಸ್ತದೃಗ್ವಿಶುಧ್ಯಾದಿಭಾವನಾಸಂಭಾವಿತತೀರ್ಥಕರಪುಣ್ಯಪ್ರಭಾವಾವಿರ್ಭಾವಿತಶ್ರಾವ್ಯದಿವ್ಯನವ್ಯವಾಣೀತಿ। ಪುನಶ್ಚ ಸಾಕೀದೃಶೀತ್ಯನುಯೋಗೇತಾಮೇವವಿಶಿನಷ್ಟಿ ಸರ್ವೇತ್ಯಾದಿ॥ಸರ್ವಾಃಸಮಸ್ತಾಃಕರ್ಣಾಟಕಾಂಧ್ರಮಗಧಮಾಳವಾದಿನಾನಾಜನಪದವಿಕಲ್ಪೈರ್ದೇವಮನುಷ್ಯಾದಿಜಾತಿವಿಕಲ್ಪೈಶ್ಚನಾನಾತ್ವಂಪ್ರಾಪ್ತಾಃ। ಭಾಷಾಃಸಂಕೇತವಶಾತ್ಪದಾರ್ಥಗೋಚರಪ್ರವೃತ್ತಿನಿವೃತ್ತಿರೂಪವ್ಯವಹಾರೌಪಯಿಕವಾಗ್ವಿಶೇಷಾಃ।ಸರ್ವಾಶ್ಚತಾಃಭಾಷಾಶ್ಚಸರ್ವಭಾಷಾಃ ।ಸರ್ವೇಷಾಂನಾನಾಜನಪದಾನಾಂದೇವಮನುಷ್ಯಾದೀನಾಂಚವಾಭಾಷಾಃಸರ್ವಭಾಷಾಃ। ಪ್ರವಚನಪ್ರಸಿದ್ಧಾಅಷ್ಟಾದಶಮಹಾಭಾಷಾಃ। ಸಪ್ತಶತಕ್ಷುಲ್ಲಕಭಾಷಾಶ್ಚೇತ್ಯರ್ಥಃ। ತಾಭಿರ್ನಿರ್ವೃತ್ತಾವಾತದ್ಭೂಯಿಷ್ಠಂವಾತನ್ಮಯೀಭಗವದ್ವಾಣೀತಿ। ನನ್ವೇಕಸ್ಯಾಏವಭಗವದ್ವಾಣ್ಯಾನಾನಾಭಾಷಾತ್ಮಕತ್ವಂಕಥಮುಪಪದ್ಯತಇತಿಚೇತ್।ದಿವ್ಯಧ್ವನೇರಯಂಅಚಿಂತ್ಯಮಹಿಮಾಸ್ವಭಾವಃ।ಯಥಾಪ್ರಾವೃಟ್ಕಾಲೇನಭಸ್ಥಲಾತ್ಪತಿತಮಾಂತರಿಕ್ಷಂಜಲಂ ಏಕಮವ್ಯಕ್ತರಸಮಪಿಲವಣಕೃಷ್ಣೋಷರಾದಿಕ್ಷೇತ್ರಗತಂಸತ್ತತ್ತದೇವಲವಣಮಧುರಕಷಾಯರಸಭೇದಭಿನ್ನಂನಾನಾತ್ಮಕಮನುಭೂಯತೇ। ಯಥಾಚಶರತ್ಕಾಲೇ ಸ್ವಾತೀಸ್ಥೇದಿವಾಕರೇಶುಭ್ರಾದಭ್ರಮೇಘಾತ್ಪ್ರಭ್ರಷ್ಟಮಾಭ್ರಂಜಲಮೇಕಮೇವ ತಾಮ್ರಪರ್ಣೀಶುಕ್ತಿಸಪ್ತಚ್ಛದಾದ್ಯಧಿಕರಣಗತಂಸನ್ಮೌಕ್ತಿಕಕರ್ಪೂರಾದ್ಯನೇಕಾಕಾರಪರಿಣತಮಖಿಲಧರಣೀಪ್ರಸಿದ್ಧಮನುಭೂಯತೇ। ಯಥಾವಾವೃಕ್ಷವಾಟಿಕಾಯಾಂಕುಲ್ಯಾಜಲಮೇಕರಸಮೇಕಮೇವನಾನಾತರುವೀರುದ್ಗುಲ್ಮಾದಿಮೂಲದೇಶಕೃತಾಲವಾಲಂಪ್ರಾಪ್ಯತತ್ತದಂಘ್ರಿಪೀತಂಸತ್ತತ್ತತ್ಫಲಮಾಸಾದ್ಯಮಧುರಾಮ್ಲಕಟುಕಾದಿನಾನಾರಸಾತ್ಮನಾಪರಿಣತಂಸದನೇಕವಿಧಮಖಿಲಜನಾನುಭವಸಾಕ್ಷಿಕಮಾಸ್ವಾದ್ಯತೇ। ತಥಾಭಗವದ್ಭಾಷಾಪಿಸ್ವೋತ್ಪತ್ತಿಸಮಯೇಸಮುದ್ರಘೋಷವದವ್ಯಕ್ತೈಕಭಾಷಾರೂಪಾಪಿತತ್ತಚ್ಛ್ರೋತೃಶ್ರೋತ್ರದೇಶಂಪ್ರಾಪ್ತಾಸತೀತತ್ತದ್ಭಾಷಾತ್ಮನಾಪರಿಣಮತಿ।ವಿಚಿತ್ರಶಕ್ತಿತ್ವಾತ್। ಅನ್ಯಥಾತ್ರಿಭುವನೀಭವ್ಯಾನಾಮಭಿಮತಮಭಿದಧತೀಯುಗಪದಭಯಂಕರೀನಭವೇತ್। ತದುಕ್ತಂಭಗವತಾಪದ್ಮನಂದ್ಯಾಚಾರ್ಯೇಣ।

ಶ್ಲೋಕಃ॥ ಸಮುದ್ರಘೋಷಾಕೃತಿರರ್ಹತಿಪ್ರಭೌಯದಾತ್ವಮುತ್ಕರ್ಷಮುಪಾಗತಾಭೃಶಂ।
ಅಶೇಷಭಾಷಾತ್ಮತಯಾತ್ವಯಾತದಾಕೃತಂನಕೇಷಾಂಹೃದಿಮಾತರದ್ಭುತಮಿತಿ॥

ತಥಾಮಹಾಪುರಾಣೇಪಿ।

ಶ್ಲೋಕಃ॥ ದೇವಾದ್ಯೈರ್ವೀಂನರಾನಾರೀಂಶಬರಾಶ್ಚಾಪಿಶಾಬರೀಂ।
ತಿರ್ಯಂಚೋಪಿಚತೈರಶ್ಚೀಂಮೇನಿರೇಭಗವದ್ಗಿರಮಿತಿ॥

ನನುಭಗವದ್ವಾಣೀಪೂರ್ವಾಚಾರ್ಯೈರ್ಗಾಂಭೀರ್ಯಾದಿಚತುರ್ದಶಾಸಾಧಾರಣವಿಶೇಷಣವಿಶಿಷ್ಟತಯೈವಾಭಿಷ್ಟೂಯತೇ। ಯಥಾ।

ಶ್ಲೋಕಃ॥ಗಂಭೀರಂಮಧುರಂಮನೋಹರತರಂದೋಷವ್ಯಪೇತಂಹಿತಂಕಂಠೋಷ್ಠಾದಿವಚೋನಿಮಿತ್ತರಹಿತಂನೋವಾತರೋಧೋದ್ಗತಂ।
ಸ್ಪಷ್ಟಂತತ್ತದಭೀಷ್ಟವಸ್ತುಕಥಕಂನಿಶ್ಶೇಷಭಾಷಾತ್ಮಕಂದೂರಾಸನ್ನಸಮಂಶಮಂನಿರುಪಮಂಜೈನಂವಚಃಪಾತುನ ಇತಿ॥

ತತ್ರಸರ್ವಾಣ್ಯಪಿವಿಶೇಷಣಾನ್ಯುದಸ್ಯಸರ್ವಭಾಷಾತ್ಮಕತ್ವಮೇಕಮೇವಾಭಿವರ್ಣ್ಯತೇತತ್ಕಿಂನಿಬಂಧನಮಿತಿಚೇತ್।ಉಚ್ಯತೇ। ಶಬ್ದಾನುಶಾಸನಂಹಿಪ್ರಸ್ತುತಂ। ತತ್ರಚಾನುಶಾಸನವಿಷಯಭೂತಾಶ್ಶಬ್ದಾಃಕರ್ಣಾಟಕಾಏವ।ತೇಚಸಂಸ್ಕೃತಶಬ್ದವತ್ಸಕಲದೇಶಪ್ರಸಿದ್ಧಾಃಸಕಲಶಾಸ್ತ್ರೋಪಯೋಗಿತಯಾಸಕಲಮಹಾಜನಪರಿಗ್ರಾಹ್ಯಾಶ್ಚನಭವಂತಿ।ಭಾಷಾವಿಷಯತ್ವಾತ್।ಭಾಷಾಯಾಂಚಪಾಮರಾಣಾಮೇವಾಧಿಕಾರೋನಪಂಡಿತಾನಾಮಿತಿನೈತೇನುಶಾಸ್ಯಾಃ।ಪ್ರಯೋಗಾನರ್ಹತ್ವಾದಿತಿ।ಕೇಷಾಂಚಿತ್ಸಂಸ್ಕೃತಾಗ್ರಹಗ್ರಹಗ್ರಸ್ತಾನಾಂಪಂಡಿತಂಮನ್ಯಾನಾಂಮನಸಿಪ್ರಖ್ಯಾತಾಮನ್ಯಥಾಖ್ಯಾತಿಂಪ್ರತ್ಯಾಖ್ಯಾತುಮೇತದೇವವಿಶೇಷಣಮುಪವರ್ಣಿತವಾನ್ಗ್ರಂಥಕಾರಃ।ಇದಮತ್ರಾಕೂತಂ।ಯಥಾಸಂಸ್ಕೃತಶಬ್ದಾಃಸಾಧ್ವಸಾಧುವಿವೇಚನವಿಷಯತಯಾನುಶಾಸನಾರ್ಹಾಃ। ತಥಾಭಾಷಾಶಬ್ದಾಅಪಿ। ಯದಿಚಾಮೀನಾನುಶಾಸ್ಯಾಃಕಥಂತರ್ಹಿಭಗವದ್ಭಾಷಾತನ್ಮಯೀಸ್ಯಾತ್।ನಹ್ಯಪಶಬ್ದಮಯೀಸಾ।ಕಥಂಚೈಷಾಂಸುಶಬ್ದಾಪಶಬ್ದವಿವೇಚನವಿಷಯಮನುಶಾಸನಂಭಗವಾನೇವೋಪದಿಶೇತ್।ತದುಪದಿಷ್ಟಮೇವಹಿಪರಾಪರಗುರುಪೂರ್ವಕ್ರಮಾಯಾತಮನುಶಾಸನಂಸಾಂಪ್ರತಮಾಸ್ತೇ॥ನಚೈಷಾಭಾಷಾಶಾಸ್ತ್ರಾನುಪಯೋಗಿನೀ। ತತ್ವಾರ್ಥಮಹಾಶಾಸ್ತ್ರವ್ಯಾಖ್ಯಾನಸ್ಯಷಣ್ಣವತಿಸಹಸ್ರಪ್ರಮಿತಗ್ರಂಥಸಂದರ್ಭರೂಪಸ್ಯಚೂಡಾಮಣ್ಯಭಿಧಾನಸ್ಯಮಹಾಶಾಸ್ತ್ರಸ್ಯಾನ್ಯೇಷಾಂಚಶಬ್ದಾಗಮಯುಕ್ತ್ಯಾಗಮಪರಮಾಗಮವಿಷಯಾಣಾಂತಥಾಕಾವ್ಯನಾಟಕಾಲಂಕಾರಕಲಾಶಾಸ್ತ್ರವಿಷಯಾಣಾಂಚಬಹೂನಾಂಗ್ರಂಥಾನಾಮಪಿಭಾಷಾಕೃತಾನಾಮುಪಲಭ್ಯಮಾನತ್ವಾತ್। ಅತಏವಮಹಾಜನಪರಿಗ್ರಾಹ್ಯಾ।ಏತದ್ಗ್ರಂಥಕರ್ತೄಣಾಮೇವ ಮಹಾಜನತ್ವಾತ್। ಪಾಮರಾಣಾಮಪಶಬ್ದಭೂಯಿಷ್ಠಮೇವವ್ಯವಹಾರಃ। ಅವ್ಯುತ್ಪನ್ನತ್ವಾತ್। ಅನ್ಯಥಾತೇಪಂಡಿತಾಏವಸ್ಯುರಿತಿಭಾಷಾಶಬ್ದಾಅಪ್ಯನುಶಾಸನಾರ್ಹಾಏವೇತಿ॥ ಏವಮೇತಾವದರ್ಥಸಂದರ್ಭಗರ್ಭಿತಸ್ಯೋತ್ತರಾರ್ಧಸ್ಯಾಯಂಪಿಂಡಿತೋರ್ಥಃ। ಸಕಲಪದಾರ್ಥಯುಗಪದವಬೋಧಕಸಕಲಭಾಷಾತ್ಮಕಪ್ರವಚನಕರ್ತ್ರೇಇತಿ॥ ಅನೇನೋಕ್ತಲಕ್ಷಣಸ್ಯಪರಮಾತ್ಮನಃಸತ್ವೇಅನುಮಾನಂಪ್ರಮಾಣಮುನ್ನೀತಂಭವತಿ।ತಥಾಹಿ। ಪ್ರವಚನವಾಕ್ಯಾನಿಕರ್ತೃಜನ್ಯಾನಿವಾಕ್ಯತ್ವಾತ್ಪ್ರಸಿದ್ಧವಾಕ್ಯವದಿತಿ। ದೃಷ್ಟಂಹಿಪ್ರಸಿದ್ಧವಾಕ್ಯೇಷುಕರ್ತೃಜನ್ಯತ್ವಂ। ತಥಾಪ್ರವಚನವಾಕ್ಯೇಷ್ವಪಿಕರ್ತೃಜನ್ಯತ್ವೇಸಿದ್ಧೇಯಸ್ತೇಷಾಂ ಕರ್ತಾಸಏವಕೇವಲಜ್ಞಾನೀತಿ॥ ನನುವಾಕ್ಯತ್ವಂಕರ್ತೃಜನ್ಯತ್ವವ್ಯಾಪ್ತಂಸತ್ಕರ್ತಾರಮೇವಾಕ್ಷಿಪತಿ। ನತುತಸ್ಯಕೇವಲಜ್ಞಾನಮಪಿ। ತದಭಾವೇಅನುಪಪತ್ತ್ಯಭಾವಾದಿತಿಚೇನ್ನ।ವಾಕ್ಯತ್ವೇನಹೇತುನಾಸಿದ್ಧ್ಯನ್ಕರ್ತಾಪಕ್ಷಧರ್ಮತಾಬಲಾತ್ಕೇವಲಜ್ಞಾನಂನಿಬಧ್ಯತಿ। ಇತರೇಷಾಂಪ್ರವಚನಕರ್ತೃತ್ವಾಯೋಗಾತ್। ಯಥಾಕ್ಷಿತ್ಯಾದಿಪಕ್ಷಕಸಕರ್ತೃಕತ್ವಾನುಮಾನೇಕಾರ್ಯತ್ವೇನಹೇತುನಾಸಿದ್ಧೇಕರ್ತರಿಸಾರ್ವಜ್ಞ್ಯಾದೀತಿ॥ ಅಥವಾಪ್ರವಚನ

ವಾಕ್ಯಾನಿಸ್ವಪ್ರತಿಪಾದ್ಯಗೋಚರಯಥಾರ್ಥಜ್ಞಾನವತ್ಪುರುಷಪ್ರಣೀತಾನಿಅಬಾಧಿತಾರ್ಥಬೋಧಕವಾಕ್ಯತ್ವಾತ್ ಸಂಪ್ರತಿಪನ್ನವಾಕ್ಯವದಿತ್ಯನೇನಯಃ ಪ್ರವಚನಪ್ರಣೇತಾಸ್ವಪ್ರತಿಪಾದ್ಯಗೋಚರ ಯಥಾರ್ಥಜ್ಞಾನವಾನ್ಪುರುಷಸ್ಸಿದ್ಧ್ಯತಿಸಏವಕೇವಲಜ್ಞಾನೀ । ತತ್ಪ್ರತಿಪಾದ್ಯಾನಾಂದೇಶಕಾಲಸ್ವಭಾವವಿಪ್ರಕೃಷ್ಟಾನಾಂಸ್ವರ್ಗನರಕಾದಿಭೂತಭಾವಿಕಾಲವರ್ತಿಧರ್ಮಾಧರ್ಮಪರಮಾಣ್ವಾದೀನಾಂಕಿಂಚಿಜ್ಜ್ಞಬೋಧಾಗೋಚರತ್ವಾತ್ । ಅತ್ರಚವಾಕ್ಯತ್ವಮಾತ್ರಸ್ಯಸುಪ್ತೋನ್ಮತ್ತಾದಿಪ್ರಲಪಿತಾಬೋಧಕವಾಕ್ಯೇಅರ್ಥಬೋಧಕವಾಕ್ಯತ್ವಸ್ಯಚಭ್ರಾಂತಪ್ರತಾರಕಾದಿ ಪ್ರಯುಕ್ತಬಾಧಿತಾರ್ಥಬೋಧಕವಾಕ್ಯೇಅರ್ಥಬೋಧಕತ್ವಸ್ಯಚತಾದೃಗರ್ಥಬೋಧಕಾಪ್ತಾಭಾಸೇ ಅಬಾಧಿತಾರ್ಥಬೋಧಕತ್ವಮಾತ್ರಸ್ಯಚಯಥೋಕ್ತಾರ್ಥಬೋಧಕೇ ಪ್ರಣೇತರ್ಯೇವವ್ಯಭಿಚಾರಸಂಭವಾದೇವಂವಿಶಿಷ್ಟಏವಹೇತುರುಕ್ತಃ । ತತ್ರ ಸರ್ವತ್ರಹೇತುಸತ್ವೇಪಿವಿವಕ್ಷಿತಸಾಧ್ಯಾಭಾವಾತ್ ॥ ಯದ್ವಾಪ್ರವಚನಪ್ರಣೇತಾದೂರಾಂತರಿತಸೂಕ್ಷ್ಮಾದ್ಯರ್ಥಗೋಚರ ಸಾಕ್ಷಾತ್ಕಾರೀಸ್ವಾತಂತ್ರ್ಯೇಣತಾದೃಗರ್ಥ ಯಥಾರ್ಥೋಪದೇಷ್ಟೃತ್ವಾತ್ । ಯೋಯಮರ್ಥಂಸ್ವಾತಂತ್ರ್ಯೇಣ ಯಥಾರ್ಥಮುಪದಿಶತಿಸತದ್ಗೋಚರಸಾಕ್ಷಾತ್ಕಾರೀ । ಯಥಾಕಾಶೀಕೋಸಲಾದಿದೇಶೋಪದೇಶಕಃ। ಸ್ವಾತಂತ್ರ್ಯೇಣತಾದೃಗರ್ಥಯಥಾರ್ಥೋಪದೇಷ್ಟಾಚಾಯಂ । ತಸ್ಮಾತ್ತಾದೃಗರ್ಥಗೋಚರಸಾಕ್ಷಾತ್ಕಾರೀತಿಸಾಮಾನ್ಯತೋದೃಷ್ಟಾನುಮಾನೇನಕೇವಲಿಸಿದ್ಧಿಃ। ಅತ್ರಚೋಪದೇಷ್ಟೃತ್ವಮಾತ್ರಸ್ಯಮಿಥ್ಯೋಪದೇಷ್ಟರಿವ್ಯಭಿಚಾರಾದ್ಯಥಾರ್ಥೇತಿ । ತಥಾಪಿಯತ್ಕಿಂಚಿದರ್ಥಯಥಾರ್ಥೋಪದೇಷ್ಟರಿಕಿಂಚಿಜ್ಜ್ಞೇವ್ಯಭಿಚಾರಾತ್ತಾದೃಗರ್ಥೇತಿ। ತಥಾಪಿಭಗವದುಪದೇಶಸಾಪೇಕ್ಷಿಗಣಧರದೇವಾದೌವ್ಯಭಿಚಾರಇತಿಸ್ವಾತಂತ್ರ್ಯೇಣೇತಿವಚನಂ। ಸ್ವಾತಂತ್ರ್ಯಂಚಪರೋಪದೇಶನೈರಪೇಕ್ಷ್ಯಂ। ಗಣಧರದೇವಾದೀನಾಂತುಭಗವದುಪದೇಶಸಾಪೇಕ್ಷಮೇವತಾದೃಗರ್ಥಯಥಾರ್ಥೋಪದೇಷ್ಟೃತ್ವಂ। ನತುತನ್ನಿರಪೇಕ್ಷಮಿತಿಹೇತೋರೇವಾಭಾವಾತ್ನತತ್ರವ್ಯಭಿಚಾರಃ । ನನ್ವಿದಂಸಾಧ್ಯಮನುಮಾನಾತ್ಪ್ರಾಕ್ಸಿದ್ಧಮಸಿದ್ಧಂವಾ। ಯದಿಸಿದ್ಧಂತೇನೈವಾಲಂಕಿಮನೇನಾನುಮಾನೇನ। ಯದಿಚನಸಿದ್ಧಂತರ್ಹಿಸಾಧ್ಯಾಪ್ರಸಿದ್ಧೌವ್ಯಾಪ್ತೇರಗ್ರಹಣಾದ್ವ್ಯಾಪ್ಯತ್ವಾಸಿದ್ಧೋಹೇತುರಿತಿಚೇನ್ನ। ಸಾಮಾನ್ಯತೋದೃಷ್ಟಾನುಮಾನೇಸಾಧ್ಯಪ್ರಸಿದ್ಧೇರನಂಗತ್ವಾತ್। ಯತ್ರತುಪ್ರಕೃತಸಾಧ್ಯಹೇತ್ವೋರೇವವ್ಯಾಪ್ತಿಗ್ರಹಸ್ತತ್ರೈವತತ್ಸಿದ್ಧೇರಂಗತ್ವಾತ್ । ಅತಏವಕಶ್ಚಿತ್ಪುರುಷಃಸಕಲಪದಾರ್ಥಸಾಕ್ಷಾತ್ಕಾರೀತದ್ಗ್ರಹಣಸ್ವಭಾವತ್ವೇಸತಿ ಪ್ರಕ್ಷೀಣಪ್ರತಿಬಂಧಪ್ರತ್ಯಯತ್ವಾತ್ । ಯೋಯದ್ಗ್ರಹಣಸ್ವಭಾವತ್ವೇಸತಿಪ್ರಕ್ಷೀಣಪ್ರತಿಬಂಧಪ್ರತ್ಯಯಃಸತತ್ಸಾಕ್ಷಾತ್ಕಾರೀ। ಯಥಾ। ಅಪಗತತಿಮಿರಂಲೋಚನಂರೂಪಸಾಕ್ಷಾತ್ಕಾರೀತ್ಯಾದೀನಿಪೂರ್ವಾಚಾರ್ಯಪ್ರಣೀತಾನ್ಯನುಮಾನಾನಿಸ್ವಸಾಧ್ಯಸಾಧಕಾನಿ। ವ್ಯಾಪ್ತೌನೈತ್ಯಂಸಾಧ್ಯಾಪ್ರಸಿದ್ಧೇರದೋಷತ್ವಾತ್। ಅತಃಪ್ರಕೃತಾನುಮಾನಮನೂನಂಸ್ವಸಾಧ್ಯಸಾಧನಸಮರ್ಥಮಿತಿಭವತ್ಯೇವಾನೇನಪರಮಾತ್ಮಸಿದ್ಧಿರಿತಿ ॥ ನಚಸ್ಯಾದ್ವಾದಮತೇಪ್ರವಚನಸ್ಯಾಪೌರುಷೇಯತ್ವಾತ್ಕಥಂಕರ್ತೃಜನ್ಯತ್ವಮಿತಿವಾಚ್ಯಂ। ಕಥಂಚಿದಪೌರುಷೇಯತ್ವಸ್ಯಕಥಂಚಿತ್ಪೌರುಷೇಯತ್ವಾವಿರೋಧಾತ್। ಸರ್ವಥೈಕಾಂತಿನಾಮೇವತದ್ವಿರೋಧಇತಿ ॥ ನನುಮೋಕ್ಷಮಾರ್ಗನೇತೃತ್ವವಿಶ್ವತತ್ವಜ್ಞಾತೃತ್ವಕರ್ಮಭೂಭೃದ್ಭೇತ್ತೃತ್ವಾನಿಯಥಾಪೂರ್ವಂ ಕಾರಣಕಾರ್ಯರೂಪಾಣಿಯಥೋತ್ತರಂಚಸಾಧನಸಾಧ್ಯರೂಪಾಣಿಪರಮಾತ್ಮನೋಸಾಧಾರಣವಿಶೇಷಣಾನಿಪ್ರವಚನಪಾರಾವಾರಪಾರಗಾಮಿಭಿರ್ಭಗವದುಮಾಸ್ವಾತಿಪಾದಾಚಾರ್ಯೈರುಪಪಾದಿತಾನಿ । ಯಥಾ ।

ಶ್ಲೋಕ॥ ಮೋಕ್ಷಮಾರ್ಗಸ್ಯನೇತಾರಂಭೇತ್ತಾರಂಕರ್ಮಭೂಭೃತಾಂ ।
ಜ್ಞಾತಾರಂವಿಶ್ವತತ್ವಾನಾಂವಂದೇತದ್ಗುಣಲಬ್ಧಯಇತಿ ॥

ತತ್ಕಿಮಯಂಗ್ರಂಥಕಾರಸ್ತಾನಿವಿಶೇಷಣಾನ್ಯನುಕ್ತ್ವಾಲಕ್ಷಣಪ್ರಮಾಣಪರಾಣ್ಯೇವಾವೀವದದಿತಿಚೇತ್ । ಉಚ್ಯತೇ । ಆಪ್ತಾಭಾಸವ್ಯುದಾಸೇನ ಲಕ್ಷಣಪ್ರಮಾಣಾಭ್ಯಾಂಸಿದ್ಧಸ್ಯೈವಪರಮಾತ್ಮನೋನಮಸ್ಕಾರೋಯುಕ್ತಿಪಥಮಧ್ಯಾಸ್ತ ಇತಿತಥೈವಾಚೀಕಥದಿತಿಪ್ರತಿಪತ್ತವ್ಯಂ ॥ ನಚಮೋಕ್ಷಮಾರ್ಗನೇತೃತ್ವಾದ್ಯಕಥನದೋಷೋಪಿ। ತೇಷಾಮಪಿತೈರೇವವಿಶೇಷಣೈರುಕ್ತತ್ವಾತ್ । ತಥಾಹಿ। ಅತ್ರೈವಶ್ಲೋಕೇಪ್ರಥಮಚರಣೇನಕರ್ಮಭೂಭೃದ್ಭೇತ್ತೃತ್ವಸ್ಯದ್ವಿತೀಯಚರಣೇನವಿಶ್ವತತ್ವಜ್ಞಾತೃತ್ವಸ್ಯಉತ್ತರಾರ್ಧೇನಮೋಕ್ಷಮಾರ್ಗನೇತೃತ್ವಸ್ಯಚಪ್ರತಿಪಾದನಾತ್। ವರ್ಧ್ಯತೇಽಭಿವೃದ್ಧ್ಯತಇತಿವರ್ಧಃ। ವರ್ಧಚ್ಛೇದನಇತ್ಯಸ್ಮಾದ್ಧಾತೋರ್ನಿಷ್ಪನ್ನತ್ವಾತ್। ಮಾನೋದ್ವಿತೀಯಃಕಷಾಯಃಉಪಲಕ್ಷಣಾತ್ಕ್ರೋಧಾದಿಕಷಾಯಾಣಾಂ ಘಾತಿಕರ್ಮಪ್ರಕೃತೀನಾಂಚಗ್ರಾಹಕಃ। ತಥಾಚವರ್ಧಶ್ಛಿನ್ನೋಮಾನೋಯೇನಯಸ್ಯವಾಸವರ್ಧಮಾನಃ। ಶ್ರಿಯಾವಿಶಿಷ್ಟೋವರ್ಧಮಾನಃಶ್ರೀವರ್ಧಮಾನಇತಿವ್ಯುತ್ಪತ್ತ್ಯಾಕರ್ಮಭೂಭೃದ್ಭೇತ್ತೃತ್ವಮುಚ್ಯತೇ। ಅಪಾಯಾತಿಶಯಶ್ಚಧ್ವನ್ಯತೇ। ಕರ್ಮಾಪಾಯಸ್ಯೈವಾತಿಶಯತ್ವಾತ್ । ದ್ವಿತೀಯಚರಣೇನವಿಶ್ವತತ್ವಜ್ಞಾತೃತ್ವಂಸ್ಫುಟಮೇವೋಚ್ಯತೇ । ಪ್ರಾಪ್ತ್ಯತಿಶಯಶ್ಚಸೂಚಿತಃ। ಕೇವಲಜ್ಞಾನಪ್ರಾಪ್ತೇರೇವಾತಿಶಯತ್ವಾತ್। ಉತ್ತರಾರ್ಧೇನತುಮೋಕ್ಷಮಾರ್ಗನೇತೃತ್ವಮುಚ್ಯತೇ । ಪ್ರವಚನಕರ್ತೃತ್ವಂಹಿಮೋಕ್ಷಮಾರ್ಗನೇತೃತ್ವಮೇವ । ತಸ್ಯೈವಪ್ರಾಧಾನ್ಯೇನಪ್ರಣಯನಾತ್। ವಾಗತಿಶಯೋಪ್ಯತಏವಾನೇನಸೂಚಿತಃ। ನಹಿವಾಚೋನ್ಯೋತಿಶಯೋಸ್ತ್ಯನ್ಯತ್ರಮೋಕ್ಷಮಾರ್ಗಪ್ರತಿಪಾದನಾತ್।। ಏವಂಪರಮಾತ್ಮನೋಸಾಧಾರಣವಿಶೇಷಣತ್ರಯಮತಿಶಯತ್ರಯಂಚಾಶೇಷವಿಶೇಷಸಕಲಗುಣಾತಿಶಯೋಪಲಕ್ಷಕಮನೇನೈವವರ್ಣಿತಮಿತಿಸರ್ವಂಶುದ್ಧಂ॥

ಅಥಶಬ್ದಾನುಶಾಸನಮಾರಭ್ಯತೇ । ಕೇಷಾಂಶಬ್ದಾನಾಂಕಾರ್ಣಾಟಕಾನಾಂ॥

ವ್ಯಾಖ್ಯಾ ॥ ಏವಂಕೃತಮಂಗಳರಕ್ಷಾವಿಧಾನಃಸ್ವಚಿಕೀರ್ಷಿತಂಪ್ರತಿಜಾನೀತೇಅಥೇತಿ । ಅಥಶಬ್ದೋಽಯಮಾನಂತರ್ಯೇ। ಏವಂನಿಬದ್ಧಮುಖ್ಯಮಂಗಳಕರಣಾನಂತರಮಿತ್ಯರ್ಥಃ । ಶಬ್ದಾನುಶಾಸನಂಶಬ್ದಾನುಶಾಸನಾಖ್ಯೋಗ್ರಂಥಃ। ಆರಭ್ಯತೇಉಪಕ್ರಮ್ಯತೇ ವ್ಯಾಖ್ಯಾತುಮಿತಿಶೇಷಃ। ಶಬ್ದಾನುಶಾಸನಸ್ಯಸೂತ್ರಕೃದಾರಬ್ಧತ್ವೇನವೃತ್ತಿಕೃತಸ್ತದಾರಂಭಣಾಸಂಭವಾತ್ । ಸೂತ್ರವೃತ್ತಿಕೃತೋರಭೇದದ್ಯೋತನಾರ್ಥಂತಥಾಪ್ರಯೋಗಃ । ಆರಭ್ಯತಇತಿಕರ್ಮಣಿಪ್ರಯೋಗೋಽಪಿಕರ್ತುರಪ್ರಾಧಾನ್ಯೇನೌದ್ಧತ್ಯಪರಿಹಾರಾರ್ಥಃ । ಅನ್ಯಥಾಕರ್ತುಃಪ್ರಾಧಾನ್ಯವಿವಕ್ಷಯಾಹಮಾರಭಇತ್ಯೇವಪ್ರಯುಜ್ಯೇತ। ಆರಭ್ಯತಇತಿಪ್ರಯೋಗೇತುಕರ್ತುರ್ಮಯೇತಿತೃತೀಯಾವಾಚ್ಯತ್ವೇನಾಪ್ರಾಧಾನ್ಯಾದನೌದ್ಧತ್ಯಂಸೂಚ್ಯತೇ। ಗ್ರಂಥಸ್ಯತುಪ್ರಾಧಾನ್ಯಮೇವ। ಕರ್ಮಣಿಪ್ರಯೋಗದರ್ಶನಾತ್ । ಯಸ್ಮಿನ್ಕಾರಕೇಧಾತೋಃಪ್ರತ್ಯಯಾಭವಂತಿತತ್ಪ್ರಧಾನಮನ್ಯದಪ್ರಧಾನಮಿತಿವಚನಾತ್ ॥ ನನುಶ್ರೋತ್ರಗ್ರಾಹ್ಯೋಽರ್ಥೋಹಿಶಬ್ದಃ । ಸಚಸಾಮಾನ್ಯತೋದ್ವೇಧಾ। ಅಕ್ಷರಾತ್ಮಕೋಽನಕ್ಷರಾತ್ಮಕಶ್ಚೇತಿ। ತತ್ರಮೇಘಧ್ವನಿಸಮುದ್ರಘೋಷಾದೀನಾಮನಕ್ಷರಾತ್ಮಕಾನಾಮವಾಚಕತ್ವಾತ್ ಅನುಶಾಸನಾನರ್ಹತ್ವೇಽಪ್ಯಕ್ಷರಾತ್ಮಕಾಃಸಂಸ್ಕೃತಪ್ರಾಕೃತಾದಯೋವಾಚಕಾಅನುಶಾಸನಾರ್ಹಾಬಹವಸ್ಸಂತಿ। ತತ್ರಪ್ರಕೃತಪ್ರತಿಜ್ಞಾವಿಷಯಭೂತಾಶ್ಶಬ್ದಾಃಕಇತಿಪೃಚ್ಛತಿಕೇಷಾಮಿತಿ । ಉತ್ತರಮಾಹ ಕಾರ್ಣಾಟಕಾನಾಮಿತಿ । ಕರ್ಣಾಟೇಪ್ರಸಿದ್ಧಾಃಕಾರ್ಣಾಟಕಾಸ್ತೇಷಾಂಕಾರ್ಣಾಟಕಾನಾಂ। ತದ್ಭವತತ್ಸಮದೇಶ್ಯಪ್ರಭೇದೇನಾರಾತೀಯಮಹಾಕವಿಭಿಃಕರ್ಣಾಟವಿಷಯೇಪ್ರಯೋಗಾರ್ಹತಯಾಸಮ್ಮತಾನಾಮಿತ್ಯರ್ಥಃ । ಪ್ರದರ್ಶಯಿಷ್ಯತೇಚೋತ್ತರತ್ರಯಥಾಸ್ಥಾನಂತದ್ವಿಭಾಗಃ। ಯದ್ಯಪಿಕೃತ್ತದ್ಧಿತಸಮಾಸಾಂತಾಃಸಂಸ್ಕೃತಶಬ್ದಾಅಪಿಕರ್ಣಾಟಕಕಾವ್ಯನಾಟಕಾದೌಪ್ರಯೋಗಾರ್ಹಾಃ। ತಥೈವಾರ್ಥವತ್ಸೂತ್ರೇಪ್ರತಿಪಾದನಾತ್ । ತಥಾಪಿನೈತೇತ್ರಾನುಶಾಸ್ಯಾಃ । ಅಪಿತ್ವನ್ಯತ್ರಾನುಶಿಷ್ಟಾಏವಾತ್ರಪ್ರಯೋಗವಿಷಯಾಭವಂತೀತಿಪ್ರತಿಪತ್ತವ್ಯಂ॥ ನನುಕೇಷಾಮಿತಿಪ್ರಶ್ನೋಽನುಪಪನ್ನಃ। ಪ್ರತಿಜ್ಞಾವಾಕ್ಯೇಶಬ್ದಾನುಶಾಸನಮಿತಿಸಮಸ್ತತಯಾಪ್ರಯುಕ್ತತ್ವಾತ್। ಯದಿತತ್ರಶಬ್ದಾನಾಮನುಶಾಸನಮಿತಿವ್ಯಸ್ತತಯಾಪ್ರಯುಜ್ಯೇತ। ಯುಜ್ಯತೇಹಿತತ್ಸಾಮಾನಾಧಿಕರಣ್ಯೇನಕೇಷಾಮಿತೀತಿಚೇತ್। ಸತ್ಯಂ। ಬುದ್ಧಿಸ್ಥವಿಗ್ರಹಕಾಲೀನವ್ಯಾಸಪ್ರಯೋಗಸಾಮಾನಾಧಿಕರಣ್ಯಾಭಿಪ್ರಾಯೇಣತಥಾಪ್ರಯೋಗಸಂಭವಾತ್। ಅತಏವಮಹರ್ಷಿಪತಂಜಲಿರಪಿಮಹಾಭಾಷ್ಯೇಅಥಶಬ್ದಾನುಶಾಸನಂಕೇಷಾಂಶಬ್ದಾನಾಂಲೌಕಿಕಾನಾಂವೈದಿಕಾನಾಂಚೇತಿಪ್ರಾಯುಙ್ಕ್ತ । ಸಮಸ್ತೈಕದೇಶಾರ್ಥಸ್ಯಾಪ್ಯಭಿಪ್ರಾಯಗತಸ್ಯಕಂಠರವೇಣಕಥನೇದೋಷಾಭಾವಾತ್ । ದೃಶ್ಯತೇಚತಥಾಚಿಂತಾಮಣೌಗಂಗೇಶಸ್ಯಪ್ರಯೋಗೋಽಪಿ। ಏತದ್ವಾಕ್ಯಸ್ಯಸಂದಿಗ್ಧವಿಪರ್ಯಸ್ತಾನ್ಯತರಂಪ್ರತ್ಯರ್ಥವತ್ವಾತ್ತಯೋಶ್ಚಪರಕೀಯಯೋರಪ್ರತ್ಯಕ್ಷತ್ವಾದಿತಿ। ನಹ್ಯತ್ರಸಂದಿಗ್ಧವಿಪರ್ಯಸ್ತಯೋರನ್ಯತರಂಪ್ರತೀತಿವ್ಯಸ್ತತಯಾನಿರ್ದೇಶಃಕೃತಃ। ಯತ್ಸಾಮಾನಾಧಿಕರಣ್ಯೇನತಯೋರಿತಿಸ್ಯಾತ್ । ನಚತಯೋರಿತ್ಯನೇನಸಂದಿಗ್ಧವಿಪರ್ಯಸ್ತಾವಾಪರಾಮೃಶ್ಯೇತೇ । ತಥಾಸತಿಪರಕೀಯಯೋರಿತ್ಯನುಪಪನ್ನತ್ವಾತ್। ನಹಿತೌಪರಕೀಯಾವಪ್ರತ್ಯಕ್ಷೌವಾ । ಅಪಿತುಪರೌಪ್ರತ್ಯಕ್ಷೌಚ । ಅತಃಪ್ರತ್ಯಯಾಂಶಪರಿತ್ಯಾಗೇನತದೇಕದೇಶಭೂತಧಾತ್ವರ್ಥರೂಪಸಂದೇಹವಿಪರ್ಯಾಸಾವೇವತತ್ಪರಾಮರ್ಶವಿಷಯೌಬೋದ್ಧವ್ಯೌ। ತಯೋರೇವಪರಕೀಯತ್ವೇನಾಪ್ರತ್ಯಕ್ಷತ್ವಾದಿತಿ ॥

ನನುಸಿದ್ಧಾನಾಂಶಬ್ದಾನಾಮನ್ವಾಖ್ಯಾನಂವ್ಯಾಕರಣಂ। ತದನ್ವಾಖ್ಯಾನಂಚಪ್ರಯೋಗಾರ್ಹಶಬ್ದಪ್ರತಿಪಾದನಂ। ತತ್ಪ್ರತಿಪಾದನಂಚವಿಧೇಯನಿರೂಪಣಾಧೀನಂ। ವಿಧೇಯಂಚಾಗಮಪ್ರತ್ಯಯಾದೇಶರೂಪಂ । ತದ್ವಿಧಾನಂಚಸಂಜ್ಞಾಮಂತರೇಣಕರ್ತುಮಶಕ್ಯಂ। ಸಮುದ್ರತರಣೇತರಣಿರಿವಶಾಸ್ತ್ರಕರಣೇತದ್ವ್ಯವಹರಣೇಚಸಂಜ್ಞೈವಕರಣಮಿತಿ । ತತ್ಕರಣಂಚನಿಯತಾನುಪೂರ್ವಿಕಾಕ್ಷರಸಮಾಮ್ನಾಯಾಪೇಕ್ಷಂ। ತತಃಶಾಸ್ತ್ರಾದಾವಕ್ಷರಸಮಾಮ್ನಾಯಃಕರ್ತವ್ಯಃ । ಪೂರ್ವಾಚಾರ್ಯೈರಪಿತಥೈವಕೃತತ್ವಾದಿತ್ಯನುಯೋಗೇನಾಸ್ಮಾಭಿರಪೂರ್ವತಯಾಕರ್ತವ್ಯೋಽಯಮಕ್ಷರಸಮಾಮ್ನಾಯಃ । ಅನಾದಿಸಿದ್ಧತ್ವಾದಿತಿಗ್ರಂಥಕಾರಾಭಿಪ್ರಾಯನಿವೇದಕಂಶಾಸ್ತ್ರಸ್ಯಾದಿಮಸೂತ್ರಮರ್ಥಾಪಯಿತುಮಾಲಪತಿಸಿದ್ಧಾಹಿಶುದ್ಧಕಾಇತಿ ।

ಸೂತ್ರಂ ॥ ಸಿದ್ಧಾಹಿಶುದ್ಧಕಾಃ ॥ 1 ॥

ವೃತ್ತಿಃ ॥ ಅಕಾರಾದಯೋವರ್ಣಾಶ್ಶುದ್ಧಕಾಸ್ತೇಹಿ ಲೋಕಪ್ರಸಿದ್ಧಾಏವವೇದಿತವ್ಯಾಃ ॥

ಪ್ರಯೋಗಃ ॥ ಅ ಇ ಉ ಋ ಌ ಎ ಐ ಒ ಔ ಕ ಖ ಗ ಘ ಙ ಚ ಛ ಜ ಝ ಞ ಟ ಠ ಡ ಢ ಣ ತ ಥ ದ ಧ ನ ಪ ಫ ಬ ಭ ಮ ಯ ರ ಲ ವ ಶ ಷ ಸ ಹ ೞ ಳ ॥ ಲೋಕೇಹಿ ಯಾವಂತೋವರ್ಣಾಯಾದೃಶಶ್ಚಸನ್ನಿವೇಶಾಸ್ತದಾಶ್ರಯಣೇನೈವೇದಂ ಶಾಸ್ತ್ರಂಪ್ರವೃತ್ತಮಿತಿಸೂಚನಾಯ ಸೂತ್ರಮಿದಮಾರಬ್ಧಂ ॥ ಸಾಮಾನ್ಯಾವಲಂಬನಾದ್ದೀರ್ಘಾದಿಪರಿಗ್ರಹಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ತ್ರಿಪದಮಿದಂ ಸೂತ್ರಂ । ಪದವಿಭಕ್ತಿಸವಿಧ್ಯರ್ಥೋದಾಹರಣಚಾಲನಾಪ್ರತ್ಯವಸ್ಥಾಪನೈಃಸೂತ್ರಾರ್ಥನಿರ್ಣಯಃಕರ್ತವ್ಯಃ । ತತ್ರಪದಂಸುಪ್ತಿಙನ್ತರೂಪಂ। ವಿಭಕ್ತಿಃಪ್ರಥಮಾದಿಕಲ್ಪಾ ಕಾರಕೋಪಪದಸಾಧ್ಯನುಶಾಸನವಿಷಯಾ। ಸವಿಧಿಸ್ಸಮಾಸಃ। ಅರ್ಥಸ್ಸಮುದಾಯಾವಯವವಾಚ್ಯಾದಿವಿಕಲ್ಪಃ। ಉದಾಹರಣಮನ್ವಯವ್ಯತಿರೇಕಾಭ್ಯಾಂಸಂಪ್ರತಿಪನ್ನಂ । ಚಾಲನಾಚೋದ್ಯಂ। ಉಕ್ತಾನುಕ್ತವಿಷಯಕಥಂತಾ

ಪ್ರಧಾನಾನುಪಪತ್ತಿಶ್ಚಿನ್ನಂಪ್ರತ್ಯವಸ್ಥಾಪನಂ। ಪರಿಹಾರಃ ನಯಪ್ರಮಾಣಸಾಚಿವ್ಯೇನಶ್ರುತಪ್ರಕೃತಸಾಮರ್ಥ್ಯಾನುಮಿತಾನಾಮರ್ಥಾನಾಮನುಪಪತ್ತಿಪರಿಹಾರೇಣಸಮರ್ಥನಂ। ಏವಮೇತೈಸ್ಸಪ್ತಭಿಃಪ್ರಕಾರೈಸ್ಸೂತ್ರಾರ್ಥವಿಚಾರಃ ಕರ್ತವ್ಯಇತಿತತ್ರಾವಯವಾರ್ಥಪ್ರತಿಪತ್ತಿಪೂರ್ವಿಕಾ ಸಮುದಾಯಾರ್ಥಪ್ರತಿಪತ್ತಿರಿತಿಪ್ರಥಮಂಪದಾರ್ಥೋವಕ್ತವ್ಯೇತತ್ರಾಪಿ

ವರ್ಣೋವರ್ಣಸಮಾಮ್ನಾಯೇಶುದ್ಧಕಃ ಪರಿಕೀರ್ತಿತಃ ।

ಇತ್ಯಭಿಧಾನಾತ್ಪ್ರಸಿದ್ಧಿವಿಷಯಭೂತವರ್ಣಸಮಾಮ್ನಾಯವಚನಾಭಿಪ್ರಾಯೇಣ ಸೂತ್ರಕೃತಾಪ್ರಯುಕ್ತಸ್ಯಶುದ್ಧಕಶಬ್ದಸ್ಯತಾವದರ್ಥಮಾಹಅಕಾರಾದಯಇತಿ ।

ಅಇತ್ಯೇವಮಾದಯೋನಿಯತಾನುಪೂರ್ವ್ಯೇಣಾಮ್ನಾಯಮಾನಾವರ್ಣಾಃ। ನಯಥಾಕಥಂಚಿದವಸ್ಥಿತಾಇತ್ಯರ್ಥಃ। ಅನ್ಯಥಾಕಾದಯೋ ವ್ಯಂಜನಂ[6]ಮಾನ್ತಾಃಪಂಚಪಂಚವರ್ಗಾ[7]ಇತ್ಯಾದ್ಯೌನಿಯಮೋನಸ್ಯಾತ್। ಅತಏವಭಾಷಾಭೂಷಣೇಅಕಾರಾದಯಃಪ್ರಸಿದ್ಧಾವರ್ಣಾ[2]ಇತಿನಾಗವರ್ಮಾಪ್ಯಸೂತ್ರಯತ್॥ನನುವೃತ್ತಾವಕಾರಾದಯಇತ್ಯತ್ರಕೋಯಮಾದಿಶಬ್ದಾರ್ಥೋವಿವಕ್ಷಿತಃ। ತಸ್ಯಪ್ರಕಾರಸಾಮೀಪ್ಯಾದಿಬಹ್ವರ್ಥಸಮ್ಭವಾತ್। ಆದಿಃಪ್ರಕಾರಸಾಮೀಪ್ಯವ್ಯವಸ್ಥಾವಯವೇಷುಚೇತ್ಯಭಿಧಾನಾತ್। ದೃಶ್ಯತೇಹಿಕ್ವಚಿತ್ಪ್ರಕಾರೇ। ಯಥಾವಸಿಷ್ಠಾದಯೋಬ್ರಾಹ್ಮಣಾಇತಿ। ವಸಿಷ್ಠಪ್ರಕಾರಾಸ್ಸರ್ವೇಬ್ರಾಹ್ಮಣಾಇತ್ಯರ್ಥಃ॥ಕ್ವಚಿತ್ಸಾಮೀಪ್ಯೇ । ಯಥಾನದ್ಯಾದೀನಿಕ್ಷೇತ್ರಾಣೀತಿ। ನದೀಸಮೀಪಗತಾನೀತಿಪ್ರತೀಯತೇ ॥ ಕ್ವಚಿದ್ವ್ಯವಸ್ಥಾಯಾಂ। ಯಥಾಬ್ರಾಹ್ಮಣಾದಯೋವರ್ಣಾಇತಿ। ಬ್ರಾಹ್ಮಣಃಕ್ಷತ್ರಿಯೋವೈಶ್ಯಶ್ಶೂದ್ರಶ್ಚೇತ್ಯೇವಂವ್ಯವಸ್ಥಿತಾಇತಿಪ್ರತೀಯತೇ ॥ ಕ್ವಚಿದವಯವೇ। ಯಥಾಸ್ತಮ್ಭಾದಯೋಗೃಹಾಇತಿ। ಸ್ತಮ್ಭಾವಯವಾಇತಿನಿರ್ಣೇಯತಇತಿಚೇತ್। ಯಥಾವಿವಕ್ಷಂಸರ್ವಾರ್ಥಾನಾಂಸಮ್ಭವೇಪಿವ್ಯವಸ್ಥೈವಪ್ರಾಧಾನ್ಯೇನೋಚ್ಯತೇ। ಅನ್ಯಥಾನಿಯತಾನುಪೂರ್ವೀಕಃಪಾಠಕ್ರಮೋನಲಭ್ಯೇತೇತಿ। ಏವಂಶುದ್ಧಕಪದಂವ್ಯಾಖ್ಯಾಯಸಿದ್ಧಪದೇವ್ಯಾಖ್ಯೇಯೇ ಯದ್ಯಪಿಸಿದ್ಧಪದಸ್ಯಾಪ್ಯನೇಕಾರ್ಥಾಸ್ಸಮ್ಭವನ್ತಿ। ಯಥಾಸಿದ್ಧೋಘಟಃನಿಷ್ಪನ್ನಇತಿ। ಸಿದ್ಧಂನಸ್ಸಮೀಹಿತಂಪ್ರಾಪ್ತಮಿತಿ। ಸಿದ್ಧೋಗ್ನಿರ್ಧೂಮವಾತ್ಉಪಲಬ್ಧಇತೀತಿ । ತಥಾಪಿವಿವಕ್ಷಿತಾರ್ಥಮಾಹಲೋಕೇತ್ಯಾದಿ। ಸಾರ್ವಜನಿಕವ್ಯವಹಾರಾನುಸಾರೇಣಲೋಕಪ್ರಸಿದ್ಧಾಇತ್ಯರ್ಥಃ ।ಯಥಾಪುರಾಸೃಷ್ಟಿಕಾಲೇಭಗವತಾದಿಬ್ರಹ್ಮಣಾಯಾಮಾನುಪೂರ್ವೀಮಾಶ್ರಿತ್ಯೋಪದಿಷ್ಟಾವರ್ಣಾಸ್ತಥೈವೇದಾನೀಮಪಿಪ್ರವರ್ತಮಾನತ್ವಾದ ಪೂರ್ವತಯಾನಕಿಂಚಿತ್ಕರ್ತವ್ಯಮಿತಿಸೂತ್ರಕೃದಭಿಪ್ರಾಯೋಹಿಶಬ್ದೇನದ್ಯೋತ್ಯತೇ ॥ ಏವಂಸಿದ್ಧಾನ್ವರ್ಣಾನುದಾಹೃತ್ಯದರ್ಶಯತಿ ಅ ಇ ಉ ಇತ್ಯಾದಿ ।

ನನ್ವಕಾರಾದಿಹಕಾರಾನ್ತಾವರ್ಣಾಃ ಪ್ರಸಿದ್ಧಾಃ ।ಅತ್ರತುಱಕಾರ ೞಕಾರಾವಧಿಕೌಪಠ್ಯೇತೇ। ತತ್ಕಥಮಿತಿಚೇತ್। ಉಚ್ಯತೇ । ವರ್ಣೇಯತ್ತಾಹ್ಯಪೇಕ್ಷ್ಯತೇ। ತಥಾಹಿ। ವರ್ಣಾಸ್ತಾವದ್ದ್ವೇಧಾ। ಮೂಲವರ್ಣಾಸ್ಸಂಯುಕ್ತವರ್ಣಾಶ್ಚೇತಿ। ತತ್ರಮೂಲವರ್ಣಾಸ್ಸಾಮಾನ್ಯತಸ್ತ್ರೇಧಾ। ಸ್ವರವ್ಯಂಜನಯೋಗವಾಹಭೇದಾತ್। ಯದ್ಯಪಿಯೋಗವಾಹಾನಾಂಕಾತನ್ತ್ರಶಾಸ್ತ್ರೇವಿಸರ್ಜನೀಯಾನುಸ್ವಾರಯೋಃಸ್ವರತ್ವೇನವ್ಯಂಜನತ್ವೇನಚಾಙ್ಗೀಕಾರಾದಿತರಯೋಸ್ತುವ್ಯಂಜನತ್ವೇನೈವಾಭ್ಯುಪಗಮಾತ್ ಪ್ರತ್ಯಾಹಾರಶಾಸ್ತ್ರೇತುವ್ಯಂಜನೇಷ್ವೇವಪಾಠಾನ್ನತಾರ್ತೀಯೀಕತಾ । ತಥಾಪಿಪರಮಾಗಮೇವ್ಯಂಜನತ್ವೇನತೇಷಾಂವ್ಯವಹಾರಾಭಾವಾತ್ಯೋಗವಾಹತ್ವೇನಪಾರ್ಥಕ್ಯೇನೈವವ್ಯವಹಾರಾತ್ತೃತೀಯತ್ವಂ॥ ತತ್ರಸ್ವರಾಸ್ಸಂಕ್ಷೇಪತೋನವ। ಹ್ರಸ್ವಪಂಚಕಂಸನ್ಧ್ಯಕ್ಷರಚತುಷ್ಟಯಂಚೇತಿ। ನವಾದಿತಸ್ಸ್ವರಾಇತಿಸಾರಸ್ವತೋಕ್ತೇಃ। ಮಧ್ಯಮತಸ್ತುಚತುರ್ದಶ। ಸಮಾನದಶಕಂಸನ್ಧ್ಯಕ್ಷರಚತುಷ್ಟಯಂಚೇತಿ। ತತ್ರಚತುರ್ದಶಾದೌಸ್ವರಾಇತಿಕಾತನ್ತ್ರೋಕ್ತೇಃ ।ವಿಸ್ತರತಸ್ತುಸಪ್ತವಿಂಶತಿರ್ಭವನ್ತಿ ।ಪೂರ್ವೋಕ್ತನವಸ್ವರಾಣಾಂಪ್ರತ್ಯೇಕಂಹ್ರಸ್ವದೀರ್ಘಪ್ಲುತಭೇದೈಃತಾವತ್ವಸಮ್ಭವಾತ್ । ಸಂತಾವೀಸಾತಹಸರಾಭಣಿಯಾಇತಿವಚನಾತ್। ಅತಿವಿಸ್ತರತಸ್ತುದ್ವಿಷಷ್ಟ್ಯುತ್ತರಶತಭೇದಾಭವನ್ತಿ।ತಥಾಹಿ। ಅವರ್ಣಸ್ತಾವತ್ತ್ರಿಧಾ। ಹ್ರಸ್ವದೀರ್ಘಪ್ಲುತಭೇದಾತ್। ತತ್ರಹ್ರಸ್ವಸಂಜ್ಞೋಕಾರಏಕಏವೋದಾತ್ತೋನುದಾತ್ತಃಸ್ವರಿತಶ್ಚೇತಿತ್ರೈಸ್ವರ್ಯಾತ್ತ್ರೇಧಾ। ಸಪುನಃಪ್ರತ್ಯೇಕಂಸಾನುನಾಸಿಕೋನಿರನುನಾಸಿಕಶ್ಚೇತಿದ್ವೇಧಾ। ಇತಿಷೋಢಾ। ಏವಂದೀರ್ಘಪ್ಲುತಭೇದಾವಪೀತ್ಯಷ್ಟಾದಶಪ್ರಭೇದೋಭವತಿ । ಏವಮಿವರ್ಣಾದೀನಾಂ ಸರ್ವೇಷಾಂಪ್ರತ್ಯೇಕಮಷ್ಟಾದಶಭೇದೈರ್ದ್ವಿಷಷ್ಟ್ಯುತ್ತರಶತಭೇದಾಸ್ಸಮ್ಭವನ್ತಿ । ತಥೈವಪ್ರವಚನೇಪ್ರತಿಪಾದನಾತ್॥ವೇದೇಮನ್ತ್ರಶಾಸ್ತ್ರೇಚಉದಾತ್ತಾನುದಾತ್ತಸ್ವರಿತಪ್ರಚಯಭೇದೇನಚಾತುಸ್ವರ್ಯಾದವರ್ಣಶ್ಚತುರ್ವಿಂಶತಿಭೇದೋಪಿಭವತಿ। ಏವಮೇವಇವರ್ಣಾದಯೋಪಿ ॥ ವ್ಯಂಜನಾನಿತ್ರಯಸ್ತ್ರಿಂಶತ್। ತತ್ರವರ್ಗಾಕ್ಷರಾಣಿಪಂಚವಿಂಶತಿರವರ್ಗಾಕ್ಷರಾಣ್ಯಷ್ಟಾವಿತಿ। ಯವಲಾಸ್ತುಸಾನುನಾಸಿಕನಿರನುನಾಸಿಕಭೇದಾದ್ದ್ವೇಧಾ। ಯೋಗವಾಹಾಶ್ಚತ್ವಾರಃ। ಏವಂಸತಿಪರಮಾಗಮೇಮಧ್ಯಮವಿವಕ್ಷಯಾಮೂಲವರ್ಣಾಶ್ಚತುಷ್ಷಷ್ಟಿಃ।ಚೌಸಂಠಿಮೂಳವಂಣಾಹುಇತಿವಚನಾತ್ ॥ ಸಂಯುಕ್ತವರ್ಣಾಸ್ತುಏಕದ್ವಿತ್ರ್ಯಾದಿಭೇದೇನರೂಪೋನಚತುಷ್ಷಷ್ಟಿಮಾತ್ರದ್ವಿಕಸಂವರ್ಗಪ್ರಮಾಣಾಭವನ್ತಿ॥ಸಚವರ್ಗಧಾರಾಯಾಂಷಷ್ಠೋರಾಶಿರೇಕೋನಃ। ರೂಪೋನಏವಂಕಂಠಮಾತ್ರಾಣ್ಯಕ್ಷರಾಣೀತಿವಚನಾತ್ ॥ ಸಂಸ್ಕೃತೇತುಮಧ್ಯಮವಿವಕ್ಷಯಾಸ್ವರಾಸ್ತ್ರಯೋವಿಂಶತಿಃ। ಸನ್ಧ್ಯಕ್ಷರಾಣಾಂಹ್ರಸ್ವಾಭಾವಾತ್ । ನಚಌವರ್ಣೋದೀರ್ಘೋನಾಸ್ತೀತಿದ್ವಾವಿಂಶತಿರೇವಭೇದಾಇತಿವಾಚ್ಯಂ। ಅನುಕರಣವಿಷಯೇತಸ್ಯಾಪಿಸತ್ವಾತ್। ದೀರ್ಘೋನಾಸ್ತೀತ್ಯೇತಸ್ಯಪ್ರಚುರಪ್ರಯೋಗಾಭಾವಪರತ್ವಾತ್॥ ವ್ಯಂಜನಾನಿಸಯೋಗವಾಹಾನಿಸಪ್ತತ್ರಿಂಶತ್। ಮಿಳಿತ್ವಾಷಷ್ಟಿರ್ಮೂಲವರ್ಣಾಃ ॥ಳಕಾರಸ್ಯಗ್ರಹಣಂಶಾಸ್ತ್ರೇಪ್ರಯೋಜನಾಭಾವಾತ್ಪಾಠಾಭಾವೇಪಿಲಕ್ಷ್ಯೇಷುಪ್ರಯೋಗೋದೃಶ್ಯತಇತಿ ॥ ಕರ್ಣಾಟಕೇತುಸ್ವರಾಃಪಂಚವಿಂಶತಿಃ ।ಸನ್ಧ್ಯಕ್ಷರೇಷ್ವೈದೌತೋರೇವಹ್ರಸ್ವಾಭಾವಾತ್। ವ್ಯಂಜನೇಷುತ್ವವರ್ಗ್ಯಾಸ್ತುದಶ। ಱಕಾರೞಕಾರಯೋರಪ್ಯಙ್ಗೀಕಾರಾತ್। ಯೋಗವಾಹಾಸ್ತುಚತ್ವಾರಇತಿ ।ಮೂಲವರ್ಣಾಶ್ಚತುಷ್ಷಷ್ಟಿಃ॥ನಚಕರ್ಣಾ

ಟಕೇಳಕಾರಸ್ತ್ರೇಧಾ। ಱಳಕುಳಕ್ಷಳಭೇದಾತ್ । ತಥಾಚಮೂಲವರ್ಣಾಷ್ಟಷಷ್ಟಿಃಸ್ಯುರಿತಿವಾಚ್ಯಂ। ಱಳಕ್ಷಳಯೋರ್ವರ್ಣಾನ್ತರತ್ವಾಭಾವಾತ್ । ಳಕಾರಏವಸ್ಥಾನಭೇದಾತ್ತಥಾಸಂಜ್ಞಾಂಲಭತೇ। ಲಕಾರಸ್ಯಸ್ಥಾನೇಆದಿಷ್ಟಃಕ್ಷಳ ಇತಿಸಂಜ್ಞಾಂ। ಡಕಾರಾದೇಸ್ತು ಱಳ ಇತಿ। ನಹ್ಯಾದಿಷ್ಟವಾತ್ರಾದ್ವರ್ಣಾನ್ತರತ್ವಂ। ಅನ್ಯಥಾದಧ್ಯತ್ರವಧ್ವಾನನಂ ಇತ್ಯಾದಿಸಂಸ್ಕೃತೇಪತಿಯಿಾತಂವಧುವೀಕೆ ಇತ್ಯಾದೌಕರ್ಣಾಟಕೇಪಿಆದಿಷ್ಟಯಕಾರವಕಾರಾದಯೋವರ್ಣಾನ್ತರಾಣಿಸ್ಯುರಿತಿವರ್ಣೇಯತ್ತಾವ್ಯಾಹನ್ಯೇತ । ಯೇತುಪೊಂಪುೞ್ಪುಱ್ಕೞಿಪಳಗಕಳಕುಳ ಇತ್ಯಾದಿನಾಮಪದಸ್ಥಾಃ ಜಗುಳ್ಮುಗುಳ್ ಇತ್ಯಾದಿಧಾತುರೂಪಸ್ಥಾಶ್ಚ ಕೇವಲಮನಾದಿಷ್ಟಾಳಕಾರಾಃಱಳಸಂಜ್ಞಿತಾಸ್ತೇಪಿನವರ್ಣಾನ್ತರತಾಂಪ್ರಾಪ್ನುವನ್ತಿ । ಮಾನಾಭಾವಾತ್। ಶ್ರುತಿವೈಲಕ್ಷಣ್ಯಾಭಾವಾಚ್ಚ। ಕೇವಲಂಪ್ರಾಸಯಮಕಶ್ಲೇಷಾದಿಪ್ರಯೋಜನಾರ್ಥಮಾರಾತೀಯೈಃಕೈಶ್ಚಿತ್ಸಂಜ್ಞಾನ್ತರಂವಿಹಿತಮಿತ್ಯೇತಾವತಾನವರ್ಣಾನ್ತರತ್ವಮಿತಿ। ನನ್ವೇವಮಪಿನೋಕ್ತಾ ವರ್ಣೇಯತ್ತಾ ಪ್ರತಿಷ್ಠಾಮಿಯರ್ತಿ । ಅಚ್ಛಕರ್ಣಾಟಕವಿಷಯೇಋವರ್ಣ ೡವರ್ಣಶಕಾರಷಕಾರವಿಸರ್ಜನೀಯಜಿಹ್ವಾಮೂಲೀಯೋಪಧ್ಮಾನೀಯಾನಾಮೇಕಾದಶಾನಾಮಭಾವೇನಮೂಲವರ್ಣಾನಾಂ ತ್ರಿಪಂಚಾಶತ್ಪ್ರಮಾಣತ್ವಾದಿತಿಚೇನ್ಮೈವಂ ಮಂಸ್ಥಾಃ । ತಸ್ಯಸಂಸ್ಕೃತಶಬ್ದಾಪ್ರಯೋಗೇಣಪ್ರಬನ್ಧರಚನಾಂಕುರ್ಮ ಇತಿಸಂಕೇತವಿಷಯತ್ವಾತ್ । ನಹಿಸಾಂಕೇತಿಕಕವಿತಾವಿಷಯೇಕೇಷಾಂಚಿದ್ವರ್ಣಾನಾಮನಭ್ಯುಪಗಮಮಾತ್ರೇಣವರ್ಣೇಯತ್ತಾವ್ಯಾಕೋಪಃ। ಅನ್ಯಥಾನಿರೋಷ್ಠ್ಯಕವಿತಾವಿಷಯೇಉವರ್ಣಪವರ್ಗೋಪಧ್ಮಾನೀಯಾನಸನ್ತೀತಿವರ್ಣೇಯತ್ತಾವ್ಯಾಕುಪ್ಯೇತ। ಅತಃಕರ್ಣಾಟಕೇಮೂಲವರ್ಣಾಶ್ಚತುಷ್ಷಷ್ಟಿರಿತ್ಯವಿವಾದಂ। ತಸ್ಮಾದವರ್ಗಾಕ್ಷರೇಷುಱಕಾರಳಕಾರಾವಪ್ಯತ್ರವಿಷಯೇಸ್ತ ಇತಿಪ್ರತಿಪತ್ತವ್ಯಂ ॥ ಸಂಯುಕ್ತವರ್ಣಾಸ್ತುಸಂಸ್ಕೃತೇಕರ್ಣಾಟಕೇಚಯಥಾಸ್ವಂಭವನ್ತೀತಿನತತ್ರೇಯತ್ತಾಚಿನ್ತ್ಯತೇ। ಅನುಸ್ವಾರವಿಸರ್ಜನೀಯಯೋಃಸ್ವರವ್ಯಂಜನೋಭಯಮಧ್ಯೇಪಾಠಉಭಯಸಂಜ್ಞಾವಿಜ್ಞಾನಾರ್ಥಃ । ಪ್ರದರ್ಶಯಿಷ್ಯತೇಚೋತ್ತರತ್ರತದುಪಯೋಗಃ। ವಿಸರ್ಜನೀಯಗ್ರಹಣಾದೇವಜಿಹ್ವಾಮೂಲೀಯೋಪಧ್ಮಾನೀಯಯೋರಪಿಗ್ರಹಣಂಭವತಿ । ತಸ್ಯಚತಯೋಶ್ಚಮೂಲಶಾಸ್ತ್ರೇಸ್ಥಾನ್ಯಾದೇಶಭಾವಸಮ್ಬನ್ಧನಿಯತತ್ವಾದಿತಿ ॥ ನನುವರ್ಣಸಮಾಮ್ನಾಯೇಅಕಾರಾದಯಃಪಂಚಹ್ರಸ್ವಾಏವಪಠಿತಾಃ। ಏಕಾರಾದಯಃಚತ್ವಾರೋದೀರ್ಘಾಏವ। ತತ್ರಚಪೂರ್ವೇಷಾಂದೀರ್ಘಾಃಪ್ಲುತಾಶ್ಚ ಉತ್ತರೇಷಾಂತುಪ್ಲುತಾಏದೋತೋಹ್ರಸ್ವಾಶ್ಚನಪಠಿತಾಃ । ತಥಾಉದಾತ್ತಾದಯಃಸಾನುನಾಸಿಕಾದಯಸ್ತಥಾಯವಲೇಷುಸಾನುನಾಸಿಕಾಶ್ಚನಪಠಿತಾ ಇತಿಕಥಮೇಷಾಂಗ್ರಹಣಂಸ್ಯಾದಿತ್ಯಾಶಙ್ಕ್ಯಾಹಸಾಮಾನ್ಯೇತ್ಯಾದಿ ।

ಸಮಾನಾನಾಂಭಾವಃಸಾಮಾನ್ಯಂಸದೃಶಪರಿಣಾಮೋಜಾತಿರಿತಿಯಾವತ್। ತಸ್ಯಾವಲಂಬನಮಾಶ್ರಯಣಮಭ್ಯುಪಗಮಸ್ತಸ್ಮಾತ್ । ಶಬ್ದಶಾಸ್ತ್ರೇಷುದ್ವೇಧಾಪದ್ಧತಿಃ। ಜಾತಿಪಕ್ಷೋವ್ಯಕ್ತಿಪಕ್ಷಶ್ಚೇತಿ । ತತ್ರವ್ಯಕ್ತಿಪಕ್ಷಸ್ಯಾತಿಗೌರವಗ್ರಸ್ತತ್ವಾತ್ಜಾತಿಪಕ್ಷಏವಶ್ರೇಯಾನಿತಿತದಾಶ್ರಯಣಾದೇವದೀರ್ಘಾದಿಸಙ್ಗ್ರಹ ಇತ್ಯರ್ಥಃ। ಇದಮತ್ರತಾತ್ಪರ್ಯಂ। ಯಥಾ। ಭೂಭವನವರ್ತಿತಸ್ಯಕಸ್ಯಚಿದದೃಷ್ಟಗೋಃಪುರುಷಸ್ಯಕ್ವಚಿದೇಕಂಕೃಷ್ಣಕುಬ್ಜತ್ವಾದಿಗುಣವಿಶಿಷ್ಟಂಸರ್ವಸ್ವವ್ಯಕ್ತಿಗತಗೋತ್ವಜಾತಿನಿಷ್ಠಂ ಗಾಂಪುರಃ ಪ್ರದರ್ಶ್ಯಾಯಂಗೌರಿತಿಸಂಕೇತೇಗ್ರಾಹಿತೇಸ್ಯತ್ರಾನ್ಯೇಷಾಂಪ್ರಾಂಶುಧವಳತ್ವಾದಿಗುಣವಿಶಿಷ್ಟಾನಾಂಗವಾಂಪ್ರತಿಪತ್ತಿಃ। ತಥಾತ್ರಾಪ್ಯೇಕಸ್ಮಿನ್ಹ್ರಸ್ವನಿರನುನಾಸಿಕತ್ವಾದಿಗುಣವಿಶಿಷ್ಟಸರ್ವಸ್ವವ್ಯಕ್ತಿಗತಾವರ್ಣತ್ವಜಾತಿನಿಷ್ಠೇಅಕಾರೇಉಪದಿಷ್ಟೇನ್ಯತ್ರಾನ್ಯೇಷಾಂದೀರ್ಘಾನುನಾಸಿಕತ್ವಾದಿಗುಣವಿಶಿಷ್ಟಾನಾಮಪ್ಯವರ್ಣಭೇದಾನಾಂಗ್ರಹಣಂಸಿದ್ಧಂ । ಏವಮಿವರ್ಣಾದಿಷ್ವಪಿಯೋಜ್ಯಮಿತಿ ॥ ನನುಯದವಾದೀಚ್ಛಬ್ದವಾರ್ಸಿದ್ಧಿರ್ಲೋಕಾದಿತ್ಯಾದಿಶಾಸ್ತ್ರಸ್ಯಾದಿಮಂಸೂತ್ರಮಿತಿತದೇತತ್ತಾವದ್ವಿಚಾರ್ಯತೇ। ಶಬ್ದಶಾಸ್ತ್ರೇಷುಸೂತ್ರಾಣಿದಶಧಾಭವನ್ತಿ । ಸಂಜ್ಞಾನಿಯಮಾದಿಭೇದಾತ್ । ತದುಕ್ತಂ। ಸಂಜ್ಞಾನಿಯಮನಿಷೇಧಾಧಿಕಾರನಿತ್ಯಾಪವಾದವಿಧಿಪರಿಭಾಷಾತಿದೇಶವಿಕಲ್ಪಾ ಇತಿಗತಯಃಶಬ್ದಾನುಶಾಸನೇಸೂತ್ರಾಣಾಮಿತಿ। ತತ್ರೇದಂನತಾವತ್ಸಂಜ್ಞಾಸೂತ್ರಂ। ಔತಸ್ಸ್ವರಾ[2] ಇತ್ಯಾದಿವತ್ಸಂಜ್ಞಾಸಂಜ್ಞಿಸಮ್ಪ್ರತ್ಯಾಯಕತ್ವಾಭಾವಾತ್। ನಾಪಿನಿಯಮಸೂತ್ರಂ । ಲೋನ್ತಸ್ಥಾಯಾಮಿ[70]ತ್ಯಾದಿವತ್ಪೂರ್ವೇಣಸಿದ್ಧೇಸತ್ಯಪ್ಯಾರಮ್ಭಣಾಭಾವಾತ್। ನಾಪಿನಿಷೇಧಸೂತ್ರಂ। ನಸಮಾಸ[60] ಇತ್ಯಾದಿವತ್ಪ್ರಾಪ್ತಸ್ಯನಿಷೇಧಾಕಥನಾತ್ । ನಾಪ್ಯಧಿಕಾರಸೂತ್ರಂ। ಕಿತಿ[357]ತ್ಯಾದಿವದುತ್ತರತ್ರತದಧಿಕೃತ್ಯಕಾರ್ಯಾಕರಣಾತ್। ನಾಪಿನಿತ್ಯಸೂತ್ರಂ। ಅದ್ವಿಃಕೃತ್ಯೇ[52]ತ್ಯಾದಿವದ್ವಿಕಲ್ಪತಃಪ್ರಾಪ್ತಾನಿತ್ಯತ್ವೇನವಿಧಾಯಕತ್ವಾಭಾವಾತ್। ನಾಪ್ಯಪವಾದಸೂತ್ರಂ। ರಾದ್ವೋರ್ವಗಿ[37]ತ್ಯಾದಿವತ್ಸಾಮಾನ್ಯತಃಪ್ರಾಪ್ತಮಪೋದ್ಯಾವಿಧಾಯಕತ್ವಾತ್। ನಾಪಿವಿಧಿಸೂತ್ರಂ। ಯಕ್ಸ್ವರೇಸ್ವರಸ್ಯೇ[5]ತ್ಯಾದಿವದ್ವಿಧಾಯಕತ್ವಾಭಾವಾತ್ । ನಾಪಿಪರಿಭಾಷಾಸೂತ್ರಂ। ಸಮರ್ಥಃಪದವಿಧಿರಿ [292]ತ್ಯಾದಿವಚ್ಛಾಸ್ತ್ರೈಕದೇಶೇಸ್ಥಿತ್ವಾಸರ್ವತ್ರೋಪಯೋಗಾಭಾವಾತ್ । ನಾಪ್ಯತಿದೇಶಸೂತ್ರಂ । ವ್ಯಂಜನಸ್ಯಾನಚ್ಛನ್ತವಲ್ಲುಪ್ತಸ್ಯೇ[129]ತ್ಯಾದಿವತ್ಕಾರ್ಯಸ್ವರೂಪಾತಿದೇಶಕತ್ವಾಭಾವಾತ್ । ನಾಪಿವಿಕಲ್ಪಸೂತ್ರಂ। ವಾರಯ್ಯಿ[56] ಇತ್ಯಾದಿವತ್ಪ್ರಾಪ್ತಾಪ್ರಾಪ್ತವಿಷಯವಿಕಲ್ಪಾಕಥನಾತ್ । ತಸ್ಮಾತ್ಕಥಮಸ್ಯಸೂತ್ರತ್ವಮಿತ್ಯಾಕಾಂಕ್ಷಾಯಾಂ ಲೋಕಪ್ರಸಿದ್ಧವರ್ಣತತ್ಸನ್ನಿವೇಶಾಶ್ರಯಣೇ ನೈತಚ್ಛಾಸ್ತ್ರಂಪ್ರವೃತ್ತಮಿತ್ಯಭಿಪ್ರೇತಾರ್ಥಸ್ಮಾರಕಂಪ್ರಸಿದ್ಧಾನುವಾದಕಮಿದಂಸೂತ್ರಂ । ಯಥಾಸಿದ್ಧೋವರ್ಣಸಮಾಮ್ನಾಯ ಇತಿಕಾತನ್ತ್ರಸೂತ್ರಮಿತ್ಯಾಹ ಲೋಕೇಹೀತ್ಯಾದಿ ।

ಯಾವನ್ತಃಯತ್ಪ್ರಮಾಣಮೇಷಾಂಯಾವನ್ತಸ್ಸನ್ನಿವೇಶಾಃ । ನಿಯತಾನುಪೂರ್ವ್ಯೇಣಾವಸ್ಥಾನಂ ॥ ನನುಯದ್ಯೇವಂಪ್ರಸಿದ್ಧಿಸಮಾಶ್ರಯಣೇನೈವಶಾಸ್ತ್ರಕರಣಂಸುಘಟಂ । ತರ್ಹಿಕಿಮರ್ಥಃಪಾಣಿನ್ಯಾದಿಭಿರಕ್ಷರಸಮಾಮ್ನಾಯಃಪೃಥಗಾರಬ್ಧ ಇತಿಚೇತ್ಕಾರ್ಯಾರ್ಥ ಇತಿಬ್ರೂಮಃ । ತತ್ರಹಿ ಪ್ರತ್ಯಾಹಾರಾದ್ಯನುವಾದೇನಕಾರ್ಯವಿಧಾನಂ । ನತುತಏವವರ್ಣಾಸ್ಸಏವಸನ್ನಿವೇಶ ಇತಿ । ತತ್ರಾಪಠಿತಸ್ಯಳಕಾರಸ್ಯತಲ್ಲಕ್ಷ್ಯೇಷುಪ್ರಯೋಗದರ್ಶನಾತ್ । ಅತಏವತತ್ರಹಕಾರಸ್ಯದ್ವಿರುಪದೇಶಃ। ಅತಏವಚಪತಂಜಲಿಃಪಠಿತಸ್ಯಾಪಿಋವರ್ಣಸ್ಯಪ್ರತ್ಯಾಖ್ಯಾನಮಪಠಿತಾನಾಮಪ್ಯಯೋ

ಗವಾಹಾನಾಮುಟ್ಟೂಪದೇಶಂಚಾಚೋಚುದತ್ । ನಾತ್ರತಥಾಪ್ರತ್ಯಾಹಾರಾದಿ ಪ್ರಯೋಜನಮಸ್ತಿ ।ತಸ್ಮಾನ್ನಾಪೂರ್ವತಯಾಕ್ಷರಸಮಾಮ್ನಾಯಃಕರ್ತವ್ಯಃ । ಯಥಾಕಾತನ್ತ್ರಶಾಸ್ತ್ರಇತಿಸನ್ತೋಷ್ಟವ್ಯಂ ॥ ಅನುಸ್ವಾರವಿಸರ್ಜನೀಯಜಿಹ್ವಾಮೂಲೀಯೋಪಧ್ಮಾನೀಯಾನ್ಯೋಗವಾಹಾಇತ್ಯಯೋಗವಾಹಾಇತಿಚೋಭಯಥಾಪಿವ್ಯವಹರನ್ತಿ ಪ್ರಾಂಚಃ।ತತ್ರಾದ್ಯಸ್ಯಚತ್ವಾರಿಯೋಗವಾಹಾಇತಿಪ್ರವಚನಕಾರಾಃ।ಯೋಗಂವರ್ಣಾನ್ತರಸಮ್ಬನ್ಧಂವಹನ್ತಿನಿಯಮೇನಧರನ್ತಿನಚದಾಚಿತ್ಸ್ವತನ್ತ್ರಾಸ್ತಿಷ್ಠನ್ತೀತಿಯೋಗವಾಹಾಇತಿನ್ಯಾಸಕಾರಃ ॥ ದ್ವಿತೀಯಸ್ಯಅಯೋಗವಾಹಾನಾಮುಟ್ಟೂಪದೇಶಃಕರ್ತವ್ಯಇತಿವಾರ್ತಿಕಕಾರಃ। ಕೇಪುನರಯೋಗವಾಹಾಃಅಂಅಃ᳚ಕ᳚ಪಃ। ಕಥಂಪುನರಯೋಗವಾಹಾಯದಯುಕ್ತಾವಹನ್ತೀತಿಸ್ವರೂಪಪ್ರವೃತ್ತಿನಿಮಿತ್ತವಿಷಯಪೃಚ್ಛಾಯಾಂಪತಂಜಲಿರಿತಿ ॥

ನನ್ವೇವಂಪರೀಕ್ಷಾಕ್ಷಮಮನವದ್ಯಮಖಿಲೋಪಕಾರಕಂಗ್ರನ್ಥಂಕುರ್ವನ್ನಯಂಗ್ರನ್ಥಕಾರಃಕಿಮರ್ಥಂನೇಷ್ಟದೇವತಾನಮಸ್ಕಾರಾತ್ಮಕಂಮಂಗಳಮಕಾರ್ಷೀತ್ । ತದಕರಣೇಹಿಸ್ವಯಂಶ್ರದ್ಧಾಗುಣಜ್ಞತಾಲಕ್ಷಣಪ್ರಯೋಜನನಿರಪೇಕ್ಷಃಪ್ರೇಕ್ಷಾವದುಪೇಕ್ಷಾಪಾತ್ರತಯಾನಾಪ್ತಪಕ್ಷಪ್ರಕ್ಷೇಪ್ಯಃ ಸ್ಯಾದಿತಿಚೇನ್ನ।ವಾಚಕಸ್ಯತಸ್ಯಾಕರಣೇಪಿಕಾಯಕಾದೇರನಿರಾಕರಣಾತ್ ।ನಚವಾಚಕಸ್ಯಾಪ್ಯಕರಣಂ । ಅನೇನೈವಸೂತ್ರೇಣತಸ್ಯಾಪಿಕೃತತ್ವಾತ್ ॥ನಚವ್ಯಾಖ್ಯಾತಾರ್ಥಪರಮಿದಂಸೂತ್ರಂನಮಙ್ಗಳಪರಮಿತಿವಾಚ್ಯಂ।ತನ್ತ್ರೇಣೋಕ್ತತ್ವಾತ್ । ಅರ್ಥದ್ವಯಪರತಯಾಸಕೃದುಚ್ಚಾರಣಂಹಿತನ್ತ್ರಂ।ತತೋವ್ಯಾಖ್ಯಾತಾರ್ಥಪರಂ ಮಙ್ಗಳಪರಂಚಭವತಿ । ಅತಏವೋದ್ದೇಶ್ಯವಾಚಕತಯಾಪ್ರಥಮಯೋಜ್ಯಮಪಿಶುದ್ಧಕಪದಮನ್ತ್ಯಮುತ್ಸಾರ್ಯಮಙ್ಗಳವಾಚಕತ್ವಾತ್ಸಿದ್ಧಪದಸ್ಯೈವಪೂರಸ್ತಾತ್ಪ್ರಯೋಗಃ ।ತತಃಸೂತ್ರಮಿದಂಮಙ್ಗಳಪರತಯಾವ್ಯಾಖ್ಯಾಯತೇ । ಶ್ರೂಯತಾಮವಧಾನೇನ।ಸಿದ್ಧಪದಮಿದಂತಾವನ್ಮಙ್ಗಳವಾಚಕಂ।ಷಿಧೂಗತ್ಯಾಂಶಾಸ್ತ್ರೇಮಾಙ್ಗಲ್ಯೇಚೇತಿಧಾತೂತ್ಪನ್ನತ್ವಾತ್।ಅಥವಾಸಿದ್ಧಿಃಸ್ವರೂಪಾವಾಪ್ತಿಃ।ಸಿದ್ಧಿಃಸ್ವಾತ್ಮೋಪಲಬ್ಧಿರಿತಿಚಭಗವತ್ಪೂಜ್ಯಪಾದಸ್ವಾಮಿಭಿರ್ನಿರೂಪಿತತ್ವಾತ್।ತತ್ರಜೀವನ್ಮುಕ್ತ್ಯಪೇಕ್ಷಯಾನನ್ತಚತುಷ್ಟಯಂಪರಮಮುಕ್ತ್ಯಪೇಕ್ಷಯಾತುಗುಣಾಷ್ಟಕಮೇವಸ್ವರೂಪಂ।ತದವಾಪ್ತಿಶ್ಚಪ್ರತಿಬನ್ಧಕಾವರಣಾಪಾಯೇಸಮ್ಯಗಭಿವ್ಯಕ್ತಿರೇವ।ಅನ್ತಃಪ್ರವಿಷ್ಟಕಿಟ್ಟಾಪಾಯೇಸ್ವರ್ಣಸ್ಯಷೋಡಶವರ್ಣಪ್ರಾಪ್ತಿವತ್ಸೈವಸಿದ್ಧಿರುಚ್ಯತೇ । ಸಿದ್ಧಿರಸ್ತ್ಯೇಷಾಮಿತಿಸಿದ್ಧಾಃ । ಅಭ್ರಾದಿಭ್ಯಇತ್ಯಸ್ತ್ಯರ್ಥೀಯಮಪ್ರತ್ಯಯಃ । ಪರಾಪರಪರಮಾತ್ಮಾನಇತ್ಯರ್ಥಃ ॥ ಶುದ್ಧಾಸ್ಸಮಸ್ತಕರ್ಮಮಲಕಲಙ್ಕರಹಿತಾಃ । ಶುದ್ಧಾಏವಶುದ್ಧಕಾಃ । ಸ್ವಾರ್ಥಿಕೋಯಂಕಪ್ರತ್ಯಯಃ ।ಅರ್ಥಾನ್ತರಾವೃತ್ತಿಪ್ರತ್ಯಯಸ್ಯಸ್ವಾರ್ಥಿಕತ್ವನಿಯಮಾತ್ ॥ ಅಥವಾ ಶುದ್ಧಃನಿರ್ಮಲಃಪರಾಪರಮುಕ್ತ್ಯಪೇಕ್ಷಯಾಷಟ್ತ್ರಿಂಶತಾಅಷ್ಟಚತ್ವಾರಿಂಶದುತ್ತರಶತೇನಚಕರ್ಮಪ್ರಕೃತಿಭಿರನಾಲಿಪ್ತಃ ಕೋನಿಜಾತ್ಮಾಯೇಷಾಂತೇಶುದ್ಧಕಾಃ ।

ಮಾರುತೇವೇಧಸಿಬ್ರಧ್ನೇಪುಂಸಿಕಃಕಂಶಿರೋಮ್ಬುನೋಃ ।

ಇತಿಕಶಬ್ದಸ್ಯಾತ್ಮವಾಚಕತಯಾಪ್ರಸಿದ್ಧತ್ವಾತ್ ॥ ಅಥವಾಶುದ್ಧಿರತ್ಯನ್ತಾಪನಯಃ ।

ಅತ್ಯನ್ತಾಪನಯೇಶೌಚೇಸ್ವಭಾವೇಶುದ್ಧಿರಿಷ್ಯತ ।

ಇತ್ಯಭಿಧಾನಾತ್ । ತಥಾಚಶುದ್ಧಂಅತ್ಯನ್ತಂಅಪಗತಮುಕಂಸಾಂಸಾರಿಕಂಸಹಜಾದಿವಿಕಲ್ಪಂದುಃಖಂಯೈರ್ಯೇಷಾಂವಾತೇಶುದ್ಧಕಾಃ ।ದುಃಖರಹಿತಾಇತಿಯಾವತ್।ನಚೈವಂಸವರ್ಣದೀರ್ಘಶ್ರುತ್ಯಾಭಾವ್ಯಮಿತಿವಾಚ್ಯಂ। ಶಕಂಧ್ವಾದಿತ್ವಾತ್ತಸ್ಯಚಾಕೃತಿಗಣತ್ವಾತ್ ಪೂರ್ವಪರಯೋಃಸ್ಥಾನೇಪರರೂಪೈಕಾದೇಶವಿಧಾನಾತ್। ಯಥಾಶಕಸ್ಯಾಂಧುಃಶಕನ್ಧುಃಲವಸ್ಯಾಙ್ಗಂಲವಙ್ಗಮಿತಿ । ಪ್ರಯೋಗಶ್ಚ ಶ್ರೀಮದಕಲಙ್ಕಸ್ವಾಮಿನಃ।

ಉದ್ದೀಪೀಕೃತಧರ್ಮತೀರ್ಥಮಚಲಜ್ಯೋತಿರ್ಜ್ವಲತ್ಕೇವಲಾಲೋಕಾಲೋಕಿತಲೋಕಲೋಕಮಿತಿ ।

ನಚಾತ್ರವೀಪ್ಸಾಭಿ (ಪ್ರಾಯಿಕೋಯಂ) ಪ್ರಾಯೇಣಾಯಂದ್ವಿರ್ವಚನಪ್ರಯೋಗಃಇತಿವಾಚ್ಯಂ। ಕೇವಲಾಲೋಕಸ್ಯಲೋಕಾಲೋಕವಿಷಯತ್ವನಿಯಮಾತ್ । ನಚೈವಂಲೋಕಾಲೋಕಇತಿಮಾಭೂದಿತಿವಾಚ್ಯಂ । ಬಾಹುಲಕತ್ವಾತ್ಪರರೂಪಾದೇಶಸ್ಯೇತಿ ॥ ಅಥವಾಶುದ್ಧಂಅತೀನ್ದ್ರಿಯಮನೌಪಾಧಿಕಮಾತ್ಮೋಪಾದಾನಸಿದ್ಧಮಿತ್ಯಾದಿ ಪೂರ್ವಾಚಾರ್ಯಪ್ರಣೀತಾನೇಕಾಸಾಧಾರಣವಿಶೇಷಣವಿಶಿಷ್ಟಂಕಂಸುಖಂ ಸಮಸ್ತಮೋಹನೀಯಪ್ರಕೃತಿನಿರವಶೇಷನಿರಸನಪ್ರಾದುರ್ಭೂತ ನಿಜಾನನ್ದಪರಿಣತಿರೂಪಂಯೇಷಾಂತೇಶುದ್ಧಕಾಃ ।ಕಶಬ್ದಸ್ಯಸುಖವಾಚಿತ್ವೇನಪ್ರಸಿದ್ಧತ್ವಾತ್ । ಏವಂಪರಾಪರಸಿದ್ಧಾಃಸಕಲಕರ್ಮಮುಕ್ತಾಃ ಸಕಲಗುಣಯುಕ್ತಾಃದುರನ್ತದುಃಖರಹಿತಾಃ ನಿರತಿಶಯನಿಜಾನನ್ದಸಹಿತಾಃಖಲ್ವಿತಿಪರಮಾತ್ಮಗುಣಗಣಕೀರ್ತನಸ್ಯೈವವಾಚಕಮಙ್ಗಳತ್ವಾತ್ । ಏವಂಪರಮಾತ್ಮ ಗುಣಪ್ರಕಟನಪರವಚನನಿಬನ್ಧನೇನವಾಚಕಸ್ಯತದ್ಗುಣಕೀರ್ತನಾಭಿಪ್ರಾಯೇಣಪ್ರವೃತ್ತತಾಲ್ವೋಷ್ಠಪುಟವ್ಯಾಪಾರಸ್ಯಕಾಯಕೃತತ್ವಾತ್ತಥಂಚಿತ್ತಾಯಿಕಸ್ಯ ಕೀರ್ತನಸ್ಯಚಕೀರ್ತನೀಯಗುಣಾನುಸ್ಮರಣಸಾಧ್ಯತ್ವೇನಕಥಂಚಿನ್ಮಾನಸಿಕಸ್ಯಚೇತಿತ್ರಿವಿಧಸ್ಯಾಪಿಮಙ್ಗಳಸ್ಯಕರಣಾತ್ಕೃತಸಕಲಮಙ್ಗಳೋಯಂಗ್ರನ್ಥಕಾರಃಶ್ರದ್ಧಾಗುಣಜ್ಞತಾಲಕ್ಷಣಪ್ರಯೋಜನಸಾಪೇಕ್ಷಃಪ್ರೇಕ್ಷಾವತಾಮುಪೇಕ್ಷಾವಿಷಯತಯಾಕ್ಷುಣ್ಣಮಾಪ್ತಪರಿಷದಿಕ್ಷಿಪ್ರಂಪರೀಕ್ಷಕೈಃಪ್ರಕ್ಷೇಪ್ಯಏವೇತಿಸೂತ್ರಾರ್ಥಕಥನಸಂಕ್ಷೇಪಃ ॥

ಸೂತ್ರಂ ‖ ಔತಸ್ಸ್ವರಾಃ ‖ 2 ‖

ವೃತ್ತಿಃ ‖ ಆಔತಃ ಔತಇತ್ಯಭಿವಿಧಾವಾಜಃಪ್ರಶ್ಲಿಷ್ಟನಿರ್ದೇಶಃ.‖ ಅಕಾರಪ್ರಭೃತ್ಯೌಕಾರಪರ್ಯಂತಾ.ವರ್ಣಾಃಸ್ವರಸಂಜ್ಞಾಭವನ್ತಿ ‖

ಪ್ರಯೋಗಃ ‖ ಅ ಇ ಉ ಋ ಌ ಏ ಐ ಓ ಔ ‖ ದೀರ್ಘಪ್ಲುತಾಶ್ಚ । ಸ್ವರಪ್ರದೇಶಾಃ ಯಕ್ಸ್ವರೇಸ್ವರಸ್ಯೇ[35] ತ್ಯೇವಮಾದಯಃ ‖

ವ್ಯಾಖ್ಯಾ ‖ ವರ್ಣಸಮಾಮ್ನಾಯನಿರ್ಣಯಾನನ್ತರಂಶಾಸ್ತ್ರಪಾರಾವಾರಪಾರಂಜಿಗಮಿಷೂಣಾಂನೌಕಾಪ್ರಾಯಂಸಂಜ್ಞಾಪ್ರಕರಣಂಪ್ರಾರಭತಇತ್ಯಾಹಔತಸ್ಸ್ವರಾಇತಿ । ಸಂಜ್ಞಾಸೂತ್ರಮಿದಂ ‖ ನನುಸಂಜ್ಞಾಸಂಜ್ಞಿಸಮ್ಪ್ರತ್ಯಾಯನಪರಂಹಿಸಂಜ್ಞಾಸೂತ್ರಂ । ತಥಾಚಾತಾ‍ತಇತಿಸಂಜ್ಞಿನೋನಿರ್ದೇಶಃ । ಸ್ವರಾಇತಿಸಂಜ್ಞಾಯಾಇತಿವಕ್ತವ್ಯಂ । ಉದ್ದೇಶ್ಯವಿಧೇಯಯೋಃಪಾರ್ವಾಪರ್ಯನಿಯಮಾತ್ । ತತ್ರಸ್ವರಾಇತಿಸಂಜ್ಞಾನಿರ್ದೇಶೇಪ್ಯಾತಇತಿಸಂಜ್ಞಿನಿರ್ದೇಶೋನುಪಪನ್ನಃ । ವಿಚಾರಾಸಹತ್ವಾತ್ । ತಥಾಹಿ । ಇದಂತಾವದ್ವಿಚಾರ್ಯತೇ । ಕಿಮಿದಮಾತಇತಿಪದಂಜಸನ್ತಂಶಸನ್ತಂಜಸ್ಯನ್ತಂಜಸನ್ತಂವಾಸ್ಯಾತ್ । ಗತ್ಯನ್ತರಾಭಾವಾತ್ । ನಚಸಾರ್ವವಿಭಕ್ತಿಕತಸಿಮಾದಾಯಗತ್ಯನ್ತರಮಸ್ತೀತಿವಾಚ್ಯಂ । ಉಕ್ತವಿಕಲ್ಪದೂಷಣಗಣಾನತಿರೇಕಾತ್ । ತತ್ರನತಾವದಾದ್ಯಃಪಕ್ಷಃಅನಿಷ್ಟಪ್ರಸಂಜನಾತ್ । ನಹ್ಯೌಕಾರಾಏವಸ್ವರಾನಾನ್ಯಇತ್ಯಸ್ತಿನಿಯಮಃ । ಸರ್ವಶಾಸ್ತ್ರವಿರೋಧಾತ್ । ನಚವಾಚ್ಯಂಸಂಜ್ಞಾಕರಣಸ್ಯಕಾರ್ಯಾರ್ಥತ್ವಾತ್ತತ್ರೈವಸಾಸ್ಯಾನ್ನಾನ್ಯತ್ರ । ಶಾಸ್ತ್ರಾನ್ತರವಿರೋಧಸ್ಯಾದೋಷತ್ವಾದಿತಿ । ಸ್ವರಸಂಜ್ಞಾಯಾಅನ್ವರ್ಥತ್ವಾತ್ । ನಹಿಶಾಸ್ತ್ರಾನ್ತರ್ಯಟಿಘುಭಾದಿಸಂಜ್ಞಾವದತ್ರಾಪಿದುಸಂಜ್ಞಾವಚ್ಚಕಾರ್ಯಾರ್ಥಮಿಯಂಗ್ರನ್ಥಕೃತಾಸರುಚಿವಿರಚಿತಾ । ಯೇನವಿವಕ್ಷಿತಮಾತ್ರಪರ್ಯವಸಾಯಿನೀಸ್ಯಾತ್ । ಕಿನ್ತು ಸ್ವಯಂರಾಜನ್ತ ಇತಿಸ್ವರಾಇತ್ಯನಾದಿಸಿದ್ಧಾನ್ವರ್ಥತಾಸಾಮರ್ಥ್ಯೇನಸ್ವಪ್ರವೃತ್ತಿನಿಮಿತ್ತವತ್ಯಕಾರಾದಾ‍ಸರ್ವತ್ರಾಪಿಪ್ರಸರನ್ತಿ । ಅತಏವಸರ್ವನಾಮೇತ್ಯಾದಿವದಿಯಂಮಹತೀಪ್ರತೀಜ್ಞಾಯತೇ । ಅನ್ಯಥಾತದ್ವದೇವಲಘ್ವೀಸ್ಯಾತ್ । ನಚಾನ್ವರ್ಥಾಪೇಯಮನ್ಯತ್ರಪ್ರಯೋಜನಾಭಾವಾತ್ಸಙ್ಕೋಚ್ಯತಇತಿವಾಚ್ಯಂ । ಯಕ್ಸ್ವರೇಸ್ವರಸ್ಯ[35]ಸ್ವರಾದ್ವಾಃಪವರ್ಗಸ್ಯ[91]ವಿವಾನೇಕಸ್ವರಸ್ಯೇ[72]ತ್ಯೇವಮಾದಿಭಿರನ್ಯತ್ರಾವರ್ಣಾದಾವಪಿಸ್ವರತ್ವೇನಸ್ಥಿನಿಮಿತ್ತನಿಯಮಾದಿಬಹುಪ್ರಯೋಜನಸ್ಯಸ್ವಯಮೇವವಕ್ಷ್ಯಮಾಣತ್ವಾದಿತಿ । ನಾಪಿದ್ವಿತೀಯಃ । ಅನನ್ವಯಪ್ರಸಙ್ಗಾತ್ । ನಹ್ಯೌಕಾರಾಸ್ಸ್ವರಾಇತ್ಯನ್ಯೋನ್ಯಾನ್ವಯೋಘಟಿತೇತಿ । ಸ್ವರಕರ್ತೃಕಕ್ರಿಯಾಂಪ್ರತ್ಯೌಕಾರಸ್ಯಾವಿಷಯತ್ವಾತ್ । ನಚಾಧ್ಯಾಹಾರೇಣವಿಪರಿಣಾಮೇನವಾಯಥಾಕಥಂಚಿದನ್ವಯಃಸಾಧನೀಯಇತಿವಾಚ್ಯಂ । ಅಧ್ಯಾಹಾರೋಹಿಪ್ರತೀತಪದಪ್ರತೀಯಮಾನಾರ್ಥಾನ್ವಯಬೋಧೇಪ್ರಕರಣಾದಿಬಲಾದಾಕಾಂಕ್ಷಾಪೂರಕವಾಕ್ಯೈಕದೇಶಸ್ವರೂಪೋಪಾದಾನರೂಪಃ । ಯಥಾದೇವದತ್ತಃಕಾಷ್ಠೈಃಸ್ಥಾಲ್ಯಾಮೋದನಮಿತ್ಯತ್ರಪಚತೀತಿ । ಸಚಾತ್ರನಸಮ್ಭವ್ಯತೇ । ಪದಾರ್ಥಾನ್ವಯಪ್ರತೀತೇರೇವಾಭಾವಾತ್ । ವಿಪರಿಣಾಮಸ್ತುವಿಕಲ್ಪಿತವಿಭಕ್ತಿಚತುಷ್ಟಯಾನ್ಯತಮರೂಪೋವಾಅತಿರಿಕ್ತವಿಭಕ್ತಿರೂಪೋವಾ । ನಪ್ರಥಮಃ । ಉಕ್ತವಕ್ಷ್ಯಮಾಣದೋಷಗ್ರಾಸಾತ್ ‖ ನಚರಮಃ । ಕಾತ್ರಪರಿಣತಿವಿಷಯಭೂತಾತೃತೀಯಾಚತುರ್ಥೀಸಪ್ತಮೀವಾಸರ್ವತ್ರಾಪ್ಯಸಮ್ಬನ್ಧಪ್ರಸಙ್ಗಾತ್ । ನಹಿಸ್ವರಾಣಾಮೌಕಾರಃಕರಣಂಸಮ್ಪ್ರದಾನಮಧಿಕರಣಂವಾಭವತೀತಿ ‖ ಅತಏವನತೃತೀಯೋಪಿ । ತಥಾಹಿ । ಔತಇತಿಪಂಚಮೀತಾವದಪಾದಾನೇವಾಚ್ಯಾ । ನಹಿಸ್ವರಾಣಾಮೌಕಾರೋಪಾದಾನೀಭವಿತುಮರ್ಹತಿ । ಧ್ರುವಮಪಾಯೇಪಾದಾನಮಿತ್ಯಾದಿನಾನಾಪ್ರಕಾರೇಣಾಪಿತದಸಮ್ಭವಾದಿತಿ ‖ ನಾಪಿತುರೀಯಃ । ಅಸಮ್ಬದ್ಧತ್ವಾದೇವ । ನಹ್ಯೌಕಾರಸ್ಯಸ್ವರಾಇತ್ಯತ್ರಕಶ್ಚಿತ್ಸಮ್ಬನ್ಧೋಸ್ತಿ । ನಚಭಾವಪ್ರಧಾನೋಯಂನಿರ್ದೇಶಃ । ಔಕಾರಸ್ಯಸ್ವರತ್ವಮಿತಿಸಮ್ಬನ್ಧಾದಿತಿವಾಚ್ಯಂ । ಬಹುವಚನಾನುಪಪತ್ತೇಃ । ಭಾವಸ್ಯೈಕತ್ವಾತ್ । ಅಸ್ತುವಾಬಹುತ್ವಂ । ತಥಾಪಿತಾವನ್ಮಾತ್ರಸ್ಯಸ್ವರತ್ವೇಪರೇಷಾಮಸ್ವರತ್ವೇನಪ್ರಥಮಪಕ್ಷೋಪನ್ಯಸ್ತಸಮಸ್ತದೋಷೋಪನಿಪಾತಪ್ರಸಙ್ಗಾತ್ । ಅತಃಸಂಜ್ಞ್ಯನಿರ್ದೇಶಾತ್ಕಥಮಿದಂಸಂಜ್ಞಾಸೂತ್ರಂಸಾಧುಸ್ಯಾದಿತಿಚೇತ್ । ಅತ್ರೋಚ್ಯತೇ । ಪಂಚಮ್ಯೇಕವಚನಾನ್ತಪಕ್ಷಸ್ಯೈವಕಕ್ಷೀಕರಣಾನ್ನೋಕ್ತದೋಷಾವಕಾಶಃ । ನಚೋಕ್ತರೀತ್ಯಾತ್ರಾಪ್ಯಪಾದಾನಾನುಪಪತ್ತಿರಿತಿಮಾತಾಂವಿಸ್ಮಾರ್ಷೀರಿತಿವಾಚ್ಯಂ । ನಾತ್ರಪಂಚಮೀಕಾರಕಲಕ್ಷಣಾವಿವಕ್ಷಿತಾ । ಯೇನೋಕ್ತಾನುಪಪತ್ತಿಂಸ್ಮಾರಯತಿಭವಾನ್ । ಅಪಿತೂಪಪದನಿಮಿತ್ತೈವೇತಿನೋಕ್ತಾನುಪಪತ್ತಿಃ । ನಚಪಂಚಮ್ಯಾಪಾದಕಪದಾನ್ತರಾಶ್ರವಣಾತ್ಕಥಮೌಪಪದಿಕ್ಯೇವೇತಿವಾಚ್ಯಂ । ವಿಶ್ಲಿಷ್ಟನಿರ್ದೇಶಾರ್ಹಪದಾನ್ತರಾಭಾವೇಪಿಪ್ರಶ್ಲಿಷ್ಟನಿರ್ದೇಶಾರ್ಹಸ್ಯಪಂಚಮ್ಯಾಗಮನನಿಮಿತ್ತಸ್ಯಾಙ್ಪದಸ್ಯಸಮ್ಭವಾತ್ । ಆಜಿತ್ಯನೇನಸೂತ್ರೇಣತದ್ಯೋಗೇಪಂಚಮ್ಯಾವಿಹಿತತ್ವಾದತೋನೇದಂಸೂತ್ರಂದ್ವಿಪದಂ । ಕಿನ್ತುತ್ರಿಪದಮೇವೇತ್ಯಭಿಪ್ರೇತ್ಯಪ್ರಶ್ಲಿಷ್ಟನಿರ್ದಿಷ್ಟತ್ವಾದಶ್ರೂಯಮಾಣಮಾಙಂವಿಶ್ಲಿಷ್ಯಶ್ರುತಿಗೋಚರೀಕೃತ್ಯಪ್ರದರ್ಶಯತಿ । ಆಔತಇತಿ । ಏವಮಾಙಃಶ್ರುತಿಗೋಚರತಾಂಪ್ರದರ್ಶ್ಯಪುನಃಏಜಾಚ್ಯೈಜಿತ್ಯನೇನೈಜಾದೇಶಕರಣಾತ್ಪೃಥಗಶ್ರವಣಮಿತಿದರ್ಶಯತಿ ಔತಇತಿ ।

ಏವಂಸಾಧಿತಸ್ಯಾಙೋವಿವಕ್ಷಿತಮರ್ಥಮಾಹಾಭಿವಿಧಾವಿತಿ । ಅಭಿವಿಧಿರಭಿವ್ಯಾಪ್ತಿಃ । ಆಔಇತಿಸಾನುಬನ್ಧಾಕಾರಸ್ಯೇತ್ಯರ್ಥಃ । ಇದಮತ್ರೈದಂಪರ್ಯಂ । ಆಙಿತಿಚಾದಿಗಣಪಠಿತೋಯಮವ್ಯಯಶಬ್ದಃ । ಸಚದ್ವಿಧಾವರ್ತತೇ । ನಿರನುಬನ್ಧಕಸ್ಸಾನುಬನ್ಧಕಶ್ಚೇತಿ । ತತ್ರಾದ್ಯಃಕ್ವೇವ

ಲೋವಾಕ್ಯಸ್ಮರಣವಿಷಯಕಃ । ವಾಕ್ಯಸ್ಮರಣಯೋರಚಿದಿತಿವಚನಾತ್ । ದ್ವಿತೀಯಸ್ತು ಕವರ್ಗಪಂಚಮಾನುಬನ್ಧವಿಶಿಷ್ಟಃ ಸನ್ನಾಜಿತ್ಯುಚ್ಯತೇ। ಯದ್ಯೋಗಾಚ್ಛಾಸ್ತ್ರೇಪಂಚಮೀವಿಧೀಯತೇ।ತಸ್ಯಚಾಙ್ಶ್ಚಾರ್ಥೋರ್ಥಃ। ಈಷದರ್ಥೋಭಿವ್ಯಾಪ್ತಿರ್ಮರ್ಯಾದಾಕ್ರಿಯಾಯೋಗಶ್ಚೇತಿ।

ಆಙೀಷದರ್ಥೇಭಿವ್ಯಾಪ್ತೌ ಸೀಮಾರ್ಥೇಧಾತುಯೋಗಜ ।

ಇತ್ಯಭಿಧಾನಾತ್ । ತತ್ರಾಭಿವ್ಯಾಪ್ತಿವಿಷಯೇಪ್ರವರ್ತಮಾನಸ್ಯಾಙಃಪ್ರಶ್ಲಿಷ್ಟನಿರ್ದೇಶಾತ್ತ್ರಿಪದಮಿದಂಸೂತ್ರಮತೋನಸಂಜ್ಞಾನಿರ್ದೇಶಾನುಪಪತ್ತಿಃ ॥ ನನುಯದ್ಯೇವಂಪಂಚಮೀಬಲಾದನ್ನಿತಸ್ಯಾಭಿವ್ಯಾಪ್ತಿವಾಚಕಸ್ಯಾಙೋವಗಮ್ಯತ್ವಾ ಔಕಾರಪರ್ಯನ್ತಾ ಇತ್ಯನ್ತಾವಧಿರ್ನಿರ್ಣೀತಃ ।ತಥಾಪಿಕಿಮಾರಭ್ಯೇತ್ಯಾದ್ಯಾವಧಿವಿಷಯಾಕಾಂಕ್ಷಾಯಾಂತಸ್ಯಚವಿಶಿಷ್ಯಾನುಕ್ತತ್ವಾತ್ಪ್ರಥಮಾತಿಕ್ರಮೇಚಕಾರಣಾಭಾವಾದಕಾರಏವಾದ್ಯಾವಧಿರಭಿಮತಇತ್ಯಾಹಅಕಾರಪ್ರಭೃತೀತಿ ॥

ನನುಪಠಿತಾನಾಮೇವಸಂಜ್ಞಾಕರಣಾದಪಠಿತಾನಾಂ ನಭವತೀತ್ಯತಆಹದೀರ್ಘೇತ್ಯಾದಿ । ಸಾಮಾನ್ಯಾಶ್ರಯಣೇನತೇಪಿಪಠಿತಾಏವೇತಿಭಾವಃ। ಚಶಬ್ದೇನಏದೋತೋರ್ಹ್ರಸ್ವಾವನುಕ್ತಾವಪಿಸಮುಚ್ಚೀಯೇತೇ ॥ ಸಂಜ್ಞಾಯಾಃಪ್ರಯೋಜನಪ್ರದೇಶಂಪ್ರದರ್ಶಯತಿಸ್ವರೇತ್ಯಾದಿ।ಪ್ರದೇಶಾಃಸ್ವರಸಂಜ್ಞಾಪೂರ್ವಕವ್ಯವಹಾರವಿಷಯಸ್ಥಾನವಿಶೇಷಾಃ । ಯಕ್ಸ್ವರೇಸ್ವರಸ್ಯೇ[35]ತ್ಯೇವಮಾದಿಷುಸ್ವರೇಪರೇಸ್ವರಸ್ಯ ಸ್ಥಾನೇಯಗಾದಿಕಾರ್ಯಂಭವತೀತಿವ್ಯವಹಾರಃ । ಏವಮನ್ಯತ್ರಾಪಿಪ್ರವೃತ್ತಿನಿವೃತ್ತ್ಯಾತ್ಮಕವ್ಯವಹಾರಾಃಸಂಜ್ಞಾಪೂರ್ವಿಕಾವೇದಿತವ್ಯಾಇತಿ॥

ಸೂತ್ರಂ ॥ ಏಕ ದ್ವಿತ್ರಿ ಮಾತ್ರಾ ಹ್ರಸ್ವ ದೀರ್ಘ ಪ್ಲುತಾಃ ॥ 3 ॥

ವೃತ್ತಿಃ ॥ ಸ್ವರಾಇತ್ಯನುವರ್ತತೇ । ಏಕದ್ವಿತ್ರಿಮಾತ್ರಾಃಸ್ವರಾಯಥಾಕ್ರಮಂಹ್ರಸ್ವದೀರ್ಘಪ್ಲುತಸಂಜ್ಞಾಭವನ್ತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಅ ೧ ಆ ೨ ಆ ೩ ಇ ೧ ಈ ೨ ಈ ೩ ಸಮುವಚನೇ ಯಥಾಸಂಖ್ಯಶೈಲೀಯಂ ಸೂತ್ರಕೃತಃ ॥

ಸ್ವರಾಇತಿಕಿಂ । ಸಂಯುಕ್ತವ್ಯಂಜನದ್ವಯಮಾದೇರ್ವರ್ಣಭೂತ್ ॥ ಸ್ವರಗ್ರಹಣಂಪೂರ್ವತ್ರಸ್ವರೂಪಪರಮಪ್ಯತ್ರಾನುವರ್ತಮಾನಂಸಂಜ್ಞಿಪರಂಸಂಪದ್ಯತೇ । ಶಬ್ದಾಧಿಕಾರಶ್ರವಣಾತ್ ॥ ಹ್ರಸ್ವಾದಿಪ್ರದೇಶಾಹ್ರಸ್ವಾದೇರಸಮಾಸೇ[87] ದೀರ್ಘಸ್ವರೇ[335]ಪ್ಲುತಃಪ್ರಕೃತ್ಯಾ[41] । ಇತ್ಯೇವಮಾದಯಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಏಕಶಬ್ದೋಸಹಾಯಾದ್ಯನೇಕಾರ್ಥೋಪಿದ್ವ್ಯಾದಿಶಬ್ದಸನ್ನಿಧಾನಾತ್ಸಙ್ಖ್ಯೇಯವಚನಃ ॥ ದ್ವಿತ್ರಿಶಬ್ದೌಪ್ರಸಿದ್ಧಾರ್ಥೌಯತ್ಸಾಹಚರ್ಯಾನ್ನಿರ್ಣೀತತಾತ್ಪರ್ಯಃಪ್ರಥಮಃ । ಮಾತ್ರಾಶಬ್ದಃಪರಿಮಾಣವಾಚಕೋಪಿಕ್ವಚಿದ್ದ್ರವ್ಯಾಶ್ರಯಃ ।

ಮಾತ್ರಾಶೀಸರ್ವಕಾಲಂಸ್ಯಾನ್ಮಾತ್ರಾಹ್ಯಗ್ನೇಃಪ್ರವರ್ತಿಕಾ।

ಇತ್ಯನ್ನಸಂರಕ್ಷಣೀಯವಿಧೌ।

ಮಾತ್ರಾದ್ರವ್ಯಾಣ್ಯಪೇಕ್ಷನ್ತೇಗುರೂಣ್ಯಪಿಲಘೂನ್ಯಪೀತಿ ।

ದ್ರವ್ಯಾಶ್ರಯವಚನಾತ್ ॥ ಕ್ವಚಿತ್ಕ್ಷೇತ್ರಾಶ್ರಯಃ ।

ಪ್ರಥಮಾರವಿಮಾತ್ರೋಚ್ಚಾದ್ವಿತೀಯಾಪಸುಮಾತ್ರಿಕಾ ।
ತೃತೀಯಾವೇದಮಾತ್ರೋಚ್ಚೇತಿ ।

ಕುಣ್ಡನಿರ್ಮಾಪಣವಿಧೌ ॥

ಕರ್ತುರ್ದಕ್ಷಿಣಹಸ್ತಸ್ಯಮಧ್ಯಮಾಮಧ್ಯಪರ್ವಣಿ ।
ಆಯಾಮಃಪ್ರತತಿರ್ಮಾಸ್ಯಾನ್ಮಾತ್ರೇತಿ ।

ಕ್ಷೇತ್ರಾಶ್ರಯವಚನಾತ್ ॥ ಕ್ವಚಿತ್ಕಾಲಾಶ್ರಯಃ ।

ಆವಕ್ತ್ರನಾಸಿಕಾಕ್ಲೇದಾದ್ಧಶಾಷ್ಟಾಷಟ್ಕಲಾದಿಷು ।
ಮಾತ್ರಾಸಹಸ್ರಾಣ್ಯುರುಜೇತ್ಯೇಕಂಸ್ಕನ್ಧಾದಿಮರ್ದನೇಇತಿ ॥

ಮೂರ್ಧತೈಲವಿಧೌ ॥

ನಿಮೇಷೋನ್ಮೇಷಕಾಲೇನಸಮಂಮಾತ್ರಾತುಸಂಸ್ಮೃತೇತಿ ।

ಕಾಲಾಶ್ರಯಚವನಾತ್ । ಅತ್ರತುಕಾಲಾಶ್ರಯಃಉಪಾಧ್ಯವಚ್ಛಿನ್ನಕಾಲವಿಶೇಷೋಹಿಮಾತ್ರಾಶಬ್ದಾರ್ಥಃ ॥ ತತ್ರಚತುರಙ್ಗುಲಾನ್ತರಕರತಾಡನಜಾನುಪ್ರದಕ್ಷಿಣಾಙ್ಗುಲಿಸ್ಫೋಟನಲಘ್ವಕ್ಷರೋಚ್ಚರಣಚಟಕಾರಾವಕೃಕವಾಕುಪ್ರಥಮಸ್ವನಾವಯಶ್ಚತದುಪಾಧಯಃ । ತೇಚಾಮನ್ದಮಕ್ಷಿಸ್ಪಂದಪ್ರಯುಕ್ತಾಏವಗ್ರಾಹ್ಯಾಸ್ತದುಕ್ತಂ ।

ಚತುರಙ್ಗುಲಮಾನಾನ್ತರಾಳಕಂಕರತಾಡನಂ ।
ಅಕ್ಷಿಪ್ರಮಂದಂಯತ್ತತ್ಸ್ಯಾನ್ಮಾತ್ರಾಸ್ಯೈವಲಘುರ್ಭವೇತ್ ॥
ಜಾನುಪ್ರದಕ್ಷಿಣಂಯತ್ತನ್ನದ್ರುತಂನವಿಲಮ್ಬಿತಂ ।
ಅಙ್ಗುಳಿಸ್ಫೋಟನಂಯಾವತ್ಕಾಲೇಮಾತ್ರೇತಿಸೋಚ್ಯತೇ ॥
ಸ್ವಸ್ಥೋಯುವಾರುಜಾಶ್ವಾಸಉಚ್ಚರತ್ಯಕ್ಷರಂಲಘು ।
ಕಾಲೇನಯಾವತಾಸಾಸ್ಯಾನ್ಮಾತ್ರೇತಿಮುನಯೋವಿದುಃ ॥
ಚಟಕೋರೌತ್ಯೇಕಮಾತ್ರಂದ್ವಿಮಾತ್ರಂರೌತಿವಾಯಸಃ ।
ತ್ರಿಮಾತ್ರಂತುಶಿಖೀರೌತಿನಕುಲಸ್ತ್ವರ್ಧಮಾತ್ರಕಂ ।
ಪ್ರಾತಃಪ್ರಾತಸ್ಸಮುತ್ಥಾಯಕ್ರಮಾತ್ತ್ರಿಶ್ಯುದ್ಧಕನ್ಧರಃ ।
ಹ್ರಸ್ವದೀರ್ಘಪ್ಲುತಾನ್ರೌತಿಕೃಕವಾಕುರನಾತುರಇತಿ ॥

ಏಕಾದೀನಾಂಕೃತದ್ವನ್ದ್ವಾನಾಂಮಾತ್ರಾಶಬ್ದೇನಾನ್ಯಪದಾರ್ಥಪ್ರಧಾನಾವೃತ್ತಿಃ । ಹ್ರಸ್ಯತೇಸ್ವಲ್ಪಕಾಲಮುಚ್ಚಾರ್ಯತಇತಿಹ್ರಸ್ವಃ । ದೃಣಾತ್ಯುಚ್ಚಾರಯಿತುರ್ಮುಖಬಿಲಂವಿದಾರಯತೀತಿದೀರ್ಘಃ । ಪ್ಲವತೇಭೂಯಾಂಸಂಕಾಲಮುಚ್ಚಾರಣವಿಷಯೀಭವತೀತಿಪ್ಲುತಃ । ಯದ್ಯಪಿಹ್ರಸ್ವಾದಿಶಬ್ದಾಃಸಂಜ್ಞಾಶಬ್ದತ್ವಾದ್ವ್ಯುತ್ಪತ್ತ್ಯನಪೇಕ್ಷಾಃ । ತಥಾಪಿನಟಿಘುಭಾದಿಸಂಜ್ಞಾವತ್ಕಾಲ್ಪನಿಕಾಃ ।ಕಿನ್ತ್ವನಾದಿಸಿದ್ಧತ್ವಾದನ್ವರ್ಥಸಂಜ್ಞಾಇತಿವ್ಯುತ್ಪತ್ತಿರ್ದರ್ಶಿತಾ । ಏವಮೇವಸ್ವರವ್ಯಂಜನಾದಿ ಸಂಜ್ಞಾಸ್ವಪಿ । ಸ್ವಯಮೇವರಾಜನ್ತ ಇತಿಸ್ವರಾಃ । ವ್ಯಜ್ಯನ್ತ ಇತಿವ್ಯಂಜನಾನೀತ್ಯಾದಿದ್ರಷ್ಟವ್ಯಂ ॥ ಹ್ರಸ್ವಾದೀನಾಮಿತರೇತರಯೋಗೇದ್ವನ್ದ್ವಃ । ಸಮವಚನತ್ವಾದ್ಯಥಾಸಙ್ಖ್ಯಮನ್ವಯಃ । ಏಕಮಾತ್ರೋಹ್ರಸ್ವೋದ್ವಿಮಾತ್ರೋದೀರ್ಘಇತ್ಯಾದಿ ॥ ತದುಕ್ತಂ ॥

ಶ್ಲೋ ॥ ಏಕಮಾತ್ರೋಭವೇದ್ಧ್ರಸ್ವೋದ್ವಿಮಾತ್ರೋದೀರ್ಘಉಚ್ಯತೇ ।
ತ್ರಿಮಾತ್ರಸ್ತುಪ್ಲುತೋಜ್ಞೇಯೋವ್ಯಂಜನಂತ್ವರ್ಧಮಾತ್ರಕಮಿತಿ ॥

ನನ್ವೇಕಾದಯೋಮಾತ್ರಾಏಷಾಂತಇತಿಬಹುವ್ರೀಹಾವನ್ಯಪದಾರ್ಥಸ್ಯಸಾಮಾನ್ಯತೋ ನಿರ್ಣಯೇಪಿವಿಶೇಷೇಣಾನಿರ್ಣಯಾತ್ಕಥಮನ್ವಯಬೋಧಇತ್ಯಾಶಙ್ಕ್ಯವಿಶೇಷ್ಯವಾಚಕಂಪದಂಸಾಕ್ಷಾದಶ್ರೂಯಮಾಣಮಪ್ಯನುವರ್ತಮಾನಮನ್ವಯವಿಷಯೋ ಭವತೀತ್ಯಾಹಸ್ವರಾಇತಿ ॥

ಶ್ರುತಪ್ರಕೃತಸಾಮರ್ಥ್ಯಾನುಮಿತೋಹಿಸೂತ್ರಾರ್ಥಃ । ತತ್ರಶ್ರುತಮಧಿಕ್ರಿಯಮಾಣಂ । ಪ್ರಕೃತಮಧ್ಯಾಹಾರ್ಯಂ । ಸಾಮರ್ಥ್ಯಂಗಮ್ಯಮಾನಂ । ಏವಮೇತ್ಯೈಃಶ್ರುತಾದಿಭಿಸ್ತ್ರಿಭಿರನುಮಿತೋನಿರ್ಣೀತಸ್ಸೂತ್ರಾರ್ಥಇತಿ ॥ ತತ್ರಸ್ವರಾಇತಿಸಾಕ್ಷಾದವಚನೇಪಿಶ್ರುತತ್ವಾದನ್ವಯವಿಷಯೋಭವತೀತ್ಯರ್ಥಃ । ಅಥವಾಶ್ರುತಃಪ್ರಕೃತಸ್ಸಾಮರ್ಥ್ಯಾನುಮಿತಶ್ಚೇತಿಸೂತ್ರಾರ್ಥಸ್ತ್ರಿವಿಧಃ । ತತ್ರಸಾಕ್ಷಾಚ್ಛ್ರೂಯಮಾಣಪದಗೋಚರಶ್ಶ್ರುತಃ । ಸೂತ್ರಾಂತರಾನುವೃತ್ತಪದಗೋಚರಃಪ್ರಕೃತಃ । ಸಮಭಿವ್ಯಾಹೃತಪದಾರ್ಥಪ್ರತ್ಯಯಾದ್ಯನ್ಯಥಾನುಪಪತ್ತಿಬಲಲಭ್ಯಗೋಚರಃ ಸಾಮರ್ಥ್ಯಾನುಮಿತಃ । ತತ್ರಶ್ರೌತಾಭಾವೇಪಿಪ್ರಾಕೃತಮಾದಾಯಾನ್ವಯಬೋಧೋಭವತೀತ್ಯರ್ಥಃ ॥ ಅನುವರ್ತತಇತಿ । ಔತಸ್ಸ್ವರಾಇತಿ ಪೂರ್ವಸ್ಮಾದನುವರ್ತತಇತ್ಯರ್ಥಃ ॥ ಅನುವೃತ್ತಂವಿಶೇಷಣೇನಾನ್ವೀಯದರ್ಶಯತಿಏಕದ್ವಿತ್ರಿಮಾತ್ರಾಃಸ್ವರಾಇತಿ ॥

ಯಥಾಕ್ರಮಮಿತಿ । ಯಥೇತ್ಯವ್ಯಯಸ್ಯಾನತಿಕ್ರಮಣಾರ್ಥೇಯಥೇತ್ಯವ್ಯಯೀಭಾವಸಮಾಸಃ । ಕ್ರಮಮನತಿಕ್ರಮ್ಯೇತ್ಯರ್ಥಃ । ಏಕಮಾತ್ರಸ್ಸ್ವರೋಹ್ರಸ್ವಃ । ದ್ವಿಮಾತ್ರಸ್ಸ್ವರೋದೀರ್ಘಇತ್ಯಾದಿ ॥ ನನ್ವೇಕಮಾತ್ರಾದೀನಾಂಹ್ರಸ್ವಾದಿಭಿರ್ಯಥಾಸಙ್ಖ್ಯಾನ್ವಯೇಬೀಜಾಭಾವಾದ್ವಿಪರೀತಾನ್ವಯೋವಾಕಿಂನಸ್ಯಾದಿತ್ಯಾಶಙ್ಕ್ಯಯಥಾಸಙ್ಖ್ಯಂಬೀಜಮಾಹಸಮವಚನಮಿತ್ಯಾದಿ । ಯತ್ರಸ್ಥಾನ್ಯಾದೇಶಯೋಃಸ್ಥಾನಿನಿಮಿತ್ತಯೋರುದ್ದೇಶ್ಯವಿಧೇಯಯೋರ್ವಾಸಮವಚನಂಶ್ರೂಯತೇ । ತತ್ರಸರ್ವತ್ರಯಥಾಸಙ್ಖ್ಯಮೇವೇತಿಸೂತ್ರಕಾರಸ್ಯಭಾವಇತ್ಯರ್ಥಃ । ಅಸೂತ್ರಯಚ್ಚಪಾಣಿನಿಃ । ಯಥಾಸಙ್ಖ್ಯಮನುದೇಶಸ್ಸಮಾನಾಮಿತಿ ॥ ತಾನೇವಹ್ರಸ್ವಾದೀನುದಾಹರತಿಅಆಇತ್ಯಾದಿ ॥ ನನ್ವೇಕಾಚದ್ವೇಚತಿಸ್ರಶ್ಚಮಾತ್ರಾಏಷಾಂತಇತ್ಯತ್ರಬಹುವ್ರೀಹಾವನ್ಯಪದಾರ್ಥೈರಕಾರಾದ್ಯೈಕಾರಪರ್ಯನ್ತೈರ್ವರ್ಣೈರಿತಿಭವಿತವ್ಯಂ । ತರ್ಹ್ಯಯಮರ್ಥಸ್ಸ್ವರಪದಾನುವೃತ್ತ್ಯಾವಿನಾಪೇತಿ । ತಸ್ಯತದ್ವಚನಾಶಕ್ತತ್ವಾತ್ । ತಥಾಹಿ । ತದ್ಧಿತತ್ರಸಂಜ್ಞಾಮಾತ್ರಪ್ರತ್ಯಾಯನಶಕ್ತಂ । ಸಂಜ್ಞಿಪ್ರತ್ಯಾಯನಸ್ಯಾತತ್ಪದಕಾರ್ಯತ್ವಾತ್ । ತಯೋರ್ವಾಚ್ಯವಾಚಕಸಮ್ಬನ್ಧಬೋಧಸ್ಯ ವಾಕ್ಯಾರ್ಥಾವಗಮರೂಪತಯಾಪದಾರ್ಥಾವಗಮಸಾಧ್ಯತ್ವಾತ್ । ಅತೋಧಿಕೃತೇನಾಪಿಸ್ವರಪದೇನ ನ್ವಯಬೋಧೋನಭವತೀತ್ಯಾಶಙ್ಕ್ಯಹಸ್ವರಗ್ರಹಣಮಿತಿ । ಪೂರ್ವತ್ರಔತಸ್ಸ್ವರಾಇತಿಸೂತ್ರಇತ್ಯರ್ಥಃ । ಸ್ವರೂಪಪರಮಪಿಸಂಜ್ಞಾಪರಮಪೀತ್ಯರ್ಥಃ ॥ ನನುಪೂರ್ವಸೂತ್ರೇಸಂಜ್ಞಾಪರಂಪದಮುತ್ತರತ್ರಾನುವೃತ್ತಮಿತ್ಯೇತಾವತಾಕಥಂಸಂಜ್ಞಿಪರಂಭವತೀತ್ಯತಆಹಶಬ್ದೇತ್ಯಾದಿ । ಇದಮತ್ರೈದಂಪರ್ಯಂ । ಸ್ವರಪದಮುತ್ತರಸೂತ್ರೇಸಾಕ್ಷಾದನಭಿವ್ಯಾಹೃತಮಪ್ಯನುವರ್ತತ ಇತಿವಕ್ತುಃಕೋಭಿಪ್ರಾಯಃ । ನಹಿಯಥೈಕತ್ರಾಸನ್ನೇವಘಟೋನ್ಯತಆನೀತೋನುಭೂಯತೇ ತದಿದಮತ್ರಾಸದಪ್ಯನ್ಯತಆಗತಮಿತಿವಕ್ತುಂಯುಕ್ತಂ । ತದ್ವದಸ್ಯಾನ್ಯತೋನ್ಯತ್ರಾನಯನಾಸಮ್ಭವಾತ್ ॥ ನಚಶಬ್ದಾನಾಂಪೌದ್ಗಲಿಕತ್ವೇನ ಕ್ರಿಯಾವತ್ತ್ವಾದ್ಗಮನಾಗಮನಂ ಸಮ್ಭಾವ್ಯಮೇವೇತಿವಾಚ್ಯಂ । ಶಬ್ದಪುದ್ಗಲಾನಾ

ಮವ್ಯಾಪಿದ್ರವ್ಯತ್ವೇನಕ್ರಿಯಾವತ್ವಾದಿನಸಮ್ಭವೇಪ್ಯರ್ಥಾಪ್ರತ್ಯಾಯಕತ್ವಾತ್ । ವರ್ಣಾತ್ಮನಾಪರಿಣತಾನಾಂ ತುಪ್ರತ್ಯಾಯಕತ್ವೇಪಿಸ್ಥಾನಪ್ರಯತ್ನಾದಿಕಾರಣಸಾಪೇಕ್ಷತ್ವೇನತೇಷಾಂಚಪ್ರತ್ಯಕ್ಷರಂಭಿನ್ನತಯಾ ಉತ್ತರೋತ್ತರವರ್ಣಕಾಲೇ ಪೂರ್ವಪೂರ್ವವರ್ಣಾನಾಮಭಾವೇನತತ್ಸಮುದಾಯರೂಪಾಣಾಂಪದಾನಾಮಾನಯನಾದ್ಯಸಮ್ಭವಾತ್ ॥ ನಚಪದಾನಾಮನ್ಯತ್ರಗಮನಾಭಾವೇವಕ್ತೃಮುಖೋತ್ಪನ್ನಾನಾಂತೇಷಾಂಶ್ರೋತೃಶ್ರೋತ್ರಪ್ರಾಪ್ತ್ಯಭಾವೇನಶ್ರೋತೄಣಾಂತದರ್ಥಾವಗತಿ ರ್ನಸ್ಯಾದಿತಿವಾಚ್ಯಂ । ಪರಾಭಿಪ್ರಾಯಾಪರಿಜ್ಞಾನಾತ್ । ನಹಿವಯಂಶಬ್ದಾನಾಮಭಿಪ್ರಾಯಪರತ್ವಂಪ್ರತಿಜಾನೀಮಃ । ಯೇನೇದಮಾಪಾದಯತಿಭವಾನ್ ।, ಕಿನ್ತುಸ್ಥಾನಪ್ರಯತ್ನಾದಿಸಹಕಾರಿಸಾನ್ನಿಧ್ಯಾತ್ಪ್ರತ್ಯಾಯಕವರ್ಣಭಾವೇನಪರಿಣತಾನಾಂಕಿಂಚಿತ್ಕಾಲಾವಸ್ಥಾಯಿನಾಂತೇಷಾಂತಾದಾತ್ವಿಕನಿಮಿತ್ತವಾಯುವಶಾಚ್ಛ್ರೋತೃಶ್ರೋತ್ರಪ್ರದೇಶಪ್ರಾಪ್ತ್ಯವಿರೋಧೇಪಿಕೇವಲಮೇಕತ್ರವಾಕ್ಯೇಸ್ಥಿತಸ್ಯ ಪದಸ್ಯವಾಕ್ಯಾನ್ತರಂಪ್ರತಿಗಮನಸ್ಯೈವಪ್ರತಿಷೇಧಾತ್ ! ಅನ್ಯಥಾಏಕತ್ರಶಾಸ್ತ್ರೇಏಕಂ ಪದಮೇಕದೈವಪ್ರಯೋಕ್ತವ್ಯಂ । ಸ್ಥಲಾನ್ತರೇಸರ್ವತ್ರತೇನೈವ ಸಂಚರಣಶೀಲೇನಕಾರ್ಯಕರಣಾದುಚ್ಚಾರಣ ಪೌನಃಪುನ್ಯವೈಯರ್ಥ್ಯಪ್ರಸಙ್ಗಾತ್ । ಅತಇದಮನುಸನ್ಧೇಯಮತ್ರಸ್ವರಾಇತಿಪದಂಸ್ವರೂಪತೋಧ್ಯಾಹರ್ತವ್ಯಮಿತಿ । ಅನ್ಯಥಾಉಕ್ತಾನುಪಪತ್ತಿಗ್ರಸ್ತತಯಾ ಸೂತ್ರಮಬೋಧಕಮೇವಸ್ಯಾತ್ ॥ ನಚೈವಮಧ್ಯಾಹಾರಸ್ಯಾಪ್ಯಧ್ಯಾಹರ್ತವ್ಯ ಜ್ಞಾನಪೂರ್ವಕತಯಾತಸ್ಮಿಂಶ್ಚ ಸತಿ ತಾವತೈವಚಾರಿತಾರ್ಥ್ಯಾಲ್ಲಾಘವಾಚ್ಚ ಕಾರ್ಯಸಿದ್ಧಿರಿತಿಕಿಂಸ್ವರೂಪತೋಧ್ಯಾಹಾರೇಣೇತಿವಾಚ್ಯಂ । ಶಾಬ್ದಿಕೇಹ್ಯಾಕಾಂಕ್ಷಾಶಬ್ದೇನೈವ ಪೂರ್ಯತಇತಿನ್ಯಾಯೇನಶಬ್ದಾಧ್ಯಾಹಾರಸ್ಯೈವಕರ್ತವ್ಯತ್ವಾತ್ । ಅತಏವದ್ವಾರಮಿತ್ಯಾದಿಷ್ವಪಿಪಿಧೇಹೀತ್ಯಾದಿ ಪದಾನಾಮೇವಾಧ್ಯಾಹಾರಇತಿ ರಾದ್ಧಾನ್ತಪದ್ಧತಿಃ । ಗಮ್ಯಮಾನಾರ್ಥಸ್ಯವಾಕ್ಯೈಕದೇಶಸ್ಯಸ್ವರೂಪೇಣೋಪಾದಾನಮಧ್ಯಾಹಾರಇತಿಲಕ್ಷಣಲಕ್ಷಿತತ್ವಾತ್ । ಏವಮೇವಸರ್ವತ್ರಶಾಸ್ತ್ರೇಪ್ಯನುವೃತ್ತಿಪದೇನಸಮಾನಶ್ರುತಿಕಶಬ್ದಾಧ್ಯಾಹಾರಸ್ಯೈವಕಥನಾತ್ । ಅನ್ಯಥಾಉಕ್ತಾನುಪಪತ್ತೇರ್ದುಷ್ಪರಿಹಾರ್ಯತ್ವಾತ್ । ಪ್ರತಿಸೂತ್ರಂತತ್ಕರಣೇಗೌರವಭಯಾದಿಮಾಂರೀತಿಮಾಶ್ರಯನ್ತಿಲಾಘವಾದರಾಸ್ಸೂತ್ರಕೃತಃ ॥ ನಚೈವಂಶ್ರುತೇತ್ಯಾದಿಸೂತ್ರಾರ್ಥತ್ರೈವಿಧ್ಯಭಙ್ಗಃ । ಉಕ್ತರೀತ್ಯಾಪ್ರಕೃತಸ್ಯಾಪ್ಯನುಮಿತರೂಪತ್ವಾದಿತಿವಾಚ್ಯಂ । ಸಮಾನಶ್ರುತಿಕಪದಾಧ್ಯಾಹಾರ ವಿಷಯಃಪ್ರಕೃತಃ । ಭಿನ್ನಶ್ರುತಿಕಪದೋಪಾದಾನಾರ್ಥಾನ್ತರಕಥನದ್ವಿಸೂತ್ರೀಕರಣತನ್ತ್ರಾನುಸರಣಾದಿಪ್ರಕಾರೇಣಾನ್ಯಥಾನುಪಪತ್ತಿಬಲಲಭ್ಯಾರ್ಥಗೋಚರೋನುಮಿತಇತಿತಯೋರ್ಭಿನ್ನವಿಷಯತ್ವಾತ್ ॥ ನಚೈವಮಧ್ಯಾಹಾರೇಪ್ಯುಕ್ತಾಶಂಕಾದುರುತ್ತರಾ । ಅಧ್ಯಾಹೃತಸ್ಯಾಪಿಪದಸ್ಯ ಸಂಜ್ಞಾಮಾತ್ರಪ್ರತ್ಯಾಯನಪರತ್ವೇನ ಸಂಜ್ಞಿಪ್ರತ್ಯಾಯನಶಕ್ತ್ಯಭಾವಾತ್ । ನಹ್ಯಧ್ಯಾಹೃತಾನೀತ್ಯೇತಾವತಾಪದಾನಿಸ್ವಾರ್ಥ ಪ್ರತ್ಯಾಯನಶಕ್ತಿಮಪಹಾಯಾರ್ಥಾನ್ತರ ಪ್ರತ್ಯಾಯನಶಕ್ತಿಭಾಂಜಿಭವನ್ತಿ । ಅತಏವಮಹಾನ್ಪಾಣಿನಿರಪಿವೃದ್ಧಿರಾದೈಚ್ ಅದೇಙ್ಗುಣಇತಿ ಸೂತ್ರಾನನ್ತರಮಿಕೋಗುಣವೃದ್ಧೀಇತಿಪುನರ್ಗುಣವೃದ್ಧಿಗ್ರಹಣಂಕಣ್ಠತಏವಚಕಾರ । ಜೈನೇನ್ದ್ರೇಪಿಆದೈಗೌಬದೇಪ್ಗೋಬಿತ್ಯನನ್ತರಮಿಕಸ್ತಾವಿತಿತಚ್ಛಬ್ದಂಪ್ರಾಯುಙ್ಕ್ತ ಭಗವಾನ್ದೇವನನ್ದೀ । ನಹಿತತ್ರಾಧ್ಯಾಹಾರಃಕರ್ತುಂಶಕ್ಯಇತಿಚೇನ್ನ । ಅಧ್ಯಾಹಾರಾತ್ಪ್ರಾಗೇವಬೌತಸ್ಸ್ವರಾ[2] ಇತಿಗ್ರಹಣಕಶಾಸ್ತ್ರೇಣಸಂಜ್ಞಾಸಂಜ್ಞಿಸಮ್ಬನ್ಧಸ್ಯಗೃಹೀತತಯಾಅಧ್ಯಾಹೃತ ಪದಸ್ಯಾಕಾರಾದಿವರ್ಣಪ್ರತ್ಯಾಯನೇವಿಪ್ರತಿಪತ್ತ್ಯಭಾವಾತ್ । ನಹಿತದೇವೇದಂಪದಮಧಿಕೃತಂ । ಯೇನೇದಂಪದಂಸ್ವರೂಪಪರಮುಚ್ಯತೇ । ಕಿನ್ತುತತ್ಸಮಾನಶ್ರುತಿಕಂಗೃಹೀತಸಮ್ಬನ್ಧಂಪದಾನ್ತರ ಮಿತ್ಯನ್ಯದೇವೇತಿ । ಸರ್ವತ್ರಶಬ್ದಾಧಿಕಾರಸ್ಯೈವಮೇವಾಶ್ರಯಣೀಯತ್ವಾತ್ । ಇಕೋಗುಣವೃದ್ಧೀಇತ್ಯತ್ರತುನಹ್ಯಧಿಕೃತಯೋರ್ಗುಣವೃದ್ಧಿಶಬ್ದಯೋಸ್ಸಂಜ್ಞಿವಾಚಕತಾನೇತಿಪುನರ್ಗ್ರಹಣಂ । ಕಿನ್ತುಯತ್ರಗುಣೋ ವೃದ್ಧಿರ್ವಾಗುಣತ್ವೇನವೃದ್ಧಿತ್ವೇನೈವೋಪಾದೀಯತೇತತ್ರೈವೇಕಸ್ಥಾನೇನಾನ್ಯಥೇತ್ಯೇತದರ್ಥಂತದ್ಗ್ರಹಣಮಿತಿ ॥ ಕಿಂಚಾತ್ರಾಧಿಕೃತಿರಪಿಕರ್ತುಮಶಕ್ಯಾ । ತಥಾಹಿ । ನಹಿತತ್ರಗುಣವೃದ್ಧಿಗ್ರಹಣಮೇಕಯೋಗಗತಂ । ಯೇನೋತ್ತರತ್ರತಯೋಸ್ಸಹಾನುವೃತ್ತಿಸ್ಸ್ಯಾತ್ । ಕಿನ್ತುಭಿನ್ನಯೋಗಗತಮೇವ । ಅತಇಕಇತಿಯತ್ರೈವೋಕ್ತೇಅನನ್ತರೋಕ್ತೋಗುಣಶಬ್ದಏವಾನುವರ್ತೇತನವೃದ್ಧಿಶಬ್ದಃ । ವ್ಯವಹಿತತ್ವಾತ್ । ಅಥತದ್ಗ್ರಹಣಾರ್ಥಮಿಕೋವೃದ್ಧಿರಿತ್ಯುಕ್ತೇತಸ್ಯೈವೋಪಾದಾನಂಸ್ಯಾನ್ನಗುಣಸ್ಯ । ಸಾಕ್ಷಾಚ್ಛಿಷ್ಟೇನಾಪರಸ್ಯಾಬೋಧನಾತ್ । ಅತಉಭಯಗ್ರಹಣಾರ್ಥಂಪುನರುಪಾದಾನಮಿತಿ । ಇಕಸ್ತಾವಿತ್ಯತ್ರಾಪ್ಯೇಷೈವಗತಿಃ । ಯತ್ರಾಧಿಕೃತಿಸ್ಸುಕರಾತತ್ರತಯೈವನಿರ್ವಾಹೋಬಾಧಕಂವಿನೇತಿ । ಏವಮೇತಾವನ್ತಮರ್ಥಂಹೃದಿನಿಧಾಯಾಹಶಬ್ದಾಧಿಕಾರಾಶ್ರಯಣಾದಿತಿ ॥

ಅಧಿಕಾರೋಧ್ಯಾಹಾರಃ ॥ ಅತ್ರೇದಂವಿಚಾರ್ಯತೇ । ಕೋಯಮತ್ರಸ್ವರಪದಾನುವೃತ್ತ್ಯಾಭಾವ್ಯಮಿತಿನಿರ್ಬನ್ಧಃ । ಅನ್ಯಪದಾರ್ಥನಿರ್ಣಯಸ್ತುಸಾಮಾನ್ಯವಿಷಯೋಪಿಯೋಗ್ಯತಾಬಲಾದ್ವಿಶೇಷಪರ್ಯವಸಾಯೀಭವತಿ । ತೇಚಾತ್ರವರ್ಣಸಮಾಮ್ನಾಯಪ್ರಕರಣಬಲಾದ್ವರ್ಣಾಏವಭವನ್ತಿ ಇತರೇಷಾಮಪ್ರಸಙ್ಗಾತ್ । ಏಕಾದಯೋಮಾತ್ರಾಏಷಾಂತಏವವರ್ಣಾಹ್ರಸ್ವಾದಿಸಂಜ್ಞಾಮರ್ಹನ್ತಿನಾನ್ಯಇತಿ ॥ ನಚೈವಂವ್ಯಂಜನೇಷ್ವಪಿಪ್ರಸಙ್ಗಃ । ತೇಷಾಮರ್ಧಮಾತ್ರತ್ವನಿಯಮೇನೋಕ್ತಪ್ರಮಾಣಮಾತ್ರಾನರ್ಹತ್ವಾತ್ । ನಚಸಂಯುಕ್ತವ್ಯಂಜನದ್ವಯಾದೌತತ್ಪ್ರಸಙ್ಗಃ । ತತ್ರಾವಿಲಂಬಿತವ್ಯಂಜನದ್ವಯವ್ಯತಿರೇಕೇಣಾನ್ಯಸ್ಯೈಕಸ್ಯಾಭಾವಾತ್ । ನಹ್ಯವಿಲಮ್ಬ್ಯೋಚ್ಚಾರಣಮಾತ್ರಾದ್ವರ್ಣಾನ್ತರತ್ವಂ । ಮಾನಾಭಾವಾತ್ । ನಚಕಷಯೋಃಕ್ಷಇತಿವರ್ಣಾನ್ತರ ಮನುಭೂಯತಇತಿವಾಚ್ಯಂ । ತತ್ರಾಪ್ಯವ್ಯವಧಾನೋಚ್ಚಾರಿತಕಷದ್ವಯವ್ಯತಿರೇಕೇಣವರ್ಣಾನ್ತರಸ್ಯಾಭಾವಾತ್ । ನಹಿಕಷವರ್ಣಾವೇಕೀಭಾವಪರಿಣತೌ । ಯೇನೇದಮಕ್ಷರಾನ್ತರಂಸ್ಯಾತ್ । ಅನ್ಯಥಾಕಾರ್ಯಾಣಾಂಪ್ರತಿನಿಯತಕಾರಣಜನ್ಯತ್ವ ನಿಯಮೇನಸ್ಥಾನಪ್ರಯತ್ನಾದೇರಪ್ಯನ್ಯೋನ್ಯಸ್ಯವಕ್ತವ್ಯತಾಪ್ರಸಙ್ಗಾತ್ । ತಸ್ಮಾತ್ಸ್ವರಗ್ರಹಣಸ್ಯವ್ಯಾವರ್ತ್ಯಾಭಾವಾನ್ನಾತ್ರಾನುವೃತ್ತ್ಯವಶ್ಯಂಭಾವಃ ॥ ಯದಿವಾಹ್ರಸ್ವಾದಿಸಂಜ್ಞಾಃಸ್ವರಾಣಾಮೇವನವ್ಯಂಜನಾನಾಮಿತಿಮನ್ದಾಃಪ್ರತ್ಯನ್ಯವ್ಯಾವೃತ್ತಿಃಸಾಕ್ಷಾದೇವಲಕ್ಷಣೇಯೋ

ತಿವಿವಕ್ಷಾ । ತಥಾಪಿನಸ್ವರಾಇತ್ಯನುವರ್ತನೀಯಂ । ಉಕ್ತಾನೇಕಶಙ್ಕೋಕ್ತರಚಿನ್ತಾಸಙ್ಕುಲನಕಲಙ್ಕೇನಮನ್ದಾನಾಂಬುದ್ಧಿಕ್ಷೋಭಕಾರಿತ್ವಾತ್ । ಕಿನ್ತ್ವೇತಃಪದಮೇವಾನುವರ್ತನೀಯಂ । ತಥಾಸತ್ಯೇಕಪ್ರಿತ್ರಿಮಾತ್ರಾಃಏತೇ ಹ್ರಸ್ವದೀರ್ಘಪ್ಲುತಸಂಜ್ಞಾಭವನ್ತೀತಿಸುಖಪ್ರತಿಪತ್ತಿರ್ಭವತೀತಿ । ತಥಾಪ್ಯನ್ವಯವ್ಯತಿರೇಕಭೇದಭಿನ್ನವ್ಯಾಖ್ಯಾಮಾರ್ಗವೈಚಿತ್ರ್ಯಪ್ರದರ್ಶನಾಯಸ್ವರಪದಾನುವೃತ್ತಿಮಾಶ್ರಿತ್ಯವಿವೃತವಾನ್ವೃತ್ತಿಕಾರಇತಿ ॥ ಅನುವೃತ್ತಿಪ್ರಯೋಜನಮಾಹ ಸ್ವರಾಇತಿಕಿಮಿತಿ ॥

ಸೂತ್ರಂ ॥ ಸ್ವರಸ್ಯ ॥ 4 ॥

ವೃತ್ತಿಃ ॥ ಹ್ರಸ್ವದೀರ್ಘಪ್ಲುತಾಃ ಸ್ವಸಂಜ್ಞಯಾಶ್ಲಿಷ್ಯಮಾಣಾಃಸ್ವರಸ್ಯೈವಸ್ಥಾನೇವೇದಿತವ್ಯಾಃ ॥ ಉಗು ಪುಗು ಕುಡು ತುಡೋರೋದ್ಧ್ರಸ್ವಃ[489] ॥

ಪ್ರಯೋಗಃ ॥ ಒಕ್ಕಂ । ಪೊಕ್ಕಂ । ಕೊಟ್ಟಂ । ತೊಟ್ಟಂ ॥ ಅಮೋನಃ[256] । ಕಲ್ಲಾನೇರಿದಂ । ಬಿಲ್ಲಾನೇರಿಸಿದಂ॥

ವ್ಯಾಖ್ಯಾ ॥ ಪೂರ್ವವದನುವೃತ್ತಿಮಾಶ್ರಿತ್ಯಹ್ರಸ್ವದೀರ್ಘಪ್ಲುತಾಃಸ್ವರಸ್ಯೈವಭವನ್ತೀತ್ಯಾಹಹ್ರಸ್ವೇತ್ಯಾದಿ । ನಚಹ್ರಸ್ವಾದಿಸಂಜ್ಞಾಪೂರ್ವಸೂತ್ರೇಣೈವವಿಹಿತೇತಿ ಪುನಸ್ತದರ್ಥಮಾರಮ್ಭೋವ್ಯರ್ಥಇತಿವಾಚ್ಯಂ । ನಹೀದಾನೀಂಸ್ವರಸ್ಯಹ್ರಸ್ವಾದಿಸಂಜ್ಞಾವಿಧೀಯನ್ತೇ । ಯೇನಾಯಂವ್ಯರ್ಥಸ್ಸ್ಯಾತ್ । ಕಿನ್ತುಯತ್ರೋತ್ತರತ್ರಹ್ರಸ್ವಾದಯೋ ವಿಧೀಯನ್ತೇತತ್ರಸರ್ವತ್ರಸ್ವರಸ್ಯೈವಸ್ಥಾನೇ ಭವನ್ತೀತಿನಾನ್ಯಸ್ಯೇತಿಸ್ಥಾನಿನಿಯಮಾರ್ಥೋಯಮಾರಮ್ಭಇತಿನವೈಯರ್ಥ್ಯಂ । ಯಥಾಇಕೋಗುಣವೃದ್ಧೀಇಕಸ್ತ್ವಿತ್ಯಾದಿ ॥ ನನುನಾತ್ರಹ್ರಸ್ವಾದಯಃಸ್ವರಸ್ಯೈವನಾನ್ಯಸ್ಯೇತಿನಿಯಮೋಯುಕ್ತಃ । ಅನ್ಯತ್ರಾಪಿದರ್ಶನಾತ್ತಥಾಹಿ । ವಿಧೇಯತಾಹಿತ್ರೇಧಾ । ಆಗಮಪ್ರತ್ಯಯಾದೇಶಭೇದಾತ್ । ನಹಿತತೋಽನ್ಯದ್ವಿಧೇಯಮಸ್ತಿ । ಶಾಸ್ತ್ರಸ್ಯಾಪಿತಾವದರ್ಥತ್ವಾತ್ ॥ ನಚಶಾಸ್ತ್ರೇಸಂಜ್ಞಾದಿಕಮನ್ಯದಪಿ ವಿಧೇಯಮಸ್ತೀತಿವಾಚ್ಯಂ । ತಸ್ಯಾಪಿತದರ್ಥತ್ವಾತ್ । ನಹಿಸಂಜ್ಞಾವಿಧೇಃಸ್ವತೋಽರ್ಥವತ್ತ್ವಂ । ಪೂರ್ವಶಾಸ್ತ್ರೇಪಿಭೂವಾದಯೋಧಾತವ ಇತ್ಯಾದೌಭೂವಾದ್ಯೋವಿಧೇಯಃ ಪ್ರತ್ಯಯವಿಕರಣಾಗಮರೂಪಇತಿವ್ಯಾಖ್ಯಾನಾತ್ ।

ಆಗಮಪ್ರತ್ಯಯಾದೇಶಾ ಉಪದೇಶಾಃಪ್ರಕೀರ್ತಿತಾಃ ।

ಇತಿವಚನಾಚ್ಚ । ಅತಸ್ತ್ರಯಏವವಿಧೇಯಾಸ್ತೇಚವ್ಯಂಜನಸ್ಯಾಪಿದೃಶ್ಯನ್ತೇ । ಯಥಾ । ಇಂದ್ರಚಂದ್ರಮುಕ್ತೀತ್ಯಾದೌಅಗಿಗುಗ್ವ್ಯಂಜನೇವ್ಯಂಜನಸ್ಯೇ[147] ತಿದಕಾರಕಕಾರಾಣಾಮಗಾದ್ಯಾಗಮೋವಿಧೀಯತೇ । ಇಂದರಚಂದಿರಮುಕುತಿಇತಿ ॥ ತಥಾಅಬ್ದಿಗ್ಜಗದಿತ್ಯಾದೌಉಗಬಾದೀನಾಮಿ[135] ತಿಪಕಾರಾದೀನಾಮುಗಾಗಮೋವಿಧೀಯತೇ । ಅಪ್ಪು ದಿಕ್ಕು ಜಗತ್ತು ಇತಿ ॥ ತಥಾನಾಲ್ಕುತೋಳ್ಗಳಾವಂಗಾತಂ । ಕೊಂಕುಬಿಲ್ಆವಂಗಾತಂ ಇತ್ಯಾದಿಬಹುವ್ರೀಹೌಅಬ್ಬಹುವ್ರೀಹೇರಿ[327] ತಿಲಕಾರಸ್ಯಾಪ್ಸಮಾಸಾನ್ತೋವಿಧೀಯತೇ । ನಾಲ್ಕೋಳಂಕುಡುವಿಲ್ಲಂಇತಿ । ತಥಾಕಂಪನುಣ್ಬುದುಮಾನಂಕೊಳ್ವುದುಇತ್ಯಾದೌಇರುಣಃಕರ್ಮಣಿ[146]ಕೊಳಉದ್ಧ್ರಸ್ವಶ್ಚೇ[547] ತಿಣಕಾರಲಕಾರಯೋರಿಪ್ರತ್ಯಯೋವಿಧೀಯತೇ । ಕಂಪುಣಿಮಾಂಗುಲಿಇತಿ । ತಥಾಊಷ್ಮರ್ಮಹಿರ್ಮಇತ್ಯಾದೌಊಷ್ಮಾದೀನಾಂ[120] ಇತಿನಕಾರಸ್ಯೈಕಮಾತ್ರಎಕಾರೋವಿಧೀಯತೇ । ಊಷ್ಮೆಮಹಿಮೆಇತಿ । ಕ್ವಚಿತ್ಸಮುದಾಯಸ್ಯಾಪಿದೃಶ್ಯತೇ । ಯಥಾ । ಆವುದುಶಬ್ದಸ್ಯಪರಿಮಾಣಾರ್ಥಕನಿತುಪ್ರತ್ಯಯೇಪರೇಎದ್ವಿತಾವಿ[440]ತಿಏಕಮಾತ್ರಎಕಾರಾದೇಶೋವಿಧೀಯತೇ । ಎನಿತುಇತಿ । ತಥೈವಾವುದುಶಬ್ದಸ್ಯಚತುರ್ಥೀವಿಭಕ್ತಿ ವಿಷಯೇಕೆತ್ಯೇಚ್ಚೇ[177]ತಿದೀರ್ಘಏಕಾರಾದೇಶೋವಿಧೀಯತೇ । ಏಕೆಇತಿ । ಏವಮನೇಕತ್ರವ್ಯಂಜನಸ್ಯಸಮುದಾಯಸ್ಯಾಪಿಹ್ರಸ್ವಾದಯೋವಿಧೀಯನ್ತಇತಿಕಥಮಯಂನಿಯಮಇತ್ಯತಆಹಸ್ವಸಂಜ್ಞಯೇತಿ । ಹ್ರಸ್ವಾದಿಸಂಜ್ಞಯಾವಿಧೀಯಮಾನಾಇತ್ಯರ್ಥಃ । ಉಕ್ತಸ್ಥಲೇಸರ್ವತ್ರಾಗಾದೀನಾಂ ವಸ್ತುಗತ್ಯಾಹ್ರಸ್ವಾದಿತ್ವೇಪಿನಹ್ರಸ್ವಾದಿತಯಾತದ್ವಿಧಾನಂ । ಕಿನ್ತ್ವಕ್ತ್ವಾದಿನೈವೇತಿ॥ ಯತ್ರತುಹ್ರಸ್ವಾದಿತ್ವೇನೈವವಿಧೀಯನ್ತೇತತ್ರಸ್ವರಸ್ಯೈವಭವನ್ತಿ ನಾನ್ಯಸ್ಯೇತಿನಿಯಮಃ।ಅನೇಕಧರ್ಮಾತ್ಮಕೇವಸ್ತುನಿಕ್ವಚಿತ್ಕಶ್ಚಿದ್ಧರ್ಮೋನಿಯಾಮಕೋಭವತಿ । ವ್ಯಭಿಚಾರಾಭಾವಾತ್ । ಅನ್ಯಥಾಸರ್ವತ್ರಸ್ಥಾನ್ಯಾದೇಶಾದಿಪ್ರದೇಶೇಷುಅನವಚ್ಛೇದಕಧರ್ಮಮಾದಾಯಾತಿಪ್ರಸಙ್ಗಸ್ಯವಕ್ತುಂಶಕ್ಯತ್ವಾತ್ । ಅತಸ್ತಾದೃಶಂಸ್ಥಲಮನುಶಾಸನಪೂರ್ವಕಮುದಾಹರತಿಉಗ್ವಿತ್ಯಾದಿ । ಉಗುಸ್ರಂಸನೇಪುಗುಪ್ರವೇಶನಇತಿಧಾತುಸ್ತಸ್ಮಾದ್ಧಾತೋರಿ[442]ತ್ಯಾದಿನಾಕರ್ತರ್ಯನ್ಯೈಕತ್ವೇಅಮ್ । ದಪದವಮಿ[446] ತ್ಯಾದಿನಾಅತೀತಕಾಲೇದಪ್ರತ್ಯಯಃ । ಗೋಃಕ[485] ಇತಿಗುಶಬ್ದಸ್ಯಕಕಾರಾದೇಶಃ । ತಥಾಚಉಕ್ಇತ್ಯವಸ್ಥಾಯಾಂಉಗ್ವಿ[489]ತ್ಯಾದಿನಾಒತ್ವಂವಿಧೀಯತೇ । ತಚ್ಚ ಷಷ್ಠ್ಯಾಃಸ್ಥಾನೇನ್ತ್ಯಸ್ಯೇ[22]ತಿಕಕಾರಸ್ಯೈವಪ್ರಸಜ್ಯತೇ । ಅತೋಹ್ರಸ್ವಗ್ರಹಣಂ । ಸ್ವಸಂಜ್ಞಯಾವಿಧೀಯಮಾನೋಹ್ರಸ್ವಃಸ್ವರಸ್ಯೈವಸ್ಥಾನೇಭವತೀತಿ । ತತೋವರ್ಗಪ್ರಥಮಾತ್ಪೂರ್ವ[506] ಇತಿದಕಾರಸ್ಯಕಕಾರಾದೇಶೇಒಕ್ಕಂಪೊಕ್ಕಂಇತಿಸಿಧ್ಯತಿ । ಏವಂಕೊಟ್ಟಂತೊಟ್ಟಂಇತ್ಯತ್ರಾಪಿಕುಡುದಾನೇತುಡುಧಾರಣೇಇತಿಧಾತ್ವೋರೇವಮೇವಪ್ರಕ್ರಿಯಾ । ಕಿನ್ತುಗೋಃಕ[485] ಇತ್ಯತ್ರಡೋಟ್ಟ[487] ಇತಿಟಾದೇಶೋವಿಶೇಷಃ ॥

ಸೂತ್ರಂ ॥ ತಪರಸ್ತಾವಾನ್ ॥ 5 ॥

ವೃತ್ತಿಃ ॥ ತಃಪರೋಯಸ್ಮಾತ್ಸೋಯಂತಪರಃ । ಸಚೇಹಶಾಸ್ತ್ರೇಯಾವಾನುಪಾತ್ತಸ್ತಾವಾನೇವಗ್ರಾಹ್ಯಃ । ಅತೋಮುಗ್ಗೆದ್ದಿರ[257] ॥

ಪ್ರಯೋಗಃ ॥ ಅಣ್ಣಂಗೆ । ತಮ್ಮಂಗೆ । ಅಣ್ಣಂದಿರ್ । ತಮ್ಮಂದಿರ್ ॥ ಇಹನಭವತಿ । ಜ್ಯಾಗೆ । ಮಾಗೆ । ಜ್ಯಾದಿರ್ । ಮಾದಿರ್ ॥ ಅಕಾರಾದಿವರ್ಣಗ್ರಹಣೇದೀರ್ಘಾದೀನಾಂಗ್ರಹಣಾಯ ಜಾತಿಪಕ್ಷಾವಲಂಬನೇನೇದಂಶಾಸ್ತ್ರಂಪ್ರವೃತ್ತಮಿತಿಸರ್ವತ್ರತಥಾಪ್ರಾಪ್ತೇಸ್ಸೂತ್ರಮಿದಮಾರಬ್ಧಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ನನುತಪರಇತ್ಯಯುಕ್ತೋನಿರ್ದೇಶಃ । ಅನುಶಾಸನಾಭಾವಾತ್ । ನಹಿಂಭಯಾದಿಗಣಂನಿಷ್ಠಾನ್ತಂಚವಿನಾನ್ಯೇನಸಹಪಂಚವ್ಯಾವೃತ್ತಿರಸ್ತಿ । ನಚಕಪರೋಯಂಭಯಾದಿರ್ನಿಷ್ಠಾನ್ತೋವಾ । ನಚಭಯಾದೇರಾಕೃತಿಗಣತ್ವಾತ್ತಾದಪಿಪರಸ್ತಪರಇತ್ಯಾದಿಸಿದ್ಧಂಭವತೀತ್ಯಮೋಘವೃತ್ತಾವುಕ್ತತ್ವಾತ್ಸಾಧುರಿತಿವಾಚ್ಯಂ । ತಥಾಪ್ಯುತ್ತರತ್ರನಕುತ್ರಾಪಿತಾತ್ಪರತೋನಿರ್ದೇಶಾಭಾವಾತ್ । ಅತೋಮುಗ್ಗೆದ್ದಿರ[257]ಇತಃ ಪೋಚೀ[57]ತ್ಯಾದೌತಾತ್ಪೂರ್ವತಏವನಿರ್ದೇಶಾದಿತ್ಯಾಶಙ್ಕ್ಯನಾತ್ರಸಮಾಸಃಪಂಚಮೀತತ್ಪುರುಷೋವಿವಕ್ಷಿತಃ । ಯೇನಾಯಮಯುಕ್ತಸ್ಸ್ಯಾತ್ । ಕಿನ್ತುಪಂಚಮ್ಯನ್ಯಪದಾರ್ಥೋಬಹುವ್ರೀಹಿರಿತ್ಯಾಹತಃಪರೋಯಸ್ಮಾದಿತಿ ॥ ಯಾವಾನಿತಿ । ಏಕಮಾತ್ರೋದ್ವಿಮಾತ್ರೋವಾಯಾವನ್ಮಾತ್ರಉಪಾತ್ತಸ್ತಾವನ್ಮಾತ್ರಏವಗ್ರಾಹ್ಯೋನಾನ್ಯಇತ್ಯತತ್ಕಾಲೋವ್ಯುದಸ್ಯತೇ ॥ ಸಾನುಶಾಸನಮುದಾಹರತಿಅತಇತ್ಯಾದಿ ॥ ವ್ಯಾವೃತ್ತಿಂ ದರ್ಶಯತಿಇಹೇತಿ । ವಕ್ಷ್ಯಮಾಣೋದಾಹರಣಇತ್ಯರ್ಥಃ । ಜ್ಯಾಗೆ । ಸ್ತ್ರಿಯೈ । ಮೌರ್ವ್ಯೈವಾ । ಮಾಗೆ । ಲಕ್ಷ್ಮ್ಯೈ । ಜ್ಯಾದಿರ್ । ಸ್ತ್ರಿಯಏವ । ಮಾದಿರ್ । ಲಕ್ಷ್ಮ್ಯಃ । ಅದನ್ತತ್ವಾಭಾವಾನ್ಮಗಭಾವಃ ॥ ನನ್ವತತ್ಕಾಲಸ್ಯಾಪ್ರಸಕ್ತೇರಾರಮ್ಭಣಾನರ್ಥಕ್ಯಂಸ್ಯಾದಿತ್ಯತಆಹಅಕಾರಾದೀತಿ । ತಪರಕರಣನಿಯಮಾದನ್ಯತ್ರಜಾತಿರಾಶ್ರೀಯತಇತಿಸೂಚನಮಾರಮ್ಭಣಪ್ರಯೋಜನಮಿತಿಯಾವತ್ ॥ ನನುತತೋನ್ಯತ್ರಸರ್ವತ್ರಜಾತ್ಯಾಶ್ರಯಣಪ್ರಸಙ್ಗಃ । ಸರ್ವತ್ರಜಾತ್ಯಾಶ್ರಯಣೇವಿಧೇಯೇಷ್ವಪಿ ತದಾಶ್ರಯಣಪ್ರಸಙ್ಗಃ । ನಹಿವಿಧೇಯಾಸ್ತಪರಾನಿರ್ದೇಕ್ಷ್ಯನ್ತೇ । ತಥಾಚಸರ್ವಮಿದಂಶಾಸ್ತ್ರಮತಿ ಪ್ರಸಕ್ತಂಸ್ಯಾದತೋತ್ರಭಾವ್ಯಪ್ಯತೀತಿಯೋಗಾನ್ತರಮಾರಮ್ಭಣೀಯಂ । ತತಶ್ಚಭಾವ್ಯೋಪಿತಾವಾನೇವಗ್ರಾಹ್ಯಇತಿಶಾಸ್ತ್ರಮನತಿಪ್ರಸಕ್ತಂಸ್ಯಾದಿತಿಚೇನ್ನ । ಜಾತ್ಯಾಶ್ರಯಣಸ್ಯಸಿದ್ಧವಿಷಯತ್ವಾತ್ । ಸಿದ್ಧಾಹಿಶುದ್ಧಕಾ[1] ಇತ್ಯನಾದಿಸಿದ್ಧಮಾತೃಕಾಶ್ರಯಣಬಲೇನಸಿದ್ಧವಿಷಯಕಂಹಿತದಾಶ್ರಯಣಂ । ನಸಾಧ್ಯವಿಷಯಕಂ । ಸಿದ್ಧಂಚಸ್ಥಾನಿನಿಮಿತ್ತಂವಾ । ನಭಾವ್ಯಮಪಿತಸ್ಯಸಾಧ್ಯತ್ವಾತ್ । ಸಿದ್ಧಂಕಿಂಚಿನ್ನಿಮಿತ್ತಮಾದಾಯಸಿದ್ಧಸ್ಯೈವಕಸ್ಯಚಿತ್ಸಾಧ್ಯನ್ತೇಹಿಭಾವ್ಯಾಶ್ಶಾಸ್ತ್ರೇಣ । ಅತೋಭಾವ್ಯಾಯಾವನ್ತಉಪಾತ್ತಾಸ್ತಾವನ್ತಏವಗ್ರಾಹ್ಯಾನಾನ್ಯಇತ್ಯನುಪಾತ್ತಾನಾಮಪ್ರಸಙ್ಗಾತ್ತದ್ವ್ಯಾವೃತ್ತಯೇಯತ್ನಃಕರ್ತವ್ಯಃ । ಕಿಂಚಜ್ಞಾಪಕಾಚ್ಚತತ್ರನತದಾಶ್ರಯಣಂ । ತಥಾಹಿ । ಆಮನ್ತ್ರಣವಿಷಯೇಏಚ್ಚಾಮನ್ತ್ರಣ[252] ಇತಿಹ್ರಸ್ವೈಕಾರಂ ವಿಧಾಯಪಶ್ಚಾದ್ದೀರ್ಘ[254] ಇತಿಸೂತ್ರೇಣದೀರ್ಘೋಪಿವಿಧೀಯತೇ । ಇದಮೇವಜ್ಞಾಪಕಂವಿಧೇಯೇಷುಜಾತಿರ್ನಾಶ್ರೀಯತಇತಿ । ಯದಿಸಾತತ್ರಾಶ್ರೀಯೇತಲಾಘವಾತ್ಸರ್ವತ್ರಹ್ರಸ್ವಏವೋಪಾದೀಯೇತನದೀರ್ಘಃ । ತದಾಶ್ರಯಣೇನೈವಸಿದ್ಧೇಃ । ವಿಧೀಯತೇಚದೀರ್ಘ[254] ಇತಿ । ಅತಇದಂಜ್ಞಾಯತೇ । ವಿಧೇಯೇಷುನಸಾಶ್ರೀಯತಇತಿ ॥

ಸೂತ್ರಂ ॥ ಕಾದಯೋವ್ಯಂಜನಂ ॥ 6 ॥

ವೃತ್ತಿಃ ॥ ಕಕಾರಾದಯೋವರ್ಣಾವ್ಯಂಜನಸಂಜ್ಞಾಭವನ್ತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಕ ಖ ಗ ಘ ಙ ಚ ಛ ಜ ಝ ಞ ಟ ಠ ಡ ಢ ಣ ತ ಥ ದ ಧ ನ ಪ ಫ ಬ ಭ ಮ ಯ ರ ಲ ವ ಶ ಷ ಸ ಹ ೞ ಳ ॥ ವ್ಯಂಜನಪ್ರದೇಶಾಃಸ್ವರಾದರೋವ್ಯಂಜನ[67]ಇತ್ಯೇವಮಾದಯಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಆದಿಶಬ್ದೋನೇಕಾರ್ಥೋಪ್ಯತ್ರವ್ಯವಸ್ಥಾವಚನೋಗ್ರಾಹ್ಯಃ । ಉತ್ತರತ್ರಮಾನ್ತಾ[7] ಇತ್ಯಾದಾವವಧಿನಿರೂಪಣಸ್ಯವ್ಯವಸ್ಥಾನ್ಯಥಾನುಪಪತ್ತೇಃ ॥ ನನುಕಥಮತ್ರವ್ಯಂಜನಮಿತ್ಯೇಕತ್ವನಿರ್ದೇಶಃ । ಸಂಜ್ಞಾಸಂಜ್ಞಿನೋಃಸಾಮಾನಾಧಿಕರಣ್ಯೇನಸಮಾನಸಙ್ಖ್ಯತ್ವನಿಯಮಾತ್ । ಅತೋತ್ರಕರಣೀಯಂಸಂಜ್ಞಾಯಾಂಬಹುವಚನಂ । ಹರಣೀಯಂವಾಸಂಜ್ಞಿನೀತಿಚೇತ । ಸತ್ಯಂ । ಉಭಯಥಾಪಿದೋಷಾಭಾವಾತ್ । ಪದಸಂಸ್ಕಾರಕಂವ್ಯಾಕರಣಂವಾಕ್ಯಸಂಸ್ಕಾರಕಂವ್ಯಾಕರಣಮಿತಿದ್ವಿವಿಧೋಹಿ ಪ್ರಾಚಾಂಪ್ರಪಂಚಃ । ತಥಾಚಯತ್ರವಾಕ್ಯಸಂಸ್ಕಾರಪಕ್ಷಮಾಶ್ರಿತ್ಯಪ್ರಥಮತಸ್ಸಂಜ್ಞಿನಮನೂದ್ಯಸಂಜ್ಞಾವಿಧೀಯತೇತತ್ರೈವತಯೋಃಸಲಿಙ್ಗಸಙ್ಖ್ಯವಿಭಕ್ತಿನಿಯಮಃ । ಯಥಾಏಕಾರಾದೀನಿಸನ್ಧ್ಯಕ್ಷರಾಣಿಕಾದೀನಿವ್ಯಂಜನಾನೀತ್ಯಾದಿ । ಯತ್ರಪದಸಂಸ್ಕಾರಪಕ್ಷಾಶ್ರಯಣೇನಪ್ರಥಮಂಸಾಮಾನ್ಯೇನಸಂಜ್ಞಾಮಭಿಧಾಯಪಶ್ಚಾತ್ಸಂಜ್ಞಿಸ್ವರೂಪಬುಭುತ್ಸಾಯಾಂವಿಶೇಷತಸ್ಸಂಜ್ಞಿನೋ ನಿರ್ದಿಶ್ಯನ್ತೇನತತ್ರತನ್ನಿಯಮಃ । ಯಥಾ । ಪಂಚಾದೌಘುಟಿಷಡಿತಿಶಾದಯ ಇತ್ಯಾದಿಸಾಮಾನ್ಯವಿಶೇಷಾತ್ಮಕೇವಸ್ತುನಿಯಥಾಬುಭುತ್ಸಂಕಥನೇದೋಷಾಭಾವಾತ್ ॥ ಸ್ಯಾದೇತನ್ನಾತ್ರಕಕಾರಸ್ಯವ್ಯಂಜನಸಂಜ್ಞಾಸೇತ್ಸ್ಯತಿ । ಸಂಜ್ಞಿಮಧ್ಯೇತಸ್ಯಾಗ್ರಹಣಾತ್ । ತಥಾಹಿ । ಕಆದಿರ್ಯೇಷಾಂತೇಕಾದಯಇತಿ ಬಹುವ್ರೀಹೌತದಿತರವರ್ಣಾನಾಮೇವ ಯತ್ಪದವಾಚ್ಯತ್ವೇನಾನ್ಯಪದಾರ್ಥತ್ವಾತ್ಸಂಜ್ಞಾ

ತ್ವಂಲನ್ಯಪದಾರ್ಥಸ್ಯೈವಪ್ರಧಾನತ್ವಾತ್ । ನತುಸಮಸ್ಯಮಾನಪದಾರ್ಥಸ್ಯೈಕಕಾರಸ್ಯ । ಯಥಾಚಿತ್ರಗುಮಾನಯೇತ್ಯಾದೌಚಿತ್ರಾಗಾವೋಽಯಸ್ಯೇತ್ಯನ್ಯಪದಾರ್ಥಭೂತಪುರುಷಸ್ಯೈವಾನಯನಂನಚಿತ್ರಗವಾನಾಮಪಿ । ನಚಾಸ್ಯಾವ್ಯಂಜನತ್ವಮಿಷ್ಟಂ । ಅವಕ್ಕಾರ್ನ್ತೆಯರ್ಇವಕ್ಕುರ್ಱಟೆಯರಿತ್ಯಾದೌರೋದ್ವಿರ್ವ್ಯಂಜನಸ್ಯೇ[65]ತ್ಯಾದಿಕಾರ್ಯಾಭಾವಪ್ರಸಙ್ಗಾದಿತಿಚೇನ್ನೈಷದೋಷಃ । ತದ್ಗುಣಸಂವಿಜ್ಞಾನಸ್ಯಬಹುವ್ರೀಹೇರಾಶ್ರಯಣಾತ್ ॥ ದ್ವಿವಿಧೋಹಿಬಹುವ್ರೀಹಿಃ । ತದ್ಗುಣಸಂವಿಜ್ಞಾನೋತದ್ಗುಣಸಂವಿಜ್ಞಾನಶ್ಚೇತಿ । ಅನ್ಯಪದಾರ್ಥಪ್ರಧಾನತ್ವಾವಿಶೇಷೇಪಿಯತ್ರಸಮಸ್ಯಮಾನಪದಾರ್ಥಸ್ಯಗುಣತ್ವೇನಾನ್ವಯಃಸತದ್ಗುಣಇತಿಸಂವಿಜ್ಞಾಯತೇ । ಯಥಾಲಮ್ಬಕರ್ಣಮಾನಯ ದೀರ್ಘಬಾಹುಮಾನಯೇತ್ಯಾದೌಲಮ್ಬಕರ್ಣಾದಿವಿಶಿಷ್ಟಸ್ಯೈವಾನಯನಂ । ನತದ್ವಿನಾಕೃತಸ್ಯ । ಯತ್ರತಸ್ಯತದನನ್ವಯಃಸೋತದ್ಗುಣಇತಿ । ಯಥಾಚಿತ್ರಗುಮಾನಯಬಹುವನಮಾನಯೇತಿ ॥ ಪ್ರಕೃತೇಪಿತದ್ಗುಣಸಂವಿಜ್ಞಾನಾಶ್ರಯಣಾನ್ನಾಸಂಜ್ಞಿತ್ವಮಿತಿ ॥

ಸೂತ್ರಂ ॥ ಮಾಂತಾಃಪಂಚಪಂಚವರ್ಗಾಃ ॥ 7 ॥

ವೃತ್ತಿಃ ॥ ಕಕಾರಾದಯೋಮಕಾರಪರ್ಯಂತಾವರ್ಣಾಃಪಂಚಪಂಚಭೂತ್ವಾಪಂಚೈವವರ್ಗಸಂಜ್ಞಾಭವನ್ತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಕ ಖ ಗ ಘ ಙ ಚ ಛ ಜ ಝ ಞ ಟ ಠ ಡ ಢ ಣ ತ ಥ ದ ಧ ನ ಪ ಫ ಬ ಭ ಮ ॥ ವರ್ಗಪ್ರದೇಶಾಃತದಂತ್ಯೋವಾವರ್ಗೇ[80]ಇತ್ಯೇವಮಾದಯಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಮಾನ್ತಾ ಇತ್ಯನ್ತ್ಯಾವಧಿನಿರೂಪಣಂ । ತಚ್ಚಾದ್ಯಾವಧಿಮನ್ತರೇಣಾನುಪಪನ್ನಂಸತ್ತಮಾಕ್ಷಿಪತಿ । ಸಚಕಾದಯೋವ್ಯಂಜನಮಿ[6]ತ್ಯನನ್ತರಸೂತ್ರಾತ್ಕಾದಿಪದಾನುವೃತ್ತ್ಯಾವ್ಯಂಜನು ಪದಾನುವೃತ್ತ್ಯಾವಾಕಕಾರಏವಭವತಿನಾನ್ಯಃ । ನಚವ್ಯಂಜನಪದಾನುವೃತ್ತಾವನನ್ವಯಪ್ರಸಙ್ಗಃ । ಲಿಙ್ಗವಚನವಿಪರಿಣಾಮೇನತತ್ಸಿದ್ಧೇಃ । ನಚಾತ್ರವ್ಯಂಜನಾನ್ತರಸ್ಯಾದಿತ್ವಮಾದಾಯಾತಿಪ್ರಸಙ್ಗಃ । ಯತ್ಕಿಂಚಿದ್ವ್ಯಂಜನಸ್ಯಾದಿತ್ವೇನಿಯಾಮಕಾಭಾವಾತ್ । ಪ್ರಥಮಾತಿಕ್ರಮೇಕಾರಣಾಭಾವಾತ್ಕಕಾರಸ್ಯೈವಾದಿತ್ವಂಸಿಧ್ಯತೀತಿಮಸ್ವಾನೋವಿವೃಣೋತಿಕಕಾರಾದಯಇತಿ ॥ ಪಂಚಪಂಚೇತಿವೀಪ್ಸಾಯಾಂದ್ವಿರ್ವಚನಂ । ಯದ್ಯಪಿಮಾನ್ತಾಃಪಂಚಶೋವರ್ಗಾಇತಿವೀಪ್ಸಾರ್ಥೀಯೇನಶಸಾನಿರ್ದೇಶೋಲಘುಃ । ತಥಾಪಿಪ್ರತ್ಯಯವಾಚ್ಯಾತ್ಪದವಾಕ್ಯಂಪ್ರಬಲಮಿತಿತಥಾಕರಣಂ । ವಿಚಿತ್ರಾಹಿಸೂತ್ರಗತಿಃ । ವರ್ಗಾಇತಿಪ್ರತ್ಯೇಕಾಭಿಪ್ರಾಯೇಣೈಕವಚನಂ । ತತ್ಪಂಚಕತ್ವಮರ್ಥಾತ್ಸಿಧ್ಯತೀತಿ ॥

ಸೂತ್ರಂ ॥ ಅರ್ಥವಲ್ಲಿಙ್ಗಂ ॥ 8 ॥

ವೃತ್ತಿಃ ॥ ಅರ್ಥೋಽಭಿಧೇಯಃ । ಅರ್ಥವಚ್ಛಬ್ದರೂಪಂಲಿಙ್ಗಸಂಜ್ಞಂಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ನೆಲ । ಪೊಲ । ಘಟ । ಪಟ । ತಂಬುಲಿಗ । ಸರವನ್ದಿಗೆ । ಔಪಗವ । ಗ್ರೈವೇಯಕ । ಅರಮನೆ । ಸೂಳೆಗೇರಿ । ರಾಜಪುರುಷ । ಬಹುಧನ । ಕಾಣ್ಕೆ । ಪೂಣ್ಕೆ । ಕುಂಭಕಾರ । ಯಜಮಾನ ॥ ಅರ್ಥವದಿತಿಕಿಂ ॥ ವನಂಧನಮಿತ್ಯಾದಾವನರ್ಥಕಸ್ಯವನ್ಧನಾದಿಭಾಗಸ್ಯಾಪಿಲಿಙ್ಗಸಂಜ್ಞಾಯಾಂಲಿಙ್ಗಾನ್ತಸ್ಯೇ[53]ತಿದ್ವಿರ್ವಚನಂಮಾಭೂತ್ । ಲಿಙ್ಗಪ್ರದೇಶಾಃಲಿಙ್ಗಾತ್ಸುಬಿ[203]ತ್ಯೇವಮಾದಯಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅರ್ಥಶಬ್ದಃಪ್ರಯೋಜನಾದ್ಯನೇಕಾರ್ಥೋಽಪ್ಯಭಿಧೇಯವಚನಏವಗ್ರಾಹ್ಯಃ । ಪ್ರಯೋಜನಾದೇರಪ್ಯಭಿಧೇಯತ್ವೇನಸರ್ವಾಭಿಧಾನವ್ಯಾಪ್ತತ್ವಾತ್ । ಇತರಥಾತುಕತಿಪಯಾನಾಮೇವ ಗ್ರಹಣಂಸ್ಯಾದಿತ್ಯಾಹಅರ್ಥೋಽಭಿಧೇಯಇತಿ । ಅರ್ಥೋಽಸ್ಯಾಸ್ತೀತ್ಯರ್ಥವದಿತಿಮತುಪ್ ॥ ನನ್ವತ್ರಕಸ್ಸಮ್ಬನ್ಧೋವಿವಕ್ಷಿತಃ । ಪ್ರತಿಪಾದ್ಯಪ್ರತಿಪಾದಕಭಾವಲಕ್ಷಣೋ ವಾಚ್ಯವಾಚಕಭಾವಲಕ್ಷಣೋವಾ । ನಾದ್ಯಃ । ವಾಕ್ಯಸ್ಯಾಪಿಲಿಙ್ಗಸಂಜ್ಞಾಪ್ರಸಙ್ಗಾತ್ । ಅಸ್ತಿಹಿತಸ್ಯಾಪಿವಾಕ್ಯಾರ್ಥಪ್ರತಿಪಾದಕತ್ವಮಿತಿ ॥ ನಾನ್ತ್ಯಃ । ಗೌಣಲಾಕ್ಷಣಿಕಶಬ್ದಾನಾಮಲಿಙ್ಗತ್ವಪ್ರಸಙ್ಗಾತ್ । ನಹಿಗೌಣೋಲಕ್ಷ್ಯೋವಾರ್ಥೋವಾಚ್ಯೋಽಸ್ತಿ । ಯೇನತತ್ಪ್ರತಿಪಾದಕಶ್ಶಬ್ದೋವಾಚಕಸ್ಸ್ಯಾದಿತಿಚೇನ್ನ । ಅನ್ತ್ಯಪಕ್ಷಸ್ಯೈವಸ್ವೀಕಾರಾತ್ । ನಚೋಕ್ತದೋಷಾನುಷಙ್ಗಃ । ಗೌಣಲಾಕ್ಷಣಿಕಯೋರಪಿವಾಚಕತ್ವನಿಯಮೇನವಾಚ್ಯವತ್ತ್ವಾವಶ್ಯಂಭಾವಾತ್ । ನಹ್ಯವಾಚಕೋಲಕ್ಷಕಃ । ಅವಾಚ್ಯೋಲಕ್ಷ್ಯೋವಾ । ಯಲ್ಲಕ್ಷಕಂತದ್ವಾಚಕಂ । ಯಲ್ಲಕ್ಷ್ಯಂತದ್ವಾಚ್ಯಮಿತಿಚವ್ಯಾಪ್ತಿಃ । ಪದಾನ್ತರಮರ್ಥಾನ್ತರಂಚಾಪೇಕ್ಷ್ಯಸರ್ವತ್ರವಾಚ್ಯವಾಚಕಭಾವದರ್ಶನಾತ್ । ವೃತ್ತ್ಯನ್ತರಕಲ್ಪನಾಯಾಮಪಿಮುಖ್ಯಾರ್ಥಾನುಪಪತ್ತಿರ್ಹಿಬೀಜಂ । ಮುಖ್ಯಾರ್ಥಬಾಧೇಸತಿನಿಮಿತ್ತೇಪ್ರಯೋಜನೇಚೋಪಚಾರಃ ಪ್ರವರ್ತತಇತಿವಚನಾತ್ । ಅನ್ಯಥಾಜಿತಂನಿರ್ಗುಣಬ್ರಹ್ಮವಾದಿನೇತಿ ॥ ನನ್ವೇವಂವಾಚಕಮಾತ್ರಸ್ಯಲಿ

ಙ್ಗಸಂಜ್ಞಾಯಾಂ ಕ್ರಿಯಾವಾಚಿನಾಂ ಧಾತೂನಾಮಪಿ ಸಾಸ್ಯಾದಿತಿ ಚೇನ್ನ । ಇಷ್ಟಾಪತ್ತೇಃ । ಇಷ್ಯತೇ ಹಿ ತೇಷಾಂ ಲಿಙ್ಗತ್ವಂ । ಅನ್ಯಥಾ ತಿನ್ನಂ ಉಣ್ಣಂ ಕೊಲ್ಲಂ ಬಯ್ಯಂ ಇತ್ಯಾದೌ ನಕಾರಾದೀನಾಂ ಲಿಙ್ಗಾನ್ತ್ಯತ್ವಾಭಾವೇನ ದ್ವಿತ್ವಂ ನ ಸ್ಯಾತ್ ॥ ನಚೈವಂ ಲಿಙ್ಗಾತ್ಸುಬಿ[203]ತಿ ತತಸ್ಸುಬುತ್ಪತ್ತಿಶ್ಚ ಸ್ಯಾದಿತಿ ವಾಚ್ಯಂ । ಧಾತೋರವುರಯಿರಿ[17]ತ್ಯಾದ್ಯನುಶಾಸನವಿಶೇಷೇಣ ತೇಭ್ಯಸ್ತಿಙ್ಕೃತೋರೇವೋತ್ಪತ್ತೇಃ । ಲಿಙ್ಗಾತ್ಸುಬಿ[203]ತ್ಯಸ್ಯ ಚ ಅಪವಾದನಿರ್ಮುಕ್ತವಿಷಯತಯಾ ನಾಮಲಿಙ್ಗಮಾತ್ರಪರ್ಯವಸಾಯಿತ್ವಾತ್ ॥ ದ್ವಿವಿಧಂ ಹಿ ಲಿಙ್ಗಂ । ನಾಮರೂಪಂ ಧಾತುರೂಪಂ ಚೇತಿ । ನಚ ನಾಮ್ನೈವ ಲಿಙ್ಗಂ ನ ಧಾತುರಿತ್ಯಸ್ತಿ ನಿಯಮಃ ಲೀನಮರ್ಥಂ ಗಮಯತೀತಿ ಲಿಙ್ಗಮಿತಿ ವ್ಯುತ್ಪತ್ತ್ಯಾಶ್ರಯಣೇ ನಯಥಾ ನಾಮ ಸಪ್ತಸು ವಿಭಕ್ತಿಷ್ವೇಕಾನೇಕವಚನೇಷು ಚ ಸಂಖ್ಯಾಕಾರಕರೂಪಪ್ರತ್ಯಯಾರ್ಥಾವಿಶಿಷ್ಟಮವ್ಯಕ್ತಮನುಸ್ಯೂತಮರ್ಥಂ ಗಮಯತಿ । ತಥಾ ಪ್ರಥಮಾದಿಪುರುಷೇಷ್ವೇಕಾನೇಕವಚನೇಷು ಚ ಕರ್ತೃಕರ್ಮಾದ್ಯಾಖ್ಯಾತಪ್ರತ್ಯಯಾರ್ಥಾವಿಶಿಷ್ಟಂ ಕಾಲತ್ರಯಸಾಧಾರಣಮನುಸ್ಯೂತಕ್ರಿಯಾಮಾತ್ರಮರ್ಥಂ ಧಾತುರಪೀತಿ ॥ ಯದ್ಯೇವಂ ಧಾತೂನಾಮಪಿ ಲಿಙ್ಗಸಂಜ್ಞೇಷ್ಯತೇ । ಕಿಮರ್ಥಂ ತರ್ಹಿ ಪೂರ್ವಾಚಾರ್ಯೈರರ್ಥಾತು ವಿಭಕ್ತಿವರ್ಜಮರ್ಥವಲ್ಲಿಙ್ಗಮಿತಿ ಲಿಙ್ಗಸಂಜ್ಞಾಂ ವಿದಧಾನೈಸ್ತದ್ವರ್ಜನಂ ಕೃತಮಿತಿ ಚೇತ್ । ಕಾಂಡೇ ಕುಂಡೇ ಇತ್ಯಾದಿನಾಮಪದೇಷ್ವಭವನ್ನ ಪಚನ್ನಿತ್ಯಾದ್ಯಾಖ್ಯಾತಪದೇಷ್ವಪಿ ಸ್ವರೋ ಹ್ರಸ್ವೋ ನಪುಂಸಕೇ ಇತಿ ಲಿಙ್ಗಾನ್ತ್ಯನಕಾರಸ್ಯೇತಿ ಚ ಹ್ರಸ್ವಲೋಪಾದ್ಯನಿಷ್ಟವಾರಣಾರ್ಥಮಿತಿ ಬ್ರೂಮಃ । ನಾತ್ರ ತಥಾನಿಷ್ಟಂ ಪ್ರಸಕ್ತಮಸ್ತಿ ಯದ್ವಾರಣಾಯ ಯತೇತ ॥ ನನ್ವೇವಮರ್ಥವನ್ಮಾತ್ರಸ್ಯ ಲಿಙ್ಗತ್ವೇ ವಿಭಕ್ತ್ಯನ್ತಾನಾಂ ಪದಾನಾಮಪ್ಯರ್ಥವತ್ತಯಾ ಲಿಙ್ಗಸಂಜ್ಞಾಯಾಂ ಲಿಙ್ಗಾತ್ಸುಬಿ[203]ತಿ ಸುಬುತ್ಪತ್ತಿಸ್ಸ್ಯಾತ್ । ತಸ್ಯಾಪ್ಯರ್ಥವತ್ತಯಾ ತತ್ಸಂಜ್ಞಾಯಾಂ ಪುನರಪಿ ತದುತ್ಪತ್ತಿರಿತ್ಯನವಸ್ಥಾ ಸ್ಯಾತ್ । ಅತೋತ್ರಾರ್ಥವದವಿಭಕ್ತಿ ಲಿಙ್ಗಮಿತಿ ವಿಭಕ್ತಿವರ್ಜನಂ ಕರ್ತವ್ಯಮಿತಿ ಚೇತ್ । ಇದಮತ್ರ ಭವಾನ್ಪ್ರಷ್ಟವ್ಯೋಸ್ತಿ । ವಿಭಕ್ತ್ಯನ್ತಸ್ಯಾಪಿ ಲಿಙ್ಗಸಂಜ್ಞಾಮಾಪಾದಯತಾ ತ್ವಯಾ ಸ್ವಕೇನಾರ್ಥೇನಾರ್ಥವತ್ತಾ ವಿವಕ್ಷಿತಾ । ಕಿಂ ಪ್ರಕೃತ್ಯರ್ಥೇನ ಉತಾರ್ಥಾನ್ತರೇಣ ವೇತಿ । ಪ್ರಕೃತ್ಯರ್ಥೇನ ಚೇತ್ತೇನಾರ್ಥೇನಾರ್ಥವತ್ತ್ವಾತ್ಪ್ರಕೃತೇರ್ಲಿಙ್ಗಸಂಜ್ಞಾಯಾಂ ಸುಬುತ್ಪತ್ತೇರಿಷ್ಟತ್ವಾತ್ । ಸಮುದಾಯಸ್ಯ ತು ನಾರ್ಥವತ್ತಾ । ತಸ್ಯ ತದವಾಚ್ಯತ್ವಾತ ॥ ನಾಪ್ಯರ್ಥಾನ್ತರೇಣ । ಕಿಂ ತದರ್ಥಾನ್ತರಮಪಿ ವಿಭಕ್ತ್ಯನ್ತಪದಸ್ವರೂಪಾದನ್ಯತ್ತತ್ಸ್ವರೂಪಮೇವ ವಾ । ನಾದ್ಯಃ । ಸ್ವರೂಪಾತಿರಿಕ್ತಸ್ಯಾರ್ಥಸ್ಯಾಪ್ರತೀತೇಃ । ನಚ ಪ್ರಕೃತಿಪ್ರತ್ಯಯಾರ್ಥಸಂಸರ್ಗ ಏವ ತದರ್ಥ ಇತಿ ವಾಚ್ಯಂ । ತಸ್ಯ ಸಂಸರ್ಗಮಹಿಮ್ನಾ ಭಾಸಮಾನತ್ವೇಪಿ ತದವಾಚ್ಯತ್ವಾತ್ । ಅಭಿಧಾವೃತ್ತ್ಯಪ್ರತಿಪತ್ತಿವಿಷಯೋ ಹಿ ವಾಚ್ಯ ಉಚ್ಯತೇ । ನಯಥಾ ಕಥಂಚಿದಪಿ । ಅನ್ಯಥಾ ಪದಾರ್ಥಸಂಸರ್ಗಲಕ್ಷಣವಾಕ್ಯಾರ್ಥಬೋಧಕೇ ಪದಸಮುದಾಯರೂಪೇ ವಾಕ್ಯೇಪ್ಯಭಿಧಾವೃತ್ತಿಃ ಕಲ್ಪ್ಯೇತ । ನಚೇಷ್ಟಾಪತ್ತಿಃ । ಪದಶಕ್ತಿರ್ಹಿ ವೃತ್ತಿರುಚ್ಯತೇ । ಅಭಿಧಾಲಕ್ಷಣಾಗೌಣೀವೃತ್ತಯಃ ಪದಸಂಶ್ರಿತಾ ಇತಿ ವಚನಾತ್ । ವಾಕ್ಯೇ ವೃತ್ತಿಕಲ್ಪನಾಭಾವಾದಿತಿ ವಚನಾಚ್ಚ ॥ ನಚೈವಂ ಕೃತ್ತದ್ಧಿತಸಮಾಸಲಿಙ್ಗಾನಾಮಪಿ ಸಮುದಾಯರೂಪತ್ವಾತ್ತದರ್ಥಸ್ಯಾಪಿ ವಾಕ್ಯಾರ್ಥವದವಾಚ್ಯತಯಾರ್ಥವತ್ತಾ ನ ಸ್ಯಾದಿತಿ ವಾಚ್ಯಂ । ತತ್ರ ಪ್ರತ್ಯಯಸಮಾಸಯೋರೇವ ತದರ್ಥವಾಚಕತ್ವಾತ್ ॥ ತದುಕ್ತಂ ।

ಶ್ಲೋ ॥ ಯೋ ಯತ್ರ ಪ್ರತ್ಯಯೋ ಜಾತಃ ಸಮಾಸೋ ಯತ್ರ ವಾ ಭವೇತ್ ।
ಸಏನಂ ವಕ್ತಿ ಯುಂಜಾನಸ್ತಸ್ಯ ಲಿಙ್ಗೇನ ಸಙ್ಖ್ಯಯಾ ॥

ಇತಿ ॥ ನಾಪ್ಯನ್ತ್ಯಃ । ಸ್ವರೂಪಲಕ್ಷಣೇನಾರ್ಥೇನಾರ್ಥವತ್ತ್ವೇ ಲಿಙ್ಗಸಂಜ್ಞಾಯಾಸ್ಸುಬುತ್ಪತ್ತೇಶ್ಚೇಷ್ಟತ್ವಾತ್ । ನಹಿ ತಾದೃಶಾರ್ಥೇ ವಿವಕ್ಷಿತೇ ತಥಾ ಪ್ರಯುಕ್ತಶ್ಶಬ್ದೋ ಗರ್ಹಿತಃ । ದೃಶ್ಯತೇ ಹಿ ಪ್ರಾಚಾಂ ಪ್ರಯೋಗಃ । ಸ್ವಾನಃ ಪಿರಿರಗಿತಿ ದ್ವಿತೀಯಾನ್ತಾದಪಿ ಷಷ್ಠ್ಯನ್ತಃ । ದಿವೌಸದೇಃ ಸಂಜ್ಞಾಯಾಮಿತಿ ಸಪ್ತಮ್ಯನ್ತಾದಪಿ ಸಪ್ತಮ್ಯನ್ತಶ್ಚೇತಿ ॥ ಕಿಂಚ ಅನಭಿಧಾನಾಚ್ಚ ನ ಸುಬನ್ತಾತ್ಸುಬುತ್ಪತ್ತಿಃ । ನಹಿ ಲಕ್ಷಣಮಸ್ತೀತಿ ಯಥೇಷ್ಟಂ ಪ್ರಯೋಕ್ತುಂ ಶಕ್ಯತೇ । ಲಕ್ಷ್ಯಾನುಸಾರಿತ್ವಾಲ್ಲಕ್ಷಣೋಪದೇಶಸ್ಯ ಪ್ರಯೋಗಶರಣಾ ವೈಯಾಕರಣಾ ಇತಿ । ನಹಿ ಲಕ್ಷಣಮಸ್ತೀತಿ ವಚಿರನ್ತಾತ್ಪ್ರಯುಜ್ಯತ ಇತಿ ಪತಂಜಲಿವಚನಾಚ್ಚ । ಅನ್ಯಥಾ ಕರ್ಮಣ್ಯಣಿತಿ ಲಕ್ಷಣಬಲೇನ ಕುಮ್ಭಕಾರ ಇತಿವತ್ ಗ್ರಾಮಗಾಮ ಇತ್ಯಪಿ ಸಾಧ್ಯೇತ । ನಚಾಸ್ತಿ ತತ್ರ ಪ್ರತಿಷೇಧಃ । ಅನಭಿಧಾನಾನ್ನೇತಿ ಚೇತ್ಸಮಂ ಪ್ರಕೃತೇಪಿ ॥ ನಚೈವಂ ಸುಬನ್ತಸ್ಯಾಲಕ್ಷ್ಯತ್ವೇಪಿ ಲಕ್ಷಣಮತಿವ್ಯಾಪ್ತಮಿತಿ ವಾಚ್ಯಂ । ಪರ್ಜನ್ಯವಲ್ಲಕ್ಷಣಪ್ರವೃತ್ತೇಃ । ಜಲೇ ವರ್ಷತಿ ಸ್ಥಲೇ ವರ್ಷತೀತಿ ॥ ತದೇತಲ್ಲಿಙ್ಗಂ ಸುಬುತ್ಪತ್ತಿಸಾಧನಂ ಪ್ರಾತಿಪದಿಕಾಪರನಾಮಧೇಯಂ ಚತುರ್ವಿಧಂ । ಕೃತ್ತದ್ಧಿತಸಮಾಸನಾಮಭೇದಾತ್ । ಕೃತ್ತದ್ಧಿತಸಮಾಸಸಂಜ್ಞಾಸ್ತ್ವಗ್ರೇ ವಕ್ಷ್ಯನ್ತೇ ॥ ತತ್ರ ಕೃತ್ಸಂಜ್ಞಕಪ್ರತ್ಯಯಾನ್ತಂ ಮೂಲೋತ್ತರಪ್ರಕೃತಿಭೇದಧಾತುಮಯಂ ಕೃಲ್ಲಿಙ್ಗಮುಚ್ಯತೇ । ಯಥಾ ಪಾಡಿದ ಬೇಡಿದ ಪಾಡಿಸಿದ ಬೇಡಿಸಿದ ಇತ್ಯಾದಿ ॥ ತದ್ಧಿತಸಂಜ್ಞಕಪ್ರತ್ಯಯಾನ್ತಂ ಸುಬನ್ತರೂಪಪ್ರಕೃತಿಮಯಂ ತದ್ಧಿತಲಿಙ್ಗಂ । ಯಥಾ ಮಡಿವಳ ಮಾಲೆಗಾಱ ಇತ್ಯಾದಿ ॥ ಏಕಾರ್ಥೀಭಾವಲಕ್ಷಣಸಾಮರ್ಥ್ಯೇನ ಕಥಂಚಿದೈಕಪದ್ಯಮಾಪನ್ನಂ ಸುಬನ್ತಸಮುದಾಯರೂಪಪ್ರಕೃತಿಮಯಂ ಸಮಾಸೇನಾನ್ತಪ್ರತ್ಯಯೇನಾನ್ವಿತಮನನ್ವಿತಂ ವಾ ಸಮಾಸಲಿಙ್ಗಂ । ಯಥಾ ಕುಡುವಿಲ್ಲನಿಡುದೋಳ ಅರಮಗ ಪೊಗದಾವರೆ ಇತ್ಯಾದಿ ॥ ತದೇತತ್ತ್ರಿವಿಧಾಲ್ಲಿಙ್ಗಾದತಿರಿಕ್ತಂ ತದ್ಭವತತ್ಸಮದೇಶ್ಯಪ್ರಭೇದಾತ್ತ್ರೈವಿಧ್ಯಮಾತ್ಮಸಾತ್ಕುರ್ವಾಣಂ ಪ್ರಸಿದ್ಧಶಬ್ದಜಾತಂ ನಾಮಲಿಙ್ಗಮಿತಿ । ಅತ್ರ ತದ್ಭವಶಬ್ದೇನ ಲಕ್ಷಣಂ ನಿಪಾತನಂ ವಾಶ್ರಿತ್ಯ ಸಾಕಲ್ಯೇನೈಕದೇಶೇನ ವಾ ವಿಕೃತಿಮಾಪನ್ನಾಸ್ಸಂಸ್ಕೃತಶಬ್ದಾ ಉಚ್ಯನ್ತೇ । ಯಥಾ । ಭಿಕ್ಷಾ ಬಿಕ್ಕೆ ಮೀನ ಮೀನ್ ಪ್ರಭಾ ಪಬೆ ಕದಮ್ಬ ಕರಮ್ಬ ಇತ್ಯಾದಿ ॥ ತತ್ಸಮಶಬ್ದೇನ ತಥಾವಿಕೃತಿಮನಾಪನ್ನಾಃ ಸಂಸ್ಕೃತೇ ಭಾಷಾಯಾಂ ಚ ಸಮಸಮಭಿವ್ಯಾಹಾರವಿಷಯಾಃ ಶಬ್ದಾ ಉಚ್ಯನ್ತೇ । ಯಥಾ । ಘಟ ಪಟ ಇತ್ಯಾದಿ ॥ ದೇಶ್ಯಶಬ್ದೇನ ತು ಕೇವಲಮಸಂಸ್ಕೃತಾ ಏವ ದೇಶಭಾಷಾಪ್ರಸಿದ್ಧಾಃ ಶಬ್ದಾಃ ಕಥ್ಯನ್ತೇ । ಯಥಾ । ನೆಲ ಪೊಲ ಬೆಟ್ಟ ಗಟ್ಟ ಇತ್ಯಾದಿ ॥ ತದೇತಚ್ಚತುರ್ವಿಧಂ ಲಿಙ್ಗಂ ಸಂಸ್ಕೃತೇ

ಪಿಸಮ್ಮತಂ । ತತ್ರಾಪ್ಯೇವಂಚಾತುರ್ವಿಧ್ಯಾಙ್ಗೀಕಾರಾತ್ । ಇಯಾಂಸ್ತು ಭೇದಃ । ಕೃತ್ತದ್ಧಿತಸಮಾಸೇಷ್ವವಿಶೇಷಏವ । ಸಾಮ್ನಿತ್ವಯಂವಿಶೇಷಃ । ಸಂಜ್ಞಾಶಬ್ದಾವ್ಯುತ್ಪನ್ನಾ ಅವ್ಯುತ್ಪನ್ನಾ ಶ್ಚೇತಿಪಕ್ಷದ್ವಯಂ । ತತ್ರಾಪ್ಯವ್ಯುತ್ಪತ್ತಿಪಕ್ಷೇನವಿಶೇಷಃ । ವ್ಯುತ್ಪತ್ತಿಪಕ್ಷೇತುಔಣಾದಿಕಪ್ರತ್ಯಯಾನ್ತತಯಾವ್ಯುತ್ಪನ್ನಾ ಅಪಿತೇಷಾಂಕೃದನನ್ತಃಪಾತಿತ್ವೇನತದತಿರಿಕ್ತಾ ಏವೇತಿ । ತದೇವಂಸಂಸ್ಕೃತಪ್ರಾತಿಪದಿಕಮತ್ರಾಪಿಪ್ರಯೋಗಾರ್ಹಂ । ತಥೈವಮಹಾಕವಿಪ್ರಯೋಗದರ್ಶನಾದಿತಿ ॥ ತದ್ದ್ವೇಧಾಪಿಚತುರ್ವಿಧಂಲಿಙ್ಗಮುದಾಹರ್ತುಕಾಮಃ ಪ್ರಥಮಂಪ್ರಚುರವಿಷಯಂನಾಮಲಿಙ್ಗಮುದಾಹರನ್ ಕಾರ್ಣಾಟಕಮುದಾಹರತಿ ನೆಲ ಪೊಲ ಇತಿ ॥ ತಥಾಸಂಸ್ಕೃತಂನಾಮದರ್ಶಯತಿ ಘಟಪಟಇತಿ । ಏವಂತದ್ಧಿತೇಸಮಾಸೇಕೃತಿಚಯಥಾಕ್ರಮಂಕರ್ಣಾಟಕ ಸಂಸ್ಕೃತಯೋಃಪ್ರತ್ಯೇಕಮುದಾಹರಣದ್ವಯಂಇತ್ಯದಾಹೃತಿಕ್ರಮೋಜ್ಞಾತವ್ಯಃ ॥ ನನ್ವರ್ಥವದಿತಿವಿಶೇಷಣಮಯುಕ್ತಮವ್ಯಾವರ್ತಕತ್ವಾತ್ । ವ್ಯಾವರ್ತಕಂಹಿವಿಶೇಷಣಂ । ನಚೈತತ್ತಥಾ । ಅರ್ಥವದಿತ್ಯಭಿಧೇಯವಾಚಿನೋ ಗ್ರಹಣೇನಸರ್ವಾಭಿಧಾನಸಙ್ಗ್ರಹಾತ್ । ನಹ್ಯನರ್ಥಕಃಶಬ್ದೋಽಸ್ತಿ । ಶಬ್ದಮಾತ್ರಸ್ಯಾರ್ಥವತ್ವನಿಯಮಾತ್ । ಅತೋಽನೇನಕಿಮ್ಪ್ರಯೋಜನಮಿತಿ ಪೃಚ್ಛತ್ಯರ್ಥವದಿತಿಕಿಮಿತಿ ॥ ವ್ಯಾವೃತ್ತಿಫಲಕತ್ವಾದಿದಂಸಫಲ ಮಿತಿಮನ್ವಾನೋವ್ಯಾವರ್ತ್ಯಂದರ್ಶಯತಿವನಮಿತ್ಯಾದಿ ॥ ನನುವನ್ಧನಾದಿಭಾಗಾಃಕಥಮನರ್ಥಕಾಃ । ನಹ್ಯರ್ಥವದೇಕದೇಶೋಽನರ್ಥಕಃ । ಏಕದೇಶಾನಾಮನರ್ಥಕತ್ವೇಸಮುದಾಯಸ್ಯಾಪಿತಥಾತ್ವಪ್ರಸಙ್ಗಾತ್ । ನಹ್ಯಬ್ರಾಹ್ಮಣಾನಾಂಸಮೂಹೇಬ್ರಾಹ್ಮಣೋದೃಷ್ಟಃ । ತಸ್ಮಾದೇಕದೇಶೋಽಪ್ಯರ್ಥವಾನೇವ । ದೃಶ್ಯತೇಹ್ಯುದಕಶಬ್ದೈಕದೇಶದಕಶಬ್ದಸ್ತದೇಕದೇಶಃಕಶಬ್ದೋಽಪ್ಯುದಕವಾಚಕಃ । ಕ್ವಚಿದರ್ಥಾನ್ತರವಾಚಕಶ್ಚ । ಯಥಾತ್ರಿವಿಕ್ರಮಃವಿಕ್ರಮಃಕ್ರಮಇತಿ । ಸುನಾಸೀರಃನಾಸೀರಃಸೀರಇತಿಚೇತಿಚೇನ್ನ । ಯದರ್ಥವಾಚಕೋಯಚ್ಛಬ್ದಸ್ತದ್ವಾಚನಶಕ್ತಿಸ್ತಚ್ಛಬ್ದವೃತ್ತಿರೇವನತದೇಕದೇಶವೃತ್ತಿಃ । ಅನ್ಯಥಾಘಇತ್ಯುಕ್ತೇಟಇತ್ಯುಕ್ತೇವಾಘಟಇತಿಪ್ರತೀಯೇತ । ದಕಾದಯೋ ವಿಕ್ರಮನಾಸೀರಾದಯಶ್ಚಶಬ್ದಾಸ್ಸ್ವತನ್ತ್ರಾಏವ । ನೋದಕತ್ರಿವಿಕ್ರಮಾದಿಶಬ್ದೈಕದೇಶಾಃ । ಮಾನಾಭಾವಾತ್ । ಸಮಾನಶ್ರುತಿಕತ್ವಾತ್ತದ್ಭ್ರಾನ್ತಿಃ ॥ ಸತ್ಯಾ ಭಾಮಾ ಸತ್ಯಭಾಮಾ ಭೀಮಃ ಸೇನಃ ಭೀಮಸೇನಃ ಇತ್ಯಾದೌತುನಾಮ್ನ್ಯುತ್ತರಪದಸ್ಯಚೇತ್ಯನುಶಾಸನಬಲಾತ್ಪೂರ್ವಸ್ಯೋತ್ತರಸ್ಯವಾಪದಸ್ಯಲೋಪಇತ್ಯನ್ಯದೇತದಿತಿ ॥

ಸೂತ್ರಂ ॥ ಇಹಾದಯಃ ॥ 9 ॥

ವೃತ್ತಿಃ ॥ ಇಹಇತ್ಯೇವಮಾದಯಶ್ಶಬ್ದಾಲಿಙ್ಗಸಂಜ್ಞಾಭವನ್ತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಇಹ । ಅಮುತ್ರ । ಪರತ್ರ । ಉಭಯತ್ರ । ಅಸ್ತಿ । ಸ್ವಸ್ತಿ । ನಾಸ್ತಿ । ವೃಥಾ । ಮುಧಾ । ಝುಡಿತಿ । ಇತಿಇಹಾದಿರಾಕೃತಿಗಣಃ ॥ ನಿಷೇಧಯಿಷ್ಯತಿನಾವ್ಯಯೀ[10]ತಿತಸ್ಯಾಯಂಪುರಸ್ತಾದಪವಾದೋಽಯೋಗಃ ॥ ಬಹುವಚನಮಾಕೃತಿತ್ವಸೂಚನಾರ್ಥಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಇಹಾಮುತ್ರಪರತ್ರೇತ್ಯಾದೀನಿ ಸಬಿನ್ತಾನ್ಯಸ್ತಿ ಸ್ವಸ್ತಿ ನಾಸ್ತೀತ್ಯಾದೀನ್ಯಬಿನ್ತಾನಿಚಾವ್ಯಯಾನಿ । ಯದ್ಯಪಿಸಂಸ್ಕೃತೇಲುಪ್ತವಿಭಕ್ತಿಕತಯೈವಪ್ರಯೋಗಾರ್ಹಾಣ್ಯ ಥಾಪ್ಯತ್ರಭಾಷಾಯಾಂಶ್ರೂಯಮಾಣ ವಿಭಕ್ತಿಕತಯೈವಕಾನಿಚಿತ್ಪ್ರಯೋಗಮರ್ಹನ್ತಿ । ದೃಶ್ಯತೇಚಮಹತಾಂಪ್ರಯೋಗಃ ॥

ಚಂ ॥ ಇಹಪರಸೌಖ್ಯಮೆಂಬೆರಡುಮಿಲ್ಲದನಾಸ್ತಿಕಧರ್ಮದಿಂದಮೊಂ ।
ದಿಹಮನೆಬಲ್ಲಬಿಲ್ಲವಿಧಿಯಿಂದಿನಿಸೆಯ್ದಿಪಸಾಗತಾದಿದು ॥
ರ್ವಿಹಿತಕುಧರ್ಮದಿಂದಮಿಹಮಂಪರಮಂಬಗೆದನ್ತೆಮಾಳ್ಪಸ ।
ನ್ಮಹಿತಜಿನೇಂದ್ರಧರ್ಮಮಭಿವಾಂಛಿತದಾಯಿಯೆನಿಪ್ಪುದೊಪ್ಪದೇ ॥

ಕಂ ॥ ವಾಸ್ತವಸುಖಮಯಮಪ್ಪಾ ।
ಸ್ವಸ್ತಿಯನಿಹಕಂಪರತ್ರೆಗಂಮಾಡುವಲೋ ॥
ಕಸ್ತುತಜಿನೇಂದ್ರಧರ್ಮ ।
ಕ್ಕಾಸ್ತಿಕನವೊಲಱಿದುನಾಸ್ತಿಕಂಮೆಚ್ಚುಗುಮೇ ॥

ಇತಿ ॥ ಏವಮಿತರೇಷಾಂಚಪ್ರಯೋಗೋದ್ರಷ್ಟವ್ಯಃ । ಇಹಾದೀನಾಂಶಬ್ದಾನಾಮರ್ಥವತ್ವಾದೇವಲಿಙ್ಗಸಂಜ್ಞಾಸಿದ್ಧೇತಿ ಪುನರಾರಮ್ಭಣಾನರ್ಥಕ್ಯಮಾಶಙ್ಕ್ಯಸೂತ್ರಂಸಫಲಯತಿ । ನಿಷೇಧಯಿಷ್ಯತೀತಿ । ನಾವ್ಯಯಶತೃತ್ಯದಾದೀ[10]ತ್ಯನನ್ತರೋತ್ತರ ಸೂತ್ರೇಣಾವ್ಯಯಾದೀನಾಂಲಿಙ್ಗಸಂಜ್ಞಾನಿಷೇತ್ಸ್ಯತೇ । ತಚ್ಚನಿಷೇಧನಮಿಹಾದಿವ್ಯತಿರಿಕ್ತಾವ್ಯಯ ವಿಷಯಮಿತಿಪ್ರಾಗೇವಾನೇನೇಹಾದಯೋಽಪೋದ್ಯನ್ತೇನಪುನರ್ಲಿಙ್ಗತಯಾವಿಧೀಯನ್ತ ಇತಿನಾನರ್ಥಕೋಽಯೋಗಃ ॥

ಸೂತ್ರಂ ॥ ನಾವ್ಯಯಶತೃತ್ಯದಾದಿ ॥ **10** ॥

ವೃತ್ತಿಃ ॥ ಅವ್ಯಯಾನಿಶತ್ರನ್ತಾಸ್ತ್ಯದಾದಯಶ್ಚಶಬ್ದಾ ಲಿಙ್ಗಸಂಜ್ಞಾನಭವನ್ತಿ । ಅವ್ಯಯಾನೀಹಶತೃತ್ಯದಾದಿಸಾಹಚರ್ಯಾತ್ಸಂಸ್ಕೃತಾನ್ಯೇವಗೃಹ್ಯಂತೇ । ನಾಸಂಸ್ಕೃತಾನಿ । ತೇನಶ್ಲುಬವ್ಯಯಸ್ಯೇ[247]ತ್ಯಾದಾವ ಪ್ರಸಕ್ತಿದೋಷೋನಾವಕಾಶಂಲಭತೇ ॥

ಪ್ರಯೋಗಃ ॥ ಉಚ್ಚೈಸ್ । ನೀಚೈಸ್ । ಸ್ವರ್ । ಪ್ರಾತರ್ ॥ ರಣತ್ । ಪಠತ್ ॥ ತ್ಯದ್ । ತದ್ । ಯದ್ । ಅದಸ್ । ಏತದ್ । ಕಿಮ್ । ಯುಷ್ಮದ್ । ಅಸ್ಮದ್ । ಭವತ್ । ಇತಿತ್ಯದಾದಿಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅವ್ಯಯಂಚಶತಾಚತ್ಯದಾದಿಶ್ಚೇತಿ ವಿಗೃಹ್ಯಲಾಘವಾರ್ಥಮೇಕವದ್ಭಾವಃಕೃತಃ । ಸರ್ವೋದ್ವನ್ದ್ವೋವಿಭಾಷಯೈಕವದ್ಭವತೀತಿ ॥ ನನುಶತೃಶಬ್ದಸ್ಸಮ್ಪ್ರತಿಕಾಲವಾಚೀಸಂಸ್ಕೃತೇಧಾತುನಿಯತಃಪ್ರತ್ಯಯವಿಶೇಷಃ । ಸಚಾತ್ರಭಾಷಾಯಾಂಸ್ವತಏವಾಪ್ರಯೋಗವಿಷಯಇತಿಕಿಂತನ್ನಿಷೇಧೇನೇತ್ಯಾಶಙ್ಕ್ಯನಾತ್ರಾಯಂಶತಾಸ್ವಾತ್ಮಾನಂವಕ್ತಿ । ಕಿನ್ತು ಯೇನವಿಧಿಸ್ತದನ್ತಸ್ಯೇ[28]ತಿನಿಯಮೇನಸ್ವಾನ್ತಂಶಬ್ದಜಾತಮಿತ್ಯಾಹಶತ್ರನ್ತಾಇತಿ । ಅವ್ಯಯಾದೀನಾಮರ್ಥವತ್ವಾತ್ಪ್ರಾಪ್ತಾ ಲಿಙ್ಗಸಂಜ್ಞಾನೇನನಿಷಿಧ್ಯತೇ ॥ ನನುಯದ್ಯೇವಮವ್ಯಯಾನಾಮಲಿಙ್ಗತಾ ಸ್ಯಾದುತ್ತರತ್ರಾವ್ಯಯಾದ್ವಿಹಿತಾನಾಂಸುಪಾಂಶ್ಲುಬವ್ಯಯಸ್ಯೇ[247] ತಿಶ್ಲುಬ್ವಿಧಾನಮಸಙ್ಗತಂಸ್ಯಾತ್ । ಲಿಙ್ಗಾದೇವಹಿಸುಬುತ್ಪತ್ತಿರ್ನಾಲಿಙ್ಗಾತ್ । ಅತೋಲೋಪ್ಯಾಭಾವೇಲೋಪಸ್ಯಪ್ರಸಙ್ಗಏವನಾಸ್ತೀತ್ಯಪ್ರಸಕ್ತಿದೋಷಮಾಶಙ್ಕ್ಯನಾತ್ರಸಾಮಾನ್ಯೇನಾವ್ಯಯಮಾತ್ರಸ್ಯಲಿಙ್ಗಸಂಜ್ಞಾನಿಷಿಧ್ಯತೇ । ಕಿನ್ತ್ವಿಹಾದಿಗಣವ್ಯತಿರಿಕ್ತಾನಾಂಸ್ವರ್ ಪ್ರಾತರುಚ್ಚೈರ್ನೀಚೈರಿತ್ಯಾದೀನಾಂಸಂಸ್ಕೃತಾ ನಾಮೇವನಾಸಂಸ್ಕೃತಾನಾಮಿತ್ಯಾಹಅವ್ಯಯಾನೀತಿ ॥ ಅಸಂಸ್ಕೃತಾವ್ಯಯವ್ಯತಿರೇಚನಬೀಜ ಮಾಹಶತೃತ್ಯದಾದೀತಿ ॥ ನಹಿಭಾಷಾಯಾಂಶತೃಪ್ರತ್ಯಯಸ್ತ್ಯದಾದಿಗಣೋವಾಪಠಿತೋಸ್ತಿ । ಅತಸ್ತತ್ಸಾಹಚರ್ಯಾದುಕ್ತವ್ಯತಿರಿಕ್ತಸಂಸ್ಕೃತಾವ್ಯಯಾನ್ಯೇವೇತಿ ॥ ಅತ್ರಾವ್ಯಯಾದೀನಾಂತ್ರಯಾಣಾಮಪಿ ವ್ಯಸ್ತಾನಾಮನುಪಸರ್ಜನಭೂತಾನಾಮೇವನಿಷೇಧವಿಷಯತಾ । ನಸಮಸ್ತಾನಾಮುಪಸರ್ಜನಭೂತಾನಾಂ । ಪ್ರಿಯಸ್ವರ್‌ಪ್ರಿಯಪ್ರಾತರಿತ್ಯಾದೀನಾಂಶಬ್ದಾನಾಂಲಿಙ್ಗಸಂಜ್ಞಾಯಾಇಷ್ಟತ್ವಾತ್ । ಪಾರ್ವಪ್ರಿಯಪ್ರಾತರರ್ । ಯಾಜ್ಞಿಕರ್‌ಪ್ರಿಯಸ್ವರರಿತ್ಯಾದಿ ಪ್ರಯೋಗದರ್ಶನಾತ್ । ತದುಕ್ತಂಕೇಶಿರಾಜೇನ ।

ಕಂ ॥ ವಿದಿತಮೆನಿಪ್ಪವ್ಯಯಮುಂ ।
ತ್ಯದಾದಿಯುಂಶತೃಇಾಂತಮುಂಸಂಸ್ಕೃತದೊಳ್ ।
ಪದವಿಧಿಯಂನೆಱಿತಳೆದ ।
ಲ್ಲದೆಕನ್ನಡದಲ್ಲಿಲಿಙ್ಗಮಾಗವುನಿಜದಿಂ ॥

ಇತಿ ॥ ಪರಮೋಚ್ಚೈಃಪರಮನೀಚೈರಿತ್ಯಾದೀನಾಂ ತುಸಮಸ್ತತ್ವೇಪ್ಯನುಪಸರ್ಜನತ್ವೇನಾವ್ಯಯತ್ವಾನ್ನಿಷೇಧಏವ । ವಿಧಿನಿಷೇಧಯೋಃಕಥಂಚಿದೇವಸಿದ್ಧೇಃ । ವಿಧಿರ್ನಿಷೇಧಶ್ಚ ಕಥಂಚಿದಿಷ್ಟಾವಿತಿವಚನಾತ್ । ಅನೇಕಾನ್ತಾದೇವೇಷ್ಟಸಾಧನಾತ್ । ಅಸೂತ್ರಯಚ್ಚ ಭಗವಾನ್ಸಿದ್ಧಿರನೇಕಾನ್ತಾದಿತಿ ॥

ಸೂತ್ರಂ ॥ ದ್ವ್ಯಾದ್ಯಾದಶ್ನಃ ॥ **11** ॥

ವೃತ್ತಿಃ ॥ ದ್ವಿಶಬ್ದಾತ್ಪ್ರಭೃತಿದರ್ಶಶಬ್ದಪರ್ಯಂತಾಃಶಬ್ದಾಲಿಙ್ಗಸಂಜ್ಞಾನಭವನ್ತಿ ॥

ಪ್ರಯೋಗಃ ॥ ದ್ವಿ । ತ್ರಿ । ಚತುರ್ । ಪಂಚರ್ । ಷಟ್ । ಸಪ್ತರ್ । ಅಷ್ಟರ್ । ನವರ್ । ದರ್ಶ ॥ ದ್ವ್ಯಾದೀತಿಕಿಂ ॥ ಏಕಮಂ । ಏಕದಿಂ ॥ ಆದಶ್ನ ಇತಿಕಿಂ ॥ ಏಕಾದಶಮಂ । ದ್ವಾದಶಮಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ದ್ವಿಶಬ್ದಆದಿರ್ಯಸ್ಯತದ್ವ್ಯಾದಿ । ಸಙ್ಖ್ಯಾಶಬ್ದರೂಪಂ । ಆಙಿತ್ಯಭಿವಿಧಾವಾಜ್ । ದಶ್ನ ಇತ್ಯಾಙ್ಪ್ರಯೋಗೇಪಂಚಮೀ ॥ ನಚದರ್ಶಶಬ್ದಸ್ಯಬಹ್ವರ್ಥವಾಚಿತ್ವಾದ್ಬಹುವಚನಾಭಾವ್ಯಮಿತಿವಾಚ್ಯಂ । ಸ್ವರೂಪನಿರ್ದೇಶಪರತ್ವಾತ್ । ಯಥಾವಾಷ್ಟ ಇತ್ಯಾದಿ । ಅತ್ರದ್ವಿದಶನ್ನಿತಿಸ್ವರೂಪೋಪಾದಾನಾತ್ಸಙ್ಖ್ಯಾಶಬ್ದಾಸ್ಸಂಸ್ಕೃತಾಏವಗ್ರಾಹ್ಯಾನಾಸಂಸ್ಕೃತಾ ಸ್ತೇಪ್ಯಸಮಸ್ತಾ ಅಪ್ರತ್ಯಯಾನ್ತಾ ಏವ । ನಸಮಸ್ತಾಃಪ್ರತ್ಯಯಾನ್ತಾವಾ । ಪ್ರಿಯತ್ರಿಪ್ರಿಯಚತುರಿತ್ಯಾದೀನಾಂದ್ವಿಕತ್ರಿಕದ್ವಯ ತ್ರಯದ್ವಿತಯತ್ರಿತಯೇತ್ಯಾದೀನಾಂಚಲಿಙ್ಗತಯೇಷ್ಟತ್ವಾದಿತಿ ॥

ಸೂತ್ರಂ ॥ ಕ್ರಿಯಾರ್ಥೋಧಾತುಃ ॥ 12 ॥

ವೃತ್ತಿಃ ॥ ಕ್ರಿಯಾ ವ್ಯಾಪಾರಃ ಪೂರ್ವಾಪರೀಭೂತಃ ಸಾಧ್ಯತಾಮಾಪನ್ನೋಪಿಸೋರ್ಥೋಭಿಧೇಯೋಯಸ್ಯ ಸಕ್ರಿಯಾರ್ಥಃ । ಸಶಬ್ದೋಧಾತುಸಂಜ್ಞೋಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಅಡು । ಕುಡು । ಮಾಡು । ನೋಡು । ಅಡಿಸು । ಕುಡಿಸು । ಅಲಚ್ಚು । ತೊಡಚ್ಚು । ಪೂರೈಸು । ಬೋಳೈಸು ॥ ಧಾತುಪ್ರದೇಶಾಃ ಧಾತೋರ್ಹೇತುಮತಿ[536]ತ್ಯೇವಮಾದಯಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಕ್ರಿಯಾ ಪ್ರವೃತ್ತಿರೀಹಾಚೇಷ್ಟಾವ್ಯಾಪಾರಇತ್ಯರ್ಥಾನ್ತರಂ । ಯದ್ಯಪಿಲೋಕೇಕರೋತಿರ ಪೂರ್ವಪ್ರಾದುರ್ಭಾವೇಪ್ರಕಾರಂ ಪ್ರಯುಜ್ಯತೇ । ಯಥಾಘಟಂಕರೋತಿಪಟಂಕರೋತೀತಿ । ತಥಾಪಿವ್ಯಾಪೃತಿಮಾತ್ರೇಪಿದೃಶ್ಯತೇ । ದೇವದತ್ತಃಕಿಂಕರೋತೀತಿಪ್ರಶ್ನೇಆಸ್ತೇ,ತಿಷ್ಠತಿ,ಪಚತಿ,ಪಠತಿ,ಶೇತೇ,ಗಚ್ಛತೀತ್ಯಾದಿವ್ಯಾಪೃತಿವಿಶೇಷೇಣೋತ್ತರದರ್ಶನಾತ್ । ನಹ್ಯನ್ಯವಿಷಯಕಪ್ರಶ್ನಸ್ಯಾನ್ಯವಿಷಯಮುತ್ತರಂಯುಕ್ತಂ । ಪ್ರಶ್ನೋತ್ತರಯೋಃ ಸಾಮಾನ್ಯವಿಶೇಷಭಾವೇನಸಮಾನವಿಷಯತ್ವನಿಯಮಾತ್ । ಸಾಮಾನ್ಯೇನಜ್ಞಾತೇವಿಶೇಷೇಣಾಜ್ಞಾತೇಹಿಪ್ರಶ್ನಃ । ನಸಾಮಾನ್ಯತೋಪ್ಯಜ್ಞಾತೇವಿಶೇಷತೋಪಿಜ್ಞಾತೇವಾ । ಅತೋತ್ರಕರೋತಿಃವ್ಯಾಪೃತಿಮಾತ್ರವಾಚಕಇತ್ಯಾಹಕ್ರಿಯಾವ್ಯಾಪಾರಇತಿ ॥ ಸೋಪಿದ್ರವ್ಯಗತಕ್ರಮಿಕಾನೇಕಾವಾನ್ತರಕ್ರಿಯಾಕಲಾಪರೂಪಏವ । ನತುನಿರಂಶೈಕರೂಪಇತ್ಯಾಹಪೂರ್ವಾಪರೀಭೂತಇತಿ । ದೇವದತ್ತಃ ಪಚತೀತ್ಯತ್ರಅಧಿಶ್ರಯಣೋದಕಸೇಚನತಣ್ಡುಲಪ್ರಕ್ಷೇಪ ಣೈಧೋಪಕರ್ಷಣದರ್ವೀಪರಿಘಟ್ಟನಮಣ್ಡಸ್ರಾವಣಾದ್ಯನೇಕಾವಾನ್ತರಕ್ರಿಯಾಕಲಾಪರೂಪೋಹಿಪಾಕಉಪಲಭ್ಯತೇ । ನಚೋಕ್ತನಿರಪೇಕ್ಷೈಕರೂಪಃ । ಯಥಾಸಾಸ್ನಾಲಾಙ್ಗೂಲಕಕುದಖುರವಿಷಾಣಾದ್ಯವಯವಸಮುದಾಯರೂಪೋಗೌರಿತಿ । ಅಥೈವಂರೂಪವ್ಯಾಪಾರವಾಚಿನಾಂಧಾತುತ್ವೇಭಾವವಿಹಿತ ಕೃತ್ಪ್ರತ್ಯಯಾನ್ತಾನಾಂಅಳಿವು , ಪಳಿವು , ಕಾಣ್ಕೆ, ಪೂಣ್ಕೆ,ಇತ್ಯಾದಿಶಬ್ದಾನಾಮಪಿತತ್ಸ್ಯಾತ್ । ತೇಷಾಮಪಿವ್ಯಾಪಾರಮಾತ್ರವಾಚಿತ್ವಾತ್ ।ನಾತ್ರಧಾತ್ವರ್ಥವ್ಯತಿರೇಕೇಣಾನ್ಯೋಭಾಸತೇ ।ಭಾವಸ್ಯಾಪಿಧಾತ್ವರ್ಥರೂಪತ್ವಾತ್ । ಧಾತ್ವರ್ಥಃಕೇವಲಶ್ಶುದ್ಧೋಭಾವಇತ್ಯಭಿಧೀಯತೇಇತಿವಚನಾದಿತ್ಯಾಶಙ್ಕ್ಯಾಹಸಾಧ್ಯತಾಮಾಪನ್ನಇತಿ। ಅನೇನ ಕೃದನ್ತೇಷುನಾತಿಪ್ರಸಙ್ಗಃ । ತಥಾಹಿ। ವ್ಯಾಪಾರಸ್ಯಹಿದ್ವಾವಸ್ವಭಾವೌಸಾಧ್ಯತ್ವಂಸಿದ್ಧತ್ವಂಚೇತಿ । ತತ್ರಸಾಧ್ಯತ್ವಂಸಾಧನಾಯತ್ತತ್ವಂ । ತದವಸ್ಥಏವಹಿವ್ಯಾಪಾರೋಧಾತ್ವರ್ಥಃ । ಸಿದ್ಧತ್ವಂತುನಿಷ್ಪನ್ನರೂಪತ್ವಂ । ತದವಸ್ಥೋಹಿಕೃದನ್ತೇನೋಚ್ಯತೇ । ಅತಏವಕೃದಭಿಹಿತೋಭಾವೋದ್ರವ್ಯವದ್ಭವತೀತಿಪ್ರಾಂಚಃ ॥ ತದುಕ್ತಂ ॥

॥ ಶ್ಲೋ ॥ ವ್ಯಾಪೃತೀನಾಮವಸ್ಥೇದ್ವೇಸಾಧ್ಯತಾಸಿದ್ಧತೇತಿಚ ।
ಸಾಧ್ಯತಾಸಾಧನಾಕಾಂಕ್ಷಾಸಿದ್ಧತಾನಿಷ್ಠಿತಾತ್ಮತಾ ॥
ಸಾಧ್ಯಾಸಾಧಾತುವಾಚ್ಯಾಸ್ಯಾತ್ಕೃದಂತೇನಾಪರೋಚ್ಯತೇ ।
ಅಧಿಕೌವಚನಾದ್ಭಾವೇಸ್ವಾರ್ಥಿಕಾವೇವತಿಙ್ಕೃತೌ ॥
ತಿಙ್ಭಾವಂತತ್ತ್ಯೈವಾಹದ್ರವ್ಯವದ್ಭಾವಮಾಹಕೃತ್ ।

ಇತಿ। ತಸ್ಮಾತ್ಕೃದನ್ತಾನಾಮಧಾತುತ್ವಮೇವ । ಕ್ರಿಯಾರ್ಥತ್ವಾಭಾವಾತ್ । ಅತಸ್ಸಾಧ್ಯತಾಮಾಪನ್ನಸ್ಯಪೂರ್ವಾಪರೀಭೂತಸ್ಯವ್ಯಾಪಾರಸ್ಯಾಭಿಧಾಯಕೋಯಃ ಸಏವಧಾತುರಿತ್ಯಾಹಸಇತ್ಯಾದಿ ॥ ಧಾತುಸ್ವರೂಪಮುದಾಹರತಿಅಡು , ಕುಡು ,ಮಾಡು , ನೋಡು, ಇತ್ಯಾದಿ ॥ ನನುನಕೇವಲಾಪ್ರಕೃತಿಃ ಪ್ರಯೋಕ್ತವ್ಯಾನಚಕೇವಲಃ ಪ್ರತ್ಯಯಇತಿಸಮುದಾಯಏವಪ್ರಯುಜ್ಯತೇ । ಮಾಡಿದಂ, ಬೇಡಿದಮಿತ್ಯಾದಿ ಪ್ರಯೋಗಾದೇವಹಿಲೋಕೇಪ್ರತಿಪತ್ತಿಃ । ತಥಾಚಕಥಮಿದಂಜ್ಞಾಯತೇ । ಮಾಡಿದಂ , ಮಾಡಿದರ್ , ಬೇಡಿದಂ , ಬೇಡಿದರ್ , ಇತ್ಯಾದಿ ಪ್ರಯೋಗೇಮಾಡು , ಬೇಡು , ಇತ್ಯಾದಿಪೂರ್ವಭಾಗಸ್ಯೈವಧಾತುತ್ವಂ । ನೇದಮಿದರಿತ್ಯುತ್ತರಭಾಗಸ್ಯೋಭಯಸ್ಯ ಸಮುದಾಯಸ್ಯವೇತಿ । ಶಕ್ಯತೇಹಿಸಾಧಯಿತುಮುತ್ತರಭಾಗಸ್ಯಾಪಿಕ್ರಿಯಾರ್ಥತ್ವಂ । ಪೂರ್ವಭಾಗಸ್ಯಾತದರ್ಥತ್ವಂವಾ । ತಥಾಹಿ । ವಿವಾದಾಧ್ಯಾಸಿತಉತ್ತರಭಾಗಃ ಕ್ರಿಯಾವಚನಃ । ತದೇಕದೇಶತ್ವಾತ್ಪೂರ್ವಭಾಗವತ್ । ಪೂರ್ವಭಾಗೋವಾನತದ್ವಚನಃ । ತತಏವ ಉತ್ತರಭಾಗವದಿತ್ಯನುಮಾನತಇತಿಚೇತ್ । ಉಚ್ಯತೇ । ಸದಸದ್ಭಾವಸಹಕೃತವ್ಯವಹಾರೇಣ ತದ್ವಚನಾತದ್ವಚನನಿರ್ಣಯಾತ್ । ತಥಾಹಿ । ಮಾಡಿದಂ। ಬೇಡಿದರಿತ್ಯೇವಂ ಪ್ರಯುಕ್ತಾತ್ಪ್ರಕೃತಿ ಪ್ರತ್ಯಯಸಮೂಹರೂಪಾಚ್ಛಬ್ದಾತ್ಕ್ರಿಯಾಕಾಲಕಾರಕಸಙ್ಖ್ಯಾಸಮುದಾಯರೂಪೋರ್ಥಸ್ತಾವತ್ಪ್ರತೀಯತ ಇತ್ಯವಿವಾದಂ । ತತ್ರಚಪ್ರತ್ಯರ್ಥಂ ಶಬ್ದನಿವೇಶಇತಿನ್ಯಾಯೇನಯಾವದರ್ಥಭಾಗಂ ಶಬ್ದ ಭಾಗಾಸ್ಸಮ್ಬನ್ಧನೀಯಾಃ । ತತ್ರಚಸದಸದ್ಭಾವವ್ಯತಿರೇಕೇಣನಾನ್ಯೋಸ್ತಿಕಶ್ಚಿದುಪಾಯಃ । ತಥಾಹಿ । ಸದ್ಭಾವೋನ್ವಯಃ । ಅಸದ್ಭಾವೋವ್ಯತಿರೇಕಃ । ತಾಭ್ಯಾಮಸ್ಯಾಯಮಭಿಧೇಯೋಸ್ಯಾಯಮಭಿಧಾಯಕ ಇತ್ಯೂಹಾಪೋಹಸಚಿವವ್ಯವಹಾರೇಣವಿಷಯವಿಷಯಿಣೋಃಶಕ್ಯಶಕ್ತತಾಗ್ರಾಹ್ಯಾ। ಕಥಂಚತದ್ಗ್ರಹಣಮಿತಿಚೇತ್ । ಬೇಡಿದಂ, ಬೇಡಿದರ್ , ಬೇಡಿದಯ್ . ಬೇಡಿದಿರ್, ಬೇಡಿದೆಂ,ಬೇಡಿದೆವು , ಇತ್ಯೇವಂಪ್ರಯೋಗೇಷುಶಬ್ದಭಾಗಃಕಶ್ಚಿದ್ಬೇಡಿದ್ರೂಪೋನುವರ್ತತೇ । ವ್ಯಾವರ್ತತೇಚಕಶ್ಚಿದಮಾದಿರೂಪಃ । ಅರ್ಥ

ಭಾಗೋಪಿಕಶ್ಚಿದನುವರ್ತತೇ । ಯಾಚನಾರೂಪೋಽತೀತಕಾಲರೂಪಶ್ಚೇತಿ । ವ್ಯಾವರ್ತತೇಽಚಕಶ್ಚಿತ್ಪ್ರಥಮಾದಿಪುರುಷರೂಪಸ್ಸಂಖ್ಯಾರೂಪಶ್ಚೇತಿ । ತತ್ರಕಶ್ಚಿದನುವೃತ್ತಿಮಾನ್ಶಬ್ದಃಕಸ್ಯಚಿದನುವೃತ್ತಿಮತಏವಾರ್ಥಸ್ಯವಾಚಕಃ । ವ್ಯಾವೃತ್ತಿಮಾಂಶ್ಚವ್ಯಾವೃತ್ತಿಮತಇತಿ । ನಚಬೇಡಿದಂ, ಬೇಡಿದರಿತ್ಯಾದಾವವಾದಿಭಾಗಏವಯಾಚನಾದಿವಾಚಕೋಽಸ್ತ್ವಿತಿವಾಚ್ಯಂ । ಬೇಡಿದ್ರೂಪಮನ್ತರೇಣನೋಡಿದಂ , ಪಾಡಿದರಿತ್ಯಾದಾವಪಿತತ್ಪ್ರತಿಭಾಸಪ್ರಸಙ್ಗಾತ್ । ನಚೈವಂ ಬೇಡಿದಾ ಗಏವಯಾಚ್ಞಾಕಾಲಯೋರ್ವ್ಯತ್ಯಸ್ತಪ್ರತ್ಯಯಃ ಕಲ್ಪ್ಯತಾಮಿತಿವಾಚ್ಯಂ । ಬೇಡುವಂ , ಬೇಡುವರಿತ್ಯಾದಾವಸತ್ಯಪಿದಕಾರೇಽತೀತಕಾಲಸ್ಯನೋಡಿದಂ, ಪಾಡಿದರಿತ್ಯಾದಾವಸತ್ಯಪಿಬೇಡೌಯಾಚ್ಞಾಯಾಶ್ಚಪ್ರತೀತಿಪ್ರಸಙ್ಗಾತ್ । ತಸ್ಮಾದನುವೃತ್ತಿಮರ್ಥಯಾಚ್ಞಾರೂಪೋವ್ಯಾಪಾರಃಅನುವೃತ್ತಿಮತೋಬೇಡೋರೇವಾರ್ಥಃ । ಪರಿಶಿಷ್ಟೋಽವ್ಯಾವೃತ್ತಿಮಾನ್ವ್ಯಾವೃತ್ತಿಮತಇತಿಜ್ಞಾಯತೇ । ಏವಂಕಾಲತ್ರಯಪುರುಷತ್ರಯಕರ್ತೃಕರ್ಮೈಕತ್ವಾನೇಕತ್ವಾದಿಷುಚಸದಸದ್ಭಾವಸಚಿವವ್ಯವಹಾರೇಣಾಸ್ಯಾಯಮರ್ಥಇತಿನಿರ್ಣೇತವ್ಯಃ । ವ್ಯವಹಾರಸ್ಯಾಪಿಶಕ್ತಿಗ್ರಹೌಪಯಿಕತ್ವಾತ್ ॥ ತದುಕ್ತಂ. ॥

॥ ಶ್ಲೋ ॥ ಶಕ್ತಿಗ್ರಹಂ ವ್ಯಾಕರಣೋಪಮಾನಕೋಶಾಪ್ತವಾಕ್ಯವ್ಯವಹಾರತಶ್ಚ ।
ವಾಕ್ಯಸ್ಯಶೇಷಾದ್ವಿವೃತೇರ್ವದನ್ತಿ ಸಾನ್ನಿಧ್ಯತಸ್ಸಿದ್ಧಪದಸ್ಯವೃದ್ಧಾಃ ॥

ಇತಿ। ಏವಂಚಯದುಕ್ತಮನುಮಾನದ್ವಯಂ ತದಪಿಪ್ರತ್ಯುಕ್ತಂ । ಬಾಧಾಪ್ರಯೋಜಕತ್ವಾದಿದೋಷದುಷ್ಟತ್ವಾದಿತಿ ॥ ಅಥಬೇಡಿದರ್, ನೋಡಿದರಿತ್ಯಾದೌವಿಶಿಷ್ಟಶಬ್ದಸಮುದಯೋವಿಶಿಷ್ಟಮರ್ಥಸಮುದಯಮಾಹೇತಿತಯೋರೇವಾಭಿಧಾನಾಭಿಧೇಯಭಾವಕಲ್ಪನಮುಚಿತಂ। ಲಾಘವಾತ್ಸುಖಪ್ರತಿಪತ್ತೇಶ್ಚ । ಕಿಮುಭಯತ್ರಾಪ್ಯವಯವ ವಿಭಾಗ ಪೂರ್ವಕಾನುವೃತ್ತಿವ್ಯಾವೃತ್ತಿಕಲ್ಪನಾಕುಸೃಷ್ಟ್ಯೇತಿಚೇನ್ನ । ವಾಕ್ಯೇಪಿತಥಾ ಕಲ್ಪನಾ ಪ್ರಸಙ್ಗಾತ್ । ಶಕ್ಯತೇಹಿವಕ್ತುಂ ತತ್ರಾಪಿಪದಾರ್ಥಸಮುದಯರೂಪಸ್ಯ ವಾಕ್ಯಾರ್ಥಸ್ಯ ಪದಸಮುದಯರೂಪಸ್ಯವಾಕ್ಯಸ್ಯಚವಾಚ್ಯವಾಚಕಭಾವಃ ಕಲ್ಪ್ಯತಾಮಿತಿ । ನಚೇಷ್ಟಾಪತ್ತಿಃ । ಅವಿದಿತಪದಾರ್ಥಸ್ಯಾಪಿ ಪುಂಸೋವಾಕ್ಯಾರ್ಥಪ್ರತೀತಿಪ್ರಸಙ್ಗಾತ್ । ಅಶ್ರುತಪೂರ್ವಸ್ಯ ವಾಕ್ಯಸ್ಯಾರ್ಥಾನವಬೋಧಪ್ರಸಙ್ಗಾಚ್ಚ । ಅಭಿಧಾ,ಲಕ್ಷಣಾ, ಗೌಣೀ, ವ್ಯಂಜನಾಚೇತ್ಯೇವಂ ವೃತ್ತಯೋಪಿಪದಗತಾಮಾಭೂವನ್ನಿತಿಚ । ಸರ್ವೋಽಪಿ ಸಾಮ್ಪ್ರದಾಯಿಕೋವ್ಯವಹಾರೋ ದತ್ತಜಲಾಂಜಲಿಸ್ಸ್ಯಾದಿತಿನಕಿಂಚಿದೇತತ್ ॥ ಅಥಾನ್ವಯ ವ್ಯತಿರೇಕಾಭ್ಯಾಂಪದಶಕ್ತಿಮವಧಾರ್ಯ ಸಮಯಗ್ರಹಣೋತ್ತರಕಾಲ ಮೇವವಾಕ್ಯಾರ್ಥ ಪ್ರತಿಪತ್ತಿರಿತೀತಿಚೇತ್ । ಕಿಂನಿಬನ್ಧನೋಽಯಂ ಪ್ರಕೃತ ಪ್ರದ್ವೇಷಃ । ಅತ್ರಾಪಿತಥೈವ ಸಾಮಂಜಸ್ಯಾದಿತಿ ।। ನನ್ವತ್ರಕ್ರಿಯಾರ್ಥ ಇತಿನಿರ್ದೇಶಃ ಕಿಂಕ್ರಿಯಾ ಅರ್ಥೋಽಯಸ್ಯೇತಿ ನಿರವಧಾರಣಃ ಉತಕ್ರಿಯೈವಾರ್ಥೋಽಯಸ್ಯೇತಿ ಸಾವಧಾರಣೋವಾ । ನಾದ್ಯಃ । ಭಾವವಾಚಿನಾಂ ಕೃತ್ಪ್ರತ್ಯಯಾನ್ತಾನಾಮಪಿಧಾತುತ್ವ ಪ್ರಸಙ್ಗಾತ್ । ತೇಹಿಕ್ರಿಯಾಂ ಸಿದ್ಧತಯಾಪ್ರತಿಪಾದಯನ್ತೋಽಪಿಕ್ರಿಯಾರ್ಥಾಭವನ್ತಿ । ಭಾವಸ್ಯಕ್ರಿಯಾರೂಪತ್ವಾತ್ ॥ ನಾನ್ತ್ಯಃ । ಓಡು , ಕಾಡು , ಮಾಡು , ಮಡಿ , ಮುಡಿ , ಉಡು , ಮಣಿ , ಮುನಿ , ಕಲ್,ಪ್ರಭೃತೀನಾಂ ಧಾತುತಯಾ ಪ್ರಸಿದ್ಧಾನಾಮಪ್ಯಧಾತುತ್ವ ಪ್ರಸಙ್ಗಾತ್ । ನಹಿತೇಕ್ರಿಯಾಮಾತ್ರವಾಚಕಾಃ । ಕಿನ್ತುಕ್ರಿಯಾರ್ಥಾಸ್ಸನ್ತೋಽಪ್ಯರ್ಥಾನ್ತರವಾಚಕಾಶ್ಚ । ತಥಾಹಿ । ಓಡುಪಲಾಯನೇ ಕಪಾಲೇಚ, ಕಾಡುಪೀಡಾಯಾಮರಣ್ಯೇಚ, ಮಾಡುಕರಣೇಗೃಹಾವಯವೇಚ , ಮಡಿಮರಣೇಧೌತವಸ್ತ್ರೇಚ , ಮುಡಿಪುಷ್ಪಧಾರಣೇಕಬರ್ಯಾಂಚ, ಉಡುವಸ್ತ್ರಧಾರಣೇಗೋಧಾಯಾಂಚ, ಮಣಿನಮನೇರತ್ನೇಚ , ಮುನಿಕೋಪೇತಪಸ್ವಿನಿಚ, ಕಲ್ಅಭ್ಯಾಸೇಪಾಷಾಣೇಚೇತಿ ಕ್ರಿಯಾವಚನಾದ್ರವ್ಯವಚನಾಶ್ಚೇತಿಚೇನ್ನ । ಅನ್ತ್ಯಪಕ್ಷಸ್ಯೈವಸ್ವೀಕಾರಾತ್ । ನಚೋಕ್ತದೋಷಾನುಷಙ್ಗಃ । ದ್ರವ್ಯವಾಚಿಭ್ಯಸ್ತೇಭ್ಯಃ ಕ್ರಿಯಾವಾಚಿನಾಂಭಿನ್ನತ್ವಾತ್ । ನಹ್ಯೇಕಏವಕ್ರಿಯಾಂ ದ್ರವ್ಯಂಚಾಹ । ಮಾನಾಭಾವಾತ್ । ಅನುಭವಏವಮಾನಮಿತಿಚೇನ್ನ । ತಸ್ಯೈವಾಭಾವಾತ್ । ಸಮಾನಶ್ರುತಿಕತ್ವಾದೇಕತ್ವ ಭ್ರಾನ್ತಿರೇವ ನಾನುಭವಃ । ಅನ್ಯಥಾಪ್ರತ್ಯರ್ಥಂ ಶಬ್ದನಿವೇಶ ಇತಿನಿಯಮೋಭಜ್ಯೇತ । ನಾನಾರ್ಥಕಶಬ್ದಾನಾಮಪಿಯಾವದರ್ಥ ಮಾವೃತ್ತ್ಯೈವ ಬೋಧಕ ತೇತಿರಾದ್ಧಾನ್ತಃ ॥ ಕಿಂಚಾಯಂಶಬ್ದಃ ಕ್ರಿಯಾಂದ್ರವ್ಯಂ ಚಾಭಿದಧತ್ಕಿಮೇಕಯೈವಶಕ್ತ್ಯಾಭಿಧತ್ತೇ ಶಕ್ತ್ಯನ್ತರೇಣವಾ । ಏಕಯೈವಚೇತ್ । ಕಿಂಕ್ರಿಯಾಭಿಧಾನಶಕ್ತ್ಯಾದ್ರವ್ಯ ಮಭಿಧತ್ತೇದ್ರವ್ಯಾಭಿಧಾನ ಶಕ್ತ್ಯಾಕ್ರಿಯಾಂವಾ । ಉಭಯಥಾಪ್ಯನ್ಯತರದೇವಶಿಷ್ಯೇತ । ನದ್ವಯ ಮಿತಿ॥ಶಕ್ತ್ಯನ್ತರೇಣಚೇತ್। ಸಿದ್ಧಃಶಕ್ತಿಭೇದಃ । ಧರ್ಮಭೇದೇ ಧರ್ಮಿಭೇದಸ್ಯಾವಶ್ಯಕತ್ವಾತ್॥ ಅಥಯಥಾಪ್ರದೀಪಸ್ತೈಲಶೋಷಣಗೃಹಪ್ರಕಾಶನಾದಿ ವಿಚಿತ್ರಕಾರ್ಯಾಣಿ ವಿಚಿತ್ರಶಕ್ತ್ಯಾಯುಗಪತ್ಕುರ್ವನ್ನಪಿ ಸ್ವಯಮೇಕೋನುಭೂಯತೇ । ತಥಾಪ್ರಕೃತೇ ಪೀತಿಚೇನ್ನ । ತಸ್ಯಾಪಿ ವಿಚಿತ್ರಶಕ್ತ್ಯಾತ್ಮಕಸ್ಯ ವಿಚಿತ್ರಕಾರ್ಯಕಾರಿಣೋ ನಾನಾತ್ವಸ್ಯೈವೇಷ್ಟತ್ವಾತ್ । ಧರ್ಮೇ ಧರ್ಮೇಽನ್ಯಏವಾರ್ಥಇತಿವಚನಾತ್ । ಧರ್ಮಿರೂಪೇಣೈಕ ಏವೇತಿಚೇತ್ । ಅಹೋಮುಗ್ಧವಿಲಸಿತಂಬಾಲಸ್ಯ । ಸದ್ರೂಪೇಣ ಸಕಲಾರ್ಥಾನಾ ಮೇಕತ್ವಮಿಚ್ಛತಾಂ ಕಿಂದೀಪಮಾತ್ರೇಸಙ್ಕೋಚಃ । ಸತ್ತಾಮಾನ್ಯಾತ್ತು ಸರ್ವೈಕ್ಯ ಮಿತಿವಚನಾತ್ । ನಹಿಸಙ್ಗ್ರಹೇವಿಪ್ರತಿಪದ್ಯಾಮಹೇ । ಕಿನ್ತುವ್ಯವಹಾರ ಏವವಿಚಾರಃ ಪ್ರವೃತ್ತ ಇತಿ ॥ ಅತೋದ್ರವ್ಯಾಭಿಧಾಯಿಭ್ಯಃ ಕ್ರಿಯಾಭಿಧಾಯಿನಃ ಕಥಂಚಿತ್ ಭಿನ್ನಾ ಏವ। ಅತಏವತೇಷಾಂ ಗಣೇಪಾಠಃ । ಅನ್ಯಥಾ ತಥಾಪಾಠೋ ವ್ಯರ್ಥಸ್ಸ್ಯಾತ್ । ಅತಏವಚ ಭೂವಾದಯೋಧಾತವಇತ್ಯತ್ರಭೂಇತ್ಯೇವ ಮಾದಯಃ ಕ್ರಿಯಾವಾಚಿನೋ ಗಣಪರಿಪಠಿತಾಧಾತವಇತಿ ಕಾಶಿಕಾಯಾಮಿತಿ ॥ ಅಸ್ತುವಾಪಾರಸ್ತ್ಯಪಕ್ಷಃ । ನಚಕೃತ್ಪ್ರತ್ಯಯೇತಿ ಪ್ರಸಙ್ಗಃ । ತಸ್ಯೋಕ್ತಲಕ್ಷಣ ಕ್ರಿಯಾವಚನತ್ವಾಭಾವಾತ್ । ಸಾಧ್ಯಾವಸ್ಥೋವ್ಯಾಪಾರೋಹಿಕ್ರಿಯೇತ್ಯುಕ್ತಂ । ಸಿದ್ಧಾವಸ್ಥಸ್ಯತು ದ್ರವ್ಯವದ್ಭಾವತಯಾ ತದ್ವಾಚಿನಾಂ ಕ್ರಿಯಾರ್ಥತ್ವಾಭಾವಾದಿತಿ ॥

ಸೂತ್ರಂ॥ ದುರನ್ತ್ಯವ್ಯಂಜನಾದಿಃ ॥ 13 ॥

ವೃತ್ತಿಃ॥ ಶಬ್ದರೂಪೇಷ್ವನ್ತ್ಯವ್ಯಂಜನಾದ್ಯವಯವೋದುಸಂಜ್ಞೋಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ದುಪ್ರದೇಶಾಃದೋಃಕಳನೇಕತ್ವೇ[188]ಇತ್ಯೇವಮಾದಯಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ನಾಮಧಾತುವಿಶೇಷನಿರಪೇಕ್ಷಶಬ್ದಮಾತ್ರಾವಸ್ಥಾಯಿವ್ಯಂಜನಮಧ್ಯೇಯದನ್ತ್ಯವ್ಯಂಜನಂತತ್ಪ್ರಭೃತೇರವಯವಸ್ಯೈವ ಸಂಜ್ಞೇತ್ಯಮಿತ್ಯಾಹಶಬ್ದರೂಪೇಷ್ವಿತಿ ॥ ಯದ್ಯಪಿದ್ವನ್ತ್ಯವ್ಯಂಜನಾದೀತಿನಪುಂಸಕನಿರ್ದೇಶೋಲಘುಃ । ತಥಾಪ್ಯುತ್ತರತ್ರದೋರಿತಿಸರ್ವತ್ರ ಪುಲ್ಲಿಙ್ಗೇನೈವನಿರ್ದೇಕ್ಷ್ಯತೇ । ತದನುರೋಧಾದತ್ರಾಪಿಪುನ್ನಿರ್ದೇಶಇತಿ ॥ ನಚೈತದನುರೋಧಾತ್ತತ್ರಾಪಿನಬ್ನಿರ್ದೇಷ್ಟವ್ಯಮಿತಿವಾಚ್ಯಂ । ಸರ್ವತ್ರದುನಇತಿನಬ್ನಿರ್ದೇಶಾದತ್ರೈಕತ್ರೈವಪುನ್ನಿರ್ದೇಶೋಲಘುರಿತಿ ॥

ಸೂತ್ರಂ ॥ ಪಂಚಮ್ಯಾಃಪ್ರತ್ಯಯಃಪರಃ ॥ 14 ॥

ವೃತ್ತಿಃ॥ ಇಹಶಾಸ್ತ್ರೇಪಂಚಮೀನಿರ್ದಿಷ್ಟಾದ್ಯೋವಿಧೀಯತೇಸಪ್ರತ್ಯಯಸಂಜ್ಞೋಭವತಿ॥ ಸಚತಸ್ಮಾತ್ಪರಏವಭವತಿ । ಓಕಾಮೇಭ್ಯಃಪುಃ[573] ॥

ಪ್ರಯೋಗಃ ॥ ಓಪು।ಕಾಪು।ಮೇಪು।ಅಟ್ಸ್ವರಾತ್[328]।ಮೆಲ್ಲೆರ್ದೆಯಂ।ಪೆಱವಣೆಯಂ॥ಪಂಚಮ್ಯಾಇತಿಕಿಂ॥ಆಗಮಾದೇಶಯೋರ್ಮಾಭೂತ್ ॥ ಪ್ರತ್ಯಯಪ್ರದೇಶಾಃಪ್ರತ್ಯಯೇ[84]ಇತ್ಯೇವಮಾದಯಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ಅತ್ರಪಂಚಮ್ಯಾಇತಿಪದಸ್ವಾರಸ್ಯಾತ್ಕಂಚಿದರ್ಥಂಪ್ರತಿಪಾದಯಿತುಕಾಮೋ ನಚೇಯಂಪ್ರತಿಪಾದನರೀತಿರ್ಲೋಕೇಸರ್ವತ್ರ।ಕಿನ್ತು ಶಾಸ್ತ್ರಏವೇತ್ಯಾಹಇಹಶಾಸ್ತ್ರಇತಿ । ಅತ್ರಸೂತ್ರೇಪಂಚಮ್ಯಾಇತ್ಯತ್ರಪಂಚಮೀತಿಪ್ರಕೃತ್ಯಾಪ್ರತ್ಯಯಃಪ್ರತ್ಯಾಯತೇ । ಸಚಪ್ರಕೃತ್ಯಾವಿನಾಭಾವೀತಿಪ್ರಕೃತಿರಾಕ್ಷಿಪ್ಯತೇ। ಅಸ್ತ್ಯತ್ರಯಾಕಾಚಿತ್ಪ್ರಕೃತಿರಿತಿ। ತಯಾಚತದವಯವಕಃಸಮುದಾಯಃ।ತಸ್ಯಚೇಯಂವಿಶೇಷಣತ್ವೇನಾಶ್ರೀಯ್ಯತೇ। ತಥಾಚಯೇನವಿಧಿರಿ[28]ತಿನ್ಯಾಯೇನತದನ್ತವಿಜ್ಞಾನಂಭವತೀತ್ಯೇತತ್ಸರ್ವಂಮನಸಿಕೃತ್ವಾಪರ್ಯವಸಿತಮರ್ಥಮಾಹಪಂಚಮೀನಿರ್ದಿಷ್ಟಾದಿತಿ । ಇಹಶಾಸ್ತ್ರೇವಿಧೀಯಮಾನಾಸ್ತ್ರಯಃಪ್ರತ್ಯಯೋ,ವಿಕಾರ,ಆಗಮಶ್ಚೇತಿ।ತತ್ರಕಃಪ್ರತ್ಯಯಇತ್ಯನುಯೋಗೇಪಂಚಮೀನಿರ್ದಿಷ್ಟಾದ್ಯೋವಿಧೀಯತೇಸಪ್ರತ್ಯಯಇತಿಜ್ಞಾತವ್ಯಇತಿಯಾವತ್॥ನನ್ವತ್ರಪಂಚಮೀನಿರ್ದೇಶಾದೇವಪ್ರತ್ಯಯೋನಾನ್ಯತಇತಿನಿಯಮಃ।ಉತಪಂಚಮೀನಿರ್ದೇಶಾತ್ಪ್ರತ್ಯಯಏವನಾನ್ಯಇತಿವಾ। ನಾದ್ಯಃ।ಕರ್ಮಣ್ಯಾಮ್[204]ಇಂಸಿದ್ಧೌ[208]ಗೆಡ್ವ್ಯೇದೇಯ್ಯೆರಿ[213]ತ್ಯಾದಿಸೂತ್ರವಿಹಿತಾನಾಮಮಾದೀನಾಮ ಪ್ರತ್ಯಯತ್ವಪ್ರಸಙ್ಗಾತ್ । ನಾನ್ತ್ಯಃ।ದೀರ್ಘಾದೃತೋರುರದ್ವಾದೇಃ[40]ಸ್ವರಾದ್ವಃಪವರ್ಗಸ್ಯೇ[91]ತ್ಯಾದೌಪ್ರತ್ಯಯಭಿನ್ನಸ್ಯಸ್ಥಾನಿನೋಪಿವಚನಾದಿತಿಚೇನ್ನ । ಕರ್ಮಣೀ[443]ಇತ್ಯಾದೌಸರ್ವತ್ರಲಿಙ್ಗಾದಿತ್ಯನುವೃತ್ತ್ಯಾಕರ್ಮಣಿವರ್ತಮಾನಾಲ್ಲಿಙ್ಗಾದಿತಿಪಂಚಮೀನಿರ್ದೇಶಾವ್ಯಭಿಚಾರಾತ್।ದೀರ್ಘಾದಿತ್ಯಾದೌತನಹಿದೀರ್ಘಾತ್ಸ್ವರಾದ್ವಾಕಿಂಚಿದ್ವಿಧೀಯತೇ।ಕಿನ್ತುದೀರ್ಘಾತ್ಸ್ವರಾಚ್ಚಪರಸ್ಯಋತಃಪವರ್ಗಸ್ಯೇತಿಷಷ್ಠ್ಯನ್ತಸ್ಯೈವವಿಧೀಯತಇತಿನಕೋಪ್ಯತಿಪ್ರಸಙ್ಗಇತಿ॥ಅತ್ರಸೂತ್ರೇಪರಇತ್ಯಯಮಪೇಕ್ಷಿತೋರ್ಥಃ।ಕಂಚಿದವಧಿಮಪೇಕ್ಷ್ಯಹಿಕಶ್ಚಿತ್ಪರೋಭವತಿ । ಅತ್ರಚಪರೋಭರ್ವಪ್ರತ್ಯಯೋಪ್ಯವಧಿಂಕಂಚಿದಪೇಕ್ಷತೇ।ಸಚಾವಧಿಃಪ್ರಕೃತಿರೇವ।ಯತೋಯಂವಿಧೀಯತೇಸತತಏವಪರೋ ಭವತಿ।ಸನ್ನಿಧಾನಾದನ್ಯಸ್ಯಾಸಮ್ಭವಾದಿತ್ಯಾಹಸಚತಸ್ಮಾದಿತಿ ॥ ನನ್ವತ್ರಪರತಏವೇತಿನಿಯಮನಮಯುಕ್ತಂ।ವ್ಯಾವರ್ತ್ಯಾಪ್ರಸಕ್ತೇಃ । ಇತರನಿವೃತ್ತ್ಯರ್ಥಂಹಿತದ್ಗ್ರಹಣಂ।ನಹ್ಯತ್ರಪೂರ್ವಂವಮಧ್ಯಂವಾಪ್ರಸಕ್ತಮಸ್ತಿ।ಯದ್ವ್ಯಾವರ್ತಯದಿದಮರ್ಥವತ್ಸ್ಯಾತ್ । ನಚಯಥಾಸ್ವೈರಚಾರೀಸಾನನ್ದಮಾನಟನ್ನತ್ರೋಮಾತುಃಕದಾಚಿದಗ್ರೇಕದಾಚಿತ್ಪಾರ್ಶ್ವೇಕದಾಚಿತ್ಪೃಷ್ಠೇಚಪ್ರವರ್ತತೇ। ತಥಾಚಾಯಮಿತಿಚೇನ್ನ ।ಪಂಚಮ್ಯಾಇತಿತಾವತ್ಪಂಚಮೀಶ್ರೂಯತೇ। ಸಾಚನಾಪಾದಾನಲಕ್ಷಣಾ।ಅವಧಿವಿಶ್ಲೇಷಾಭಾವಾತ್। ಕಿನ್ತುದಿಗ್ಯೋಗಲಕ್ಷಣಾವಾಚ್ಯಾ ।ಸಾಚಪೂರ್ವತಇತ್ಯಪ್ಯರ್ಥವತೀಭವತಿ ।ಅತಃಪರಏವನಪೂರ್ವಇತಿವ್ಯವಚ್ಛೇದಫಲಕತ್ವಾದರ್ಥವದಿತಿ॥ ಪ್ರತ್ಯಯಂಸಾನುಶಾಸನಮುದಾಹರತಿ । ಓಕಾಮೇಭ್ಯಃಪುರಿ[573]ತಿ। ಓಸ್ನೇಹೇ।ಕಾರಕ್ಷಣೇ।ಮೇತಿರ್ಯಗ್ರಾಸೇಇತಿಧಾತುಃ । ತೇಭ್ಯಃಪಂಚಮೀನಿರ್ದೇಶಾದ್ವಿಧೀಯಮಾನಃಪುಃಪ್ರತ್ಯಯಇತಿಪ್ರತ್ಯೇಯಮಾನಇತಿ ॥ ಉದಾಹರಣಾನ್ತರಮಾಹಅಟ್ಸ್ವರಾದಿ[328]ತಿ। ಸ್ವರಾದಿತಿಬಹುವ್ರೀಹೇರಿತ್ಯಸ್ಯವಿಶೇಷಣಮತೋಯೇನವಿಧಿರಿ[28]ತಿನ್ಯಾಯೇನತದನ್ತವಿಧಿರ್ಭವತಿ । ಪೂರ್ವತ್ರತುಸ್ವರೂಪಗ್ರಹಣಾನ್ನಾನ್ತ್ಯವಿಧಿರಿತಿಮನ್ತವ್ಯಂ ॥ಪದಪ್ರಯೋಜನಂಪೃಚ್ಛತಿಪಂಚಮ್ಯಾಇತಿಕಿಮಿತಿ॥ಪ್ರಯೋಜನಮಾಹಆಗಮಾದೇಶಯೋರ್ಮಾಭೂದಿತಿ। ಪರಾನುಪಮರ್ದನೇನವಿಧೀಯಮಾನಆಗಮಃ।ತದುಪಮರ್ದನೇನತ್ವಾದೇಶಇತಿವಿಭಾಗಃ। ತಾವುಭಾವಪಿಷಷ್ಠ್ಯನ್ತಸ್ಯೈವವಿಧೀಯೇತೇಇತಿ ॥

ಸೂತ್ರಂ ॥ ಕೃದಜಾದಿಃ ॥ 15 ॥

ವೃತ್ತಿಃ॥ ಅಚ್ಕರ್ತೃಕರ್ಮಣೋರಿ[543]ತ್ಯಾರಭ್ಯಯೇಪ್ರತ್ಯಯಾವಕ್ಷ್ಯಂತೇತೇಕೃತ್ಸಂಜ್ಞಾಭವನ್ತಿ ॥
ಪ್ರಯೋಗಃ ॥ ಮಾಳ್ಪಂ । ನೋಳ್ಪಂ । ಕಾಣ್ಕೆ । ಪೂಣ್ಕೆ ॥ಅಜಾದಿರಿತಿಕಿಂ ॥ವಾಸಿಸಿದಂ । ಭಾಸಿಸಿದಂ । ಕೃತ್ಪ್ರದೇಶಾಃಕೃತಿ[62]ತ್ಯೇವಮಾದಯಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಕೃದಿತಿಸಂಜ್ಞಾ । ಅಜಾದಿರಿತಿ। ಅಚ್ ಆದಿರ್ಯಸ್ಯಸೋಽಜಾದಿರಿತಿಸಂಜ್ಞಿನಿರ್ದೇಶಃ । ಪ್ರತ್ಯಯಇತಿವರ್ತತೇ।ಅಜಾದಿಃಪ್ರತ್ಯಯ ಇತಿ ॥ ಯದ್ಯಪಿಪೂರ್ವಾವಧಿರುಕ್ತಃಚರಮಾವಧಿಸ್ತು ವಿಶಿಷ್ಯನೋಕ್ತ ಇತ್ಯಾಶಾಸ್ತ್ರಪರಿಸಮಾಪ್ತಿ ವಕ್ಷ್ಯಮಾಣಾಃಸರ್ವೇಽಪಿಪ್ರತ್ಯಯಾಃಕೃತ್ಸಂಜ್ಞಾಏವೇತ್ಯಾಹ । ಅಚ್ಕರ್ತ್ರಿ[543]ತ್ಯಾದಿ ॥ ಮಾಳ್ಪಂ । ನೋಳ್ಪಮಿತಿ । ಮಾಡುಕರಣೇ , ನೋಡುದರ್ಶನೇಇತಿಚಧಾತುಃತಾಭ್ಯಾಮಚ್ಕರ್ತೃಕರ್ಮಣೋರಿ[543]ತಿಕರ್ತರ್ಯಚ್ । ಅಚೀ[447]ತಿಭಾವಿಕಾಲೇವಪ್ರತ್ಯಯಃ । ಪ್ರತ್ಯಯ[84]ಇತಿಡೋಳ್ಳಕಾರಾದೇಶಃ।ಅದಿಸ್ಪಾದ್ರಳ[514] ಇತಿವಪ್ರತ್ಯಯಸ್ಯಪಾದೇಶಃ । ಅರ್ಥವಲ್ಲಿಙ್ಗಮಿ[8]ತಿಲಿಙ್ಗಸಂಜ್ಞಾ । ತತೋಽಮುಕ್ತೇ[227]ಇತಿಪ್ರಥಮಾವಿಭಕ್ತಿರಿತಿ। ತಥಾಕಾಣ್ಕೆ।ಪೂಣ್ಕೆ ಇತಿ । ಕಾಣ್‌ದರ್ಶನೇ। ಪೂಣ್‌ಶಪಥೇ ಇತಿಚಧಾತುಃ । ತಾಭ್ಯಾಂಚನಲರಣಬುಭ್ಯ[557]ಇತಿಭಾವೇಕೆಪ್ರತ್ಯಯಇತಿ ॥

ಸೂತ್ರಂ ॥ ಮುಮಿಮ್ಗೆದತ್ತಣಿಮದೊಳ್‌ಸುಪ್ ॥ 16 ॥

ವೃತ್ತಿಃ ॥ ಮ್ ಅಮ್ ಇಮ್ ಗೆತ್ ಅತ್ತಣಿಂ ಅದ್ ಒಳ್ ಏತೇಪ್ರತ್ಯಯಾಃಸುಪ್ಸಂಜ್ಞಾಭವಂತಿ ॥ಸುಪ್ಪ್ರದೇಶಾಃಲಿಂಗಾತ್ಸುಬಿ[203]ತ್ಯೇವಮಾದಯಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಮಾದೀನಾಂಸಪ್ತಾನಾಂಸಂಜ್ಞಿನಾಂವ್ಯಾಸಃಸಮಾಸೋವಾನಿರ್ದೇಶಃ॥ನನುಕಿಮರ್ಥಂಪಾರ್ಥಕ್ಯೇನಗ್ರಹಣಂ । ಮಾದಿಸ್ಸುಬಿತ್ಯೇವವಕ್ತವ್ಯಂಲಾಘವಾತ್ । ನಚೈವಂತೇಕಿಯನ್ತ ಇತಿಸ್ವರೂಪೇಯತ್ತಾನವಬೋಧಾದತಿಪ್ರಸಙ್ಗಃಶಂಕ್ಯಃ।ಗಣಪಾಠಾದೇವತದವಬೋಧನಾತ್। ಮಾದಿಗಣಪಠಿತಾಃಪ್ರತ್ಯಯಾಃಸುಪ್ಸಂಜ್ಞಾಭವನ್ತೀತಿ । ಗಣಪಾಠಸ್ತುಲೇಖನೀಯಃ । ಯಥಾಚಾದ್ಯಾದಿಪ್ರಭೃತಯೋಗಣಾಃ । ನಹಿತತ್ರಾತಿಪ್ರಸಙ್ಗದೋಷೋಽಸ್ತೀತಿಚೇನ್ನ । ಲೋಕಪ್ರಸಿದ್ಧಪ್ರಥಮಾದಿವ್ಯವಹಾರಾರ್ಥಮಾನುಪೂರ್ವೀಪ್ರದರ್ಶನೀಯೇತಿಸ್ವರೂಪನಿರ್ದೇಶಃ । ಯತೋಮಾದೀನಾಂಸಪ್ತಾನಾಂಯಥಾಕ್ರಮಂಪ್ರಥಮಾದ್ವಿತೀಯೇತ್ಯಾದಿವ್ಯವಹಾರೋಽಪೇಕ್ಷಿತಃ । ಸಚಾನುಪೂರ್ವೀನಿಯತಇತಿ । ಗಣಪಾಠೇತ್ವಿಯತ್ತಾಮಾತ್ರಪರಿಚ್ಛೇದೇಽಪಿನಾನುಪೂರ್ವ್ಯಾ ಇತ್ಥಂಭಾವಸ್ಸಿಧ್ಯತಿ । ಐತರಥ್ಯೇಽಪ್ಯನಿಷ್ಪತ್ತ್ಯಭಾವಾತ್ । ನಹ್ಯದ್ಯಾದಿಪ್ರಭೃತಿಷುಶಬ್ದಾನಾಮಾನುಪೂರ್ವೀಪ್ರಯುಕ್ತಂಕಿಂಚಿತ್ಪ್ರಯೋಜನಮಸ್ತಿ । ಯಥಾಪೂರ್ವಾಚಾರ್ಯಪಠಿತತ್ಯದಾದಿಪ್ರಭೃತಿಷ್ವಿತಿ।ಪೂರ್ವಾಚಾರ್ಯವದಾನುಪೂರ್ವ್ಯನೈತರಥ್ಯೇಽಪಿಯತ್ನಃಕ್ರಿಯತಾಮಿತಿ ॥ ತಥಾಪ್ರಯಾಸಾನುಭವಾತ್ಸ್ವರೂಪನಿರ್ದೇಶಮಾತ್ರಕರಣಸ್ಯಾತ್ಯನ್ತಂಲಾಘವಾತ್ । ನಚತೇಷಾಮಿವಾಸ್ಮಾಕಂಭೂಯಸ್ತತ್ಕೃತಂಪ್ರಯೋಜನಮಸ್ತೀತಿ ॥ ಗೆತಸ್ತಕಾರೋಽದೋದಕಾರಶ್ಚ ಗೆತಃಕಆದೇಃ[274]ಯೋಗೇದಿ[225]ತ್ಯಾದಿವಿಶೇಷಣಾರ್ಥಃ । ಸುಬಿತಿಸಂಜ್ಞಾನಿರ್ದೇಶ ಇತಿ ।ಸಂಜ್ಞಾಪ್ರಯೋಜನಮಾಹಸುಪ್ಪ್ರದೇಶಾಇತಿ ॥

ಸೂತ್ರಂ ॥ ಅಮರಯಿರೆನೆವುತಿಙ್ ॥ 17 ॥

ವೃತ್ತಿಃ ॥ ಅಮ್ ಅರ್ ಅಯ್ ಇರ್ ಎನ್ ಎವು ಏತೇ ಪ್ರತ್ಯಯಾಸ್ತಿಙ್ಸಂಜ್ಞಾಭವನ್ತಿ ॥ ತಿಙ್ಪ್ರದೇಶಾಃಅಮುಕ್ತೌಜೇ[298]ತ್ಯೇವಮಾದಯಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅಮಾದೀನಾಂಷಣ್ಣಾಂದ್ವನ್ದ್ವೈಕತ್ವೇನಸಂಜ್ಞಿನಿರ್ದೇಶಃ । ಅತ್ರಾಪಿಪ್ರಥಮಮಧ್ಯಮೋತ್ತಮಪುರುಷಭೇದೇನತ್ರಿಧಾವಿಭಕ್ತಾನಾಂಪ್ರತ್ಯೇಕಮೇಕಾನೇಕತ್ವಭೇದೇನಷಟ್ತ್ವಮಾಪನ್ನಾನಾಂ ಯಥಾಕ್ರಮಮಮಾದೀನಾಂಆನುಪೂರ್ವೀಪ್ರದರ್ಶನಪರಂಪೃಥಙ್ನಿರ್ದೇಶಕರಣಂ॥ ಯದ್ಯಪ್ಯತ್ರಶಾಸ್ತ್ರೇಪ್ರಥಮಪುರುಷಾದಿಸಂಜ್ಞಾನಕೃತಾ । ತದನುವಾದಪೂರ್ವಕಂವಿಧಾನಾಭಾವಾತ್। ಅನ್ಯಯುಷ್ಮದಸ್ಮದೇಕಾನೇಕತ್ವಾನುವಾದೇನೈವಕಾರ್ಯಕರಣಾತ್ । ತಥಾಪಿಲೋಕಸಿದ್ಧಪ್ರಥಮಪುರುಷಾದಿವ್ಯವಹಾರೋನಾತಿಕ್ರಮ್ಯತೇ । ಆನುಪೂರ್ವೀತ್ಯಾವಶ್ಯಕೀ। ಅನ್ಯಥಾಅನ್ಯಾದಿಕ್ರಮೋಽಪಿವ್ಯೈಯತ್ಯಸ್ತ್ಯಮಾಪದ್ಯೇತೇತಿತಿಙಿತಿಸಂಜ್ಞಾ ॥ ಯದ್ಯಪ್ಯತ್ರಸುಬಿತಿತಿಙಿತಿವಾನಪ್ರತ್ಯಾಹಾರೋಽಸ್ತಿ । ಸಂಜ್ಞಾತುಕಾಲ್ಪನಿಕೀಪ್ರಯೋಜನಾರ್ಥಾ । ಸಾಚಯಥಾಕಥಂಚಿದಪಿಕಲ್ಪಯಿತುಂಶಕ್ಯಾ । ದೋಷಾಭಾವಾತ್ । ತಥಾಪಿಪ್ರಸಿದ್ಧವ್ಯವಹಾರಾನುರೋ

ಧೇನಸುಪ್ತಿಙಿತ್ಯೇವಸಂಜ್ಞಾಕೃತಾ । ಯಥಾಕೃತ್ಸಂಜ್ಞೇತಿ। ನಾತ್ರಪ್ರಾಚಾಮಪಿಪ್ರತ್ಯಾಹಾರಾಶ್ರಯಣಮಿತಿ । ಏಷಾಂಪೂರ್ವೇಷಾಂಚವಿಭಕ್ತಿ ವ್ಯಪದೇಶಸ್ತು ಸ್ವಭಾವಸಿದ್ಧಃ। ವಿಭಜ್ಯನ್ತೇಕರ್ತೃಕರ್ಮಾದಯೋಽರ್ಥಾಆಭಿರಿತಿವಿಭಕ್ತಯಇತಿವ್ಯುತ್ಪತ್ತೇಃ । ನಚೈವಂಕೃತ್ಪ್ರತ್ಯಯಾನಾಮ ಪಿತತ್ಪ್ರಸಙ್ಗಃ । ತೇಷಾಮಪಿತದ್ವಿಭಾಜಕತ್ವಾದಿತಿವಾಚ್ಯಂ । ನಹಿವಯಮಿದಂವಿಭಕ್ತಿಲಕ್ಷಣಂಬ್ರೂಮಃ । ಯೇನಾತಿವ್ಯಾಪ್ತಿದೋಷಸ್ಸ್ಯಾತ್। ಕಿನ್ತ್ವರ್ಥಾನುಗತಾವ್ಯುತ್ಪತ್ತಿರ್ದರ್ಶಿತೇತಿ । ನಹಿಗಚ್ಛತೀತಿಗೌರಿತ್ಯುಕ್ತೇಶಯಾನಾಯಾಂಗವ್ಯವ್ಯಾಪ್ತಿರ್ಗಚ್ಛತಿಪುರುಷೇತಿವ್ಯಾಪ್ತಿರ್ವಾವಕ್ತುಂ ಶಕ್ಯಾ । ವ್ಯುತ್ಪತ್ತಿಪ್ರದರ್ಶನಮಾತ್ರಪರತ್ವಾತ್ । ಸಾತುವ್ಯುತ್ಪಾದಿತಾರ್ಥಸಮ್ಭಾವನಾಮಾತ್ರಮೇವಕೃತಾರ್ಥೇತಿ ॥

ಸೂತ್ರಂ ॥ ಸುಪ್ತಿಙನ್ತಂಪದಂ ॥ 18 ॥

ವೃತ್ತಿಃ ॥ ಸುಪ್ತಿಙನ್ಯತರಪ್ರತ್ಯಯಾನ್ತಂ ಶಬ್ದರೂಪಂ ಪದಸಂಜ್ಞಂ ಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಜಿನಂ । ಜಿನನಂ । ಜಿನನಿಂ । ಜಿನಂಗೆ । ಜಿನನತ್ತಣಿಂ । ಜಿನನ । ಜಿನನೊಳ್ ॥ ಕಣ್ಡಂ । ಕಣ್ಡರ್। ಕಣ್ಡಯ್ । ಕಣ್ಡಿರ್। ಕಣ್ಡೆಂ । ಕಣ್ಡೆವು । ಅಂತಗ್ರಹಣಮನ್ಯತ್ರಸಂಜ್ಞಾವಿಧೌತದನ್ತವಿಧಿರ್ನಭವತೀತಿಜ್ಞಾಪನಾರ್ಥಂ। ತೇನೇಹನಭವತಿ । ಅಮರಮಿರೆನೆವ್ರತಿಜ[17] ॥ಪದಪ್ರದೇಶಾಃಕತಪಸ್ತೃತೀಯಉತ್ತರಪದಾದೇರಿ[89]ತ್ಯೇವಮಾದಯಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ವಿಧಿಪರಿಭಾಷಾದ್ಯನಾತ್ಮಕಮಿದಂಸಂಜ್ಞಾಸಂಜ್ಞಿಸಮ್ಪ್ರತ್ಯಾಯನಪರಂಸಂಜ್ಞಾಸೂತ್ರಂಲಕ್ಷಣವಾಕ್ಯಾತ್ಮಕಂ। ಸಂಜ್ಞಾಸಂ ಜ್ಞಿಪ್ರತ್ಯಾಯನಸ್ಯೈವಲಕ್ಷ್ಯಲಕ್ಷಣಪ್ರತ್ಯಾಯನರೂಪತ್ವಾತ್ । ಯಥಾಸಾಸ್ನಾದಿಮತೀಗೌರಿತ್ಯನೇನಸಾಸ್ನಾದಿಮತೋಗೌರಿತಿಸಂಜ್ಞಾ। ಸಾ ಸ್ನಾದಿಮತ್ವಂಗೋರ್ಲಕ್ಷಣಂಚೇತಿಪ್ರತ್ಯಾಯ್ಯತೇ । ತಥಾಸುಪ್ತಿಙನ್ತಂಪದಮಿತ್ಯನೇನಾಪಿ । ನಕೇವಲಂಸಂಜ್ಞಾಸಂಜ್ಞಿಭಾವಃ । ಕಿನ್ತುಲಕ್ಷ್ಯ ಲಕ್ಷಣಭಾವೋಽಪಿಪ್ರತ್ಯಾಯಿತವ್ಯಃ । ಸುಪ್ತಿಙನ್ತತ್ವಂಪದಸ್ಯಲಕ್ಷಣಮಿತಿ ।ತತ್ರಲಕ್ಷ್ಯಭೂತಂಪದಂದ್ವೇಧಾ।ನಾಮಪದಮಾಖ್ಯಾತಪದಂಚೇತಿ। ಸುಪ್ಪ್ರತ್ಯಯಾನ್ತಂಕೃತ್ತದ್ಧಿತಸಮಾಸನಾಮಭೇದಚತುರ್ವಿಧಪ್ರಕೃತಿಕಂನಾಮಪದಂ।ತಿಙ್ಪ್ರತ್ಯಯಾನ್ತಂಮೂಲೋತ್ತರಪ್ರಕೃತಿಭಿನ್ನದ್ವಿ ವಿಧಧಾತುಪ್ರಕೃತಿಕಮಾಖ್ಯಾತಪದಂ। ತದುಭಯವಿಧಮಪಿಪದತ್ವಾವಚ್ಛಿನ್ನಂಪದಮತ್ರಲಕ್ಷ್ಯಂಭವತಿ। ತಸ್ಯಚೇದಂಲಕ್ಷಣಂಸುಪ್ತಿಙನ್ತಮಿತಿ।। ತದಿದಂಪ್ರತ್ಯೇಕಾಭಿಪ್ರಾಯೇಣಲಕ್ಷಣದ್ವಯಪರಂಸಮುಚ್ಚಯಾಭಿಪ್ರಾಯೇಣೈಕಲಕ್ಷಣಪರಂವಾ। ನಾದ್ಯಃ। ಉಭಯೋರುಭಯತ್ರಾವ್ಯಾಪ್ತೇಃ। ನಹಿಸುಬನ್ತಮಿತಿಲಕ್ಷಣಮಾಖ್ಯಾತಪದಂತಿಙನ್ತಮಿತಿನಾಮಪದಂವಾವ್ಯಾಪ್ನೋತೀತಿ ॥ ನಾಪಿದ್ವಿತೀಯಃ । ಲಕ್ಷ್ಯಮಾತ್ರೇಽಪ್ಯಸಮ್ಭವಾತ್ । ನಹಿಲೋಕೇಸುಪ್ತಿಙ್ಪ್ರತ್ಯಯದ್ವಯಾನ್ತಮೇಕಂಪದಮಸ್ತಿ। ಅತಃಕಥಮಿದಂಲಕ್ಷಣಂಸುಷ್ಠುಭವೇದಿತ್ಯಾಶಙ್ಕ್ಯಯಥಾಲಕ್ಷ್ಯಮಾತ್ರಾನುಸ್ಯೂ ತಮುಕ್ತದೋಷಾನುಪಶ್ಲಿಷ್ಟಂಭವತಿತಥಾನ್ಯತರತ್ವಧರ್ಮಗರ್ಭಂಲಕ್ಷಣಾರ್ಥಂನಿಷ್ಕೃಷ್ಯಾಹಸುಪ್ತಿಙನ್ಯತರೇತ್ಯಾದಿ । ಅನ್ಯತರತ್ವಂಚ ತದುಭಯಾನ್ಯಾನ್ಯತ್ವಮುಭಯಸಾಧಾರಣಮನುಸ್ಯೂತಮಿತಿನಕೋಽಪಿದೋಷಇತಿ।।ಸುಬನ್ತಮುದಾಹರತಿಜಿನಂಇತ್ಯಾದಿ । ಜಿನಶಬ್ದಾತ್ಯ ಥಾಯಥಂಕಾರಕೇಸಮ್ಬನ್ಧೇಚಪ್ರಥಮಾದಯೋವಿಭಕ್ತಯಃ। ಜಿನ-ಮ್ ಜಿನ-ಅಮ್ ಜಿನ-ಇಮ್ ಜಿನ-ಗೆ ಜಿನ-ಅತ್ತಣಿಮ್ ಜಿನ-ಅ ಜಿನ-ಒಳ್ ಇತಿ। ಅತ್ರಚತುರ್ಥೀಂವಿನಾದ್ವಿತೀಯಾದಿಷುಸರ್ವತ್ರನಕ್ಸ್ವರೇ[260]ಇತಿನಗಾಗಮಃ। ಚತುರ್ಥ್ಯಾಂತುಅತೋಮಗ್ಗದ್ದಿರಿ[257]ಇತಿಮಗಾಗಮಃ। ನ್ಯಬಿ ನ್ದುರನ್ಯತ್ರೇ[79]ತಿಸರ್ವತ್ರಮಕಾರಸ್ಯಾನುಸ್ವಾರಾದೇಶಃ । ಜಿನಂ ಜಿನನಂ ಜಿನನಿಂ ಜಿನಂಗೆ ಜಿನನತ್ತಣಿಂ ಜಿನನ ಜಿನನೊಳ್ ಇತಿಸಿಧ್ಯತಿ ॥ ತ ಥಾತಿಙನ್ತಮುದಾಹರತಿಕಣ್ಡಂಇತ್ಯಾದಿ । ಕಾಣ್ ದರ್ಶನೇಇತಿಧಾತುಃ ।ತತೋಧಾತೋರೇಕಾನೇಕತ್ವೇಮರಯಿರೆನೆವವ್ರೋನ್ಯಯುಷ್ಮದಸ್ಮಾಸು ಕರ್ತರಿ[442]ಇತಿಯಥಾಕ್ರಮಂಕರ್ತರ್ಯರ್ಮಾದಯಃ। ಕಾಣ್-ಅಮ್ ಕಾಣ್-ಅರ್ ಕಾಣ್-ಅಯ್ ಕಾಣ್-ಇರ್ ಕಾಣ್-ಎಂ ಕಾಣ್-ಎವು ಇತಿ ।ದಪ ದವಂತಿಜಿಸದ್ಭೂತಭಾವಿನಿ[446]ಇತಿಸರ್ವತ್ರಾತೀತಕಾಲೇದಪ್ರತ್ಯಯಃ। ಉಣ್ಕೊಳ್ಕಾಕೋದೋಡಃ[505]ಇತಿದಸ್ಯಡಾದೇಶಃ । ಕೀಳ್ಳೇಬ್ಬೀಳಾಳ್ಕಾಣಃ [478]ಇತಿಹ್ರಸ್ವಃ। ಏವಂಚಕಣ್ಡಂ, ಕಣ್ಡರ್, ಕಣ್ಡಯ್, ಕಣ್ಡಿರ್, ಕಣ್ಡೆಂ, ಕಣ್ಡೆವು ಇತಿಸಿಧ್ಯತಿ ।।ನನ್ವತ್ರಾನ್ತಗ್ರಹಣಂಕಿಮರ್ಥಂ।ತದನ್ತರೇಣಾಪಿ ಯೇನವಿಧಿರಿ[28]ತ್ಯತಏವತದನ್ತವಿಜ್ಞಾನಾದತೋತ್ರಸುಪ್ತಿಙ್ಪದಮಿತ್ಯೇತಾವದೇವವಕ್ತವ್ಯಂನಾಧಿಕಮಿತ್ಯಾಶಙ್ಕ್ಯಾಹಅನ್ತಗ್ರಹಣಮಿತಿ । ಅಯ ಮಾಶಯಃ। ಯದ್ಯಪಿಯೇನವಿಧಿರಿ[28]ತ್ಯನೇನತದನ್ತವಿಜ್ಞಾನಂಭವತ್ಯೇವ ।ತಥಾಪಿಯಥಾತದನ್ಯತ್ರಾಗಮಪ್ರತ್ಯಯಾದಿಕಾರ್ಯವಿಧೌಸರ್ವತ್ರೋಪ ಯುಜ್ಯತೇ ।ನತಥಾಸಂಜ್ಞಾವಿಧಾವಪಿಸರ್ವತ್ರ । ಕಿನ್ತುಪದಸಂಜ್ಞಾವಿಧಿಮಾತ್ರಏವನಾನ್ಯತ್ರ। ಯದ್ಯನ್ಯತ್ರಾಪಿಸಂಜ್ಞಾಯಾಮಿಷ್ಯೇತನಾತ್ರಾನ್ತ ಗ್ರಹಣಂಕ್ರಿಯೇತ। ಕೃತಂಚತದತಇದಂಜ್ಞಾಯತೇ।ಅತ್ರಸಂಜ್ಞಾಯಾಂತದನ್ತವಿಧಿರ್ನಭವತೀತಿ।। ತದಭವನಪ್ರಯೋಜನಮಾಹತೇನೇತಿ ।ಇಹ ಅಮರಯಿರೆನೆವ್ರತಿಜ[17]ಇತ್ಯತ್ರ। ಯದ್ಯತ್ರಾನ್ತವಿಧಿಸ್ಸ್ಯಾತ್। ಅಮಾದಿಪ್ರತ್ಯಯಾನ್ತಮೇವತಿಙ್ಸ್ಯಾನ್ನತ್ವಮಾದಿಪ್ರತ್ಯಯಃ ।ಏವಂಕೃದಜಾ ದಿಃ[15], ಅರ್ಥವಲ್ಲಿಙ್ಗಮಿ[8]ತ್ಯಾದೌಸರ್ವತ್ರದ್ರಷ್ಟವ್ಯಂ॥

ಸೂತ್ರಂ ॥ ವುದುವಮಾದ್ಯವ್ಯಯಂ ॥ 19 ॥

ವೃತ್ತಿಃ ॥ ಅನ್ತಮಿತಿವರ್ತತೇ। ವುದುವಮಾದಿಗಣಪಠಿತಪ್ರತ್ಯಯಾನ್ತಂಶಬ್ದರೂಪಂಅವ್ಯಯಸಂಜ್ಞಂಭವತಿ॥ ಪ್ರಯೋಗಃ ॥ ಬರ್ಪ್ಪುದುಂ।ತರ್ಪ್ಪುದುಂ। ಬರ್ಪ್ಪಿನಂ। ತರ್ಪ್ಪಿನಂ।ಬಂದು।ತಂದು ॥ವುದುಮ್। ಎ। ವನ್ನಮ್।ವನ್ನೆಗಮ್। ವಿನಮ್।ವಿನೆಗಮ್। ಉತೆ। ಉತ್ತೆ। ಉತುಮ್। ಉತ್ತುಮ್। ದೊಡೆ। ವೊಡೆ। ಅದೆ।ಅದು। ಅತ್। ಆತ್। ಅಲ್। ಇತ್। ದು। ಎವರಂ। ಎವರೆಗಂ। ವೋಲ್। ವೊಲ್। ಬೋಲ್। ಮೆತ್। ತುಟು। ತೆ। ತು। ಇತಿವುದುವಮಾದಿ॥ ಅವ್ಯಯಪ್ರದೇಶಾಃ ಅವ್ಯಯಸ್ಯೇ[247]ತ್ಯೇವಮಾದಯಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ವುದುಮ್‌ಆದಿರ್ಯಸ್ಯತದ್ವುದುವಮಾದಿಶಬ್ದರೂಪಂ। ಅನೇನಸಂಜ್ಞೀನಿರ್ದಿಷ್ಟಃ। ಅವ್ಯಯಮಿತಿಸಂಜ್ಞಾ। ಅನ್ವರ್ಥಸಂಜ್ಞಾವಿಜ್ಞಾನಾರ್ಥಮಿಯಂಮಹತೀಕೃತಾ। ನವ್ಯೇತಿನಚಲತಿಸರ್ವಲಿಙ್ಗಸಙ್ಖ್ಯಾವಿಭಕ್ತಿಷುಸ್ವರೂಪಾನ್ನಚ್ಯವತಇತ್ಯವ್ಯಯಮಿತಿ। ತದುಕ್ತಂ ॥

ಶ್ಲೋ ॥ ಸದೃಶಂತ್ರಿಷುಲಿಙ್ಗೇಷುಸರ್ವಾಸುಚವಿಭಕ್ತಿಷು।
ವಚನೇಷುಚಸರ್ವೇಷುಯನ್ನವ್ಯೇತಿತದವ್ಯಯಂ॥

ಇತಿ। ಯದ್ಯಪ್ಯತ್ರವುದುವಮಾದಯಃಪ್ರತ್ಯಯಾಃಕೇವಲಂಪ್ರಯೋಗಾನರ್ಹಾಃ। ಪ್ರಕೃತ್ಯವಿನಾಭಾವಿನಃಪ್ರಕೃತ್ಯಾಕ್ಷೇಪಕಾಃಪ್ರಕೃತ್ಯುತ್ತರತ ಏವಪ್ರಯೋಗನಿಯತಾಇತ್ಯೇವಂಪರ್ಯಾಲೋಚನಯಾಯೇನವಿಧಿಸ್ತದನ್ತಸ್ಯೇ[28]ತ್ಯೇವಂನಿಯಮೇನವಾ ವುದುವಮಾದೀತ್ಯನೇನ ವುದುವಮಾದಿಪ್ರತ್ಯಯಾನ್ತಮಿತ್ಯರ್ಥೋಲಭ್ಯತಏವ। ತಥಾಪ್ಯನನ್ತರಪೂರ್ವಸೂತ್ರೇಅನ್ತಗ್ರಹಣಮನ್ತರೇಣಾಪ್ಯನ್ತವಿಜ್ಞಾನೇಪ್ಯನ್ತಗ್ರಹಣಾಧಿಕ್ಯಾತ್ತದನ್ತವಿಧಿರ ನ್ಯತ್ರಸಂಜ್ಞಾಯಾಂನೇತ್ಯುಕ್ತಮತೋತ್ರಾನ್ತರಾಯತ್ನಮನ್ತವಿಜ್ಞಾನಂನೇತ್ಯನ್ತಪದಾನುವೃತ್ತಿಂಚಿನ್ತಯನ್ನಾಹಅನ್ತಮಿತಿವರ್ತತಇತಿ ॥ಗಣಂಲಿಖತಿವುದುಮಿತ್ಯಾದಿ। ವುದುಮ್। ನಡೆವುದುಂ। ನುಡಿವುದುಂ। ಎ।ನಡೆಯೆ। ನುಡಿಯೆ। ವನ್ನಮ್ ।ನಡೆವನ್ನಂ।ನುಡಿವನ್ನಂ। ವನ್ನೆಗಮ್। ನಡೆವನ್ನೆಗಂ। ನುಡಿವನ್ನೆಗಂ। ವಿನಮ್। ನಡೆವಿನಂ।ನುಡಿವಿನಂ।ವಿನೆಗಮ್।ನಡೆವಿನೆಗಂ। ನುಡಿವಿನೆಗಂ।ವುದುವೆವನ್ನಂವನ್ನೆಗಂವಿನಂವಿನೆಗಂ[588]ಇತಿ।।ಉತೆ। ನಡೆಯುತೆ। ನುಡಿಯುತೆ। ಉತ್ತೆ।ನಡೆಯುತ್ತೆ।ನುಡಿಯುತ್ತೆ। ಉತುಮ್। ನಡೆಯುತುಂ। ನುಡಿಯುತುಂ। ಉತ್ತುಂ। ನಡೆಯುತ್ತುಂ। ನುಡಿಯುತ್ತುಂ।ಉತೆದುತ್ತೆದುತುಮುತ್ತುಮ್ಸ್ವತ್ಯಚೋವೇ[544]ತಿ॥ ದೊಡೆ। ನಡೆದೊಡೆ। ನುಡಿದೊಡೆ।ಭೂತೇದೊಡೆದ್ವಾ[589]ಇತಿ ॥ ವೊಡೆ। ನಡೆವೊಡೆ। ನುಡಿವೊಡೆ। ವೊಡೆತ್ಸದ್ಭಾವಿನಿ[590]ಇತಿ ॥ ಅದೆ। ನಡೆಯದೆ। ನುಡಿಯದೆ। ಅದೆತ್ಪ್ರತಿಷೇಧೇ[582]ಇತಿ।। ಅದು। ಆಗದು। ಅತ್। ಆಗ। ಆತ್। ಆಗಾ। ಅದ್ವದಾದಾಗೋರನರ್ಹಾರ್ಥೇ[584]ಇತಿ। ಅತ್ರಅದಿತಿಸಾನುಬನ್ಧಪಾಠಾತ್ನಿರನುಬನ್ಧಸ್ಯಸಾಲ್ಬಾನೋಸ್ಮೀಭ್ಯೋಹುಪಿಹಾಃ[576]ಇತಿವಿಹಿತಸ್ಯಾಪ್ರತ್ಯಯಸ್ಯನಗ್ರಹಣಂ। ಸಾಲಶಬ್ದಸ್ಯಾನವ್ಯಯತ್ವಾತ್।। ಅಲ್। ನೋಡಲ್।ನುಡಿಯಲ್।ನೋಡಲೊಡಂ। ನುಡಿಯಲೊಡಂ। ನೋಡಲೊಡನೆ। ನುಡಿಯಲೊಡನೆ। ಅಲರ್ಹಾರ್ಥೇ[585]ಇತಿ।। ಅತ್ರವುದುವಮಾದೀನಾಂಪ್ರತ್ಯಯತ್ವಾದಬ್ಬಾಲ್ಬದ್ವಾವಪಿಪ್ರತ್ಯಯಾವೇವಗ್ರಾಹ್ಯೌ। ನತುತಸ್ಮಿನ್ನದಲಾವಿ[526]ತಿವಿಹಿತೌತಿಬಾದೇಶೌ। ನೋಡಬೇಡ।ನೋಡಲ್ವೇಡಂ। ನುಡಿಯಬೇಡಂ। ನುಡಿಯಲ್ಬೇಡಂ। ಇತ್ಯಾದಿಷುನೋಡ,ನೋಡಲ್, ನುಡಿಯ, ನುಡಿಯಲಿತ್ಯಾದೀನಾಮನವ್ಯಯತ್ವಾತ್। ತಿಙನ್ತಾನಾಮನವ್ಯಯತ್ವಪ್ರಸಿದ್ಧೇಃ। ಬೇಡ, ಂಬೇಡಇತ್ಯನಯೋಸ್ತ್ವಣಮಾದಿತ್ವಾದವ್ಯಯತ್ವಂ ॥ ಇತ್। ನೋಡಿ। ಬೇಡಿ। ಇದುತೋಲರ್ಥ್ವಾದಿದ್ವಿಸ್ವರಾದಿ[581]ತಿ। ಇದಿತಿಸಾನುಬನ್ಧಸ್ಯೈವಪಾಠಾದಿರುಣಃಕರ್ಮಣಿ[546]ಇತಿನಿರನುಬನ್ಧಇಪ್ರತ್ಯಯೋನಗೃಹ್ಯತೇ। ಕಂಪಣಿ, ಬಂಡಣೀತ್ಯಾದೀನಾಮನವ್ಯಯತ್ವಾತ್॥ ದು। ನಡೆದು। ನುಡಿದು। ಪ್ರಾಕ್ಕಾಲೇದುಸ್ತುಲ್ಯಕರ್ತೃಕಾದಿ[580]ತಿ। ತಏತೇಸರ್ವೇಕೃತ್ಪ್ರತ್ಯಯಾಃ। ಅತ್ರದುಇತ್ಯವಿಶೇಷೇಣಪಾಠಾತ್ಕಾಲೇದುರಿ[438]ತಿತದ್ಧಿತೋಪಿಗೃಹ್ಯತೇ। ಅಂದು ಇಂದು ಇತ್ಯಾದೀನಾಮಪ್ಯವ್ಯಯತ್ವಾತ್ ॥ ಇತಸ್ತದ್ಧಿತಾಏವಪಠ್ಯನ್ತೇ। ಎವರಮ್। ಅನ್ನೆವರಂ। ಇನ್ನೆವರಂ ॥ ಎವರೆಗಮ್। ಅನ್ನೆವರೆಗಂ।ಇನ್ನೆವರೆಗಂ। ಎವರಮೆವರೆಗಂಕಾಲಸ್ಯನಪ್ಟ[436]ಇತಿ।।ವೋಲ್। ಮುನಿಯವೋಲ್। ಗಿಳಿಯವೋಲ್ ॥ ವೊಲ್। ಮುನಿಯವೊಲ್। ಗಿಳಿಯವೊಲ್। ತಸ್ಯತುಲ್ಯೇವೋಲ್ವೊಲಾವಿ[428]ತಿ ॥ಬೋಲ್। ಇಂದ್ರಂಬೋಲ್। ಚನ್ದ್ರಂಬೋಲ್। ವಾತೋಬೋಲಿ[429]ತಿ ॥ ಮೆತ್। ಬರ್ಮೆ। ಇರ್ಮೆ। ಸಙ್ಖ್ಯಾಯಾಮೆದ್ವಾರೇ [433]ಇತಿ। ಮೆದಿತ್ಯವಿಶೇಷೇಪಿತದ್ಧಿತಮಧ್ಯೇಪಾಠಾದಯಂತದ್ಧಿತಏವಗೃಹ್ಯತೇ। ಬಲ್ಲಲ್ಕೂಭ್ಯೋಮೆದಿ[571]ತಿಕೃನ್ನಗೃಹ್ಯತೇ। ಬಲ್ಮೆಇತ್ಯಾದೀನಾಮನವ್ಯಯತ್ವಾತ್।ದುಪ್ರತ್ಯಯಸ್ತೂಭಯಮಧ್ಯೇಪಾಠಾದುಭಯಾತ್ಮಕೋಗೃಹೀತಇತಿನಾತಿಪ್ರಸಙ್ಗಃ ॥ ತುಟು। ಅಂತುಟು। ಇಂತುಟು ॥ ತೆ। ಅಂತೆ। ಇಂತೆ॥ ತು। ಅಂತು। ಇಂತು। ಪ್ರಕಾರೇತುಟುತೆತವಃ[437]ಇತಿ। ಯದ್ಯಪಿಸಾನುಬನ್ಧಗ್ರಹಣೇನಿರನುಬನ್ಧಸ್ಯಾಗ್ರಹಣಂ। ನಿರನುಬನ್ಧಗ್ರಹಣೇತುಸಾನುಬನ್ಧಸ್ಯಾಪಿಗ್ರಹಣಮನಿಷಿದ್ಧಂ। ವ್ಯಾಪ್ಯವ್ಯಾಪಕಭಾವಸಿದ್ಧತ್ವಾತ್। ತಥಾಚಾತ್ರತೆಇತಿನಿರನುಬನ್ಧಸ್ಯ ಪಾಠಾತ್ಸಾನುಬನ್ಧಸ್ತೆದನೇಕಸ್ವರಾದಿ[559]ತಿಕೃತ್ಪ್ರತ್ಯಯೋಪಿಸಙ್ಗೃಹೀತುಂಶಕ್ಯತಇತಿ।ನೆಗಳ್ತೆ।ಪೊಗಳ್ತೆ। ಇತ್ಯಾದೀನಾಮಪ್ಯವ್ಯಯತ್ವಂಶಕ್ಯಶಂಕಂ। ತಥಾಪಿತದ್ಧಿತಮಧ್ಯೇಪಾಠಾದಯಂತದ್ಧಿತಏವೇತಿಕೃನ್ನಗೃಹ್ಯತಏವ। ನೆಗಳ್ತೆ,ಪೊಗಳ್ತೆ ಇತ್ಯಾದಿಕಮನವ್ಯಯಮೇವೇತಿ ॥

ಸೂತ್ರಂ ॥ ಅಣಮಾದಯಃ ॥ 20 ॥

ವೃತ್ತಿಃ ॥ ಅಣಮಾದಿ ಗಣಪಠಿತಾಶ್ಶಬ್ದಾ ಅವ್ಯಯಸಂಜ್ಞಾ ಭವನ್ತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಅಣಂ । ಆಣಂ । ಆವಗಂ । ನೀಡುಂ । ಕರಂ । ಆದಂ । ಕೆನ್ನಂ । ಪೀನಂ । ಎಲ್ಲಂ । ಅಲ್ಲಂ । ಇಲ್ಲಂ । ಚೆಚ್ಚರಂ । ಬೆಚ್ಚರಂ । ನಿನ್ನಿರಂ । ಸೋಡಂಬಾಡಂ । ಏಗಂ । ವರಂ । ವಲಂ । ವಲ್ಲಂ । ವೆಱಂ। ಬಳಿಕಂ। ಬಳಿಕ್ಕಂ। ಬಳಿಯಂ । ಬೇಡಂ। ಗಡಂ । ಗಳಂ। ಬೆಳ್ಪಳಂ । ಬೆಳ್ಪಡಂ। ಉಸಿಕಂ। ಒಡಂ । ನಿಕ್ಕುವಂ । ತೇನಂ । ತೇನತೇನಂ । ಆನುಂ। ಪೊಳ್ತಡಂ। ಸವಳ್ತಡಂ । ಹುಂ । ಅಂ।ಉಂ । ಪಿಱಿದುಂ । ಮುನ್। ಇನ್ । ಪಿಱಿದು । ನೀಡು । ನಿನ್ನಿರ । ಬೇಡ । ಒಡನೆ । ನಾಳೆ। ನಾಡಿದು । ಮತ್ತೆ । ಮತ್ತಿನ । ಬೇಱೆ । ಏಕೆ । ಏಗುವೆನ್ । ಏವೆನ್ । ಮೇಣ್ । ದಲ್। ಭೋಂಕಲ್। ಅಂತೆ। ಅಂತಿರೆ।ಅಂತೆವೊಲ್।ಅಂತಿರೆವೊಲ್। ಅಂತೆವೋಲ್।ಅಂತಿರೆವೋಲ್। ವೃತ್।।ಗಡ।ಗಳ । ಅಲ್ತು। ಅಲ್ಲ। ಇಲ್ಲ। ಇಲ್ಲದೆ । ಅಲ್ಲದೆ । ಆಗಡ । ಈಗಡ । ಪೊಳ್ತಡ। ತಡಬಡ । ಅಕ್ಕಟ। ಆಕಟ।ಅಹಹ । ಬಳಿಕೆ। ಬಳಿಕ್ಕೆ । ಭೋಂಕನೆ । ಚಕ್ಕನೆ । ಭೋರನೆ । ಪಯ್ಕನೆ । ಬಯ್ಕನೆ । ಪಾವನೆ । ಪಾವೆಗೆ । ನೆಟ್ಟನೆ । ನೆಟ್ಟಗೆ । ತೊಟ್ಟನೆ।ತೊಟ್ಟಗೆ। ಅಯ್ಕನೆ। ಅಯ್ಕಗೆ। ತಿಱ್ರನೆ । ತಿಱ್ರಗೆ । ಗಿಱ್ರನೆ। ಗಿಱ್ರಗೆ। ಸುಂಮನೆ । ಸುಂಮಗೆ। ಬಿಂಮನೆ । ಬಿಂಮಗೆ ।ಮೆಲ್ಲನೆ । ಮೆಲ್ಲಗೆ । ಕಮ್ಮನೆ । ಕಮ್ಮಗೆ । ತಣ್ಣನೆ। ತಣ್ಣಗೆ।। ನುಣ್ಣನೆ। ನುಣ್ಣಗೆ। ಇತ್ಯಣಮಾದಿರಾಕೃತಿಗಣಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅಣಂಆದಿರ್ಯೇಷಾಂತೇಅಣಮಾದಯಃಶಬ್ದವಿಶೇಷಾಗಣಪಠಿತಾಸ್ಸಂಜ್ಞಿನಃ । ಅವ್ಯಯಮಿತಿವರ್ತತೇ । ತಚ್ಚಲಿಙ್ಗವಚನವಿಪರಿಣಾಮೇನಸಮ್ಬಧ್ಯತಇತ್ಯಾಹಾವ್ಯಯಸಂಜ್ಞಾಇತಿ ॥ ಗಣಂಲಿಖಿತಿಅಣಮಿತ್ಯಾದಿ । ಅಣಂ । ಆಣಂ । ಅಪೀರಸ್ಕೇಷದರ್ಥಾವೇತೌ । ಗುಣಮಣಮಿಲ್ಲ । ಕಾರ್ಯಮಾಣಮಿಲ್ಲ । ಗುಣಲೇಶೋಪಿನಾಸ್ತಿ,ಕಾರ್ಯಲೇಶೋಪಿನಾಸ್ತೀತ್ಯರ್ಥಃ॥ ಆವಗಂ। ಅಜಸ್ರಾರ್ಥಃ । ಆದಿದೇವನೀಗಾವಗಮೆಮ್ಮಬೇಳ್ಪವರಮಂ ॥ ನೀಡುಂ । ಕರಂ । ಆದಂ । ಕೆನ್ನಂ। ಪೀನಂ । ಅಧಿಕಾರ್ಥಾಃಏತೇ । ನೀಡುಂನೋಡಿದಂ । ಕರಂಭಾವಿಸಿದಂ । ಆದಮೋದಿದಂ । ಕೆನ್ನಂಮನ್ನಿಸಿದಂ । ಪೀನಂಜಾನಿಸಿದಂ ॥ಎಲ್ಲಂ। ಉಕ್ತಾರ್ಥಸ್ಸರ್ವಾರ್ಥಶ್ಚ । ಎಲ್ಲಂಮೆಱೆದಂ ।ರಿಪುಗಳನೆಲ್ಲಂತವೆಗೆಲ್ದಂ॥ ಅಲ್ಲಂ।ಇಲ್ಲಂ । ಪರ್ಯುದಾಸಪ್ರಸಜ್ಯಪ್ರತಿಷೇಧಾರ್ಥಾವೇತೌ । ನೀತಿಯಲ್ಲಂ । ಗುಣಮಿಲ್ಲಂ ॥ ಚೆಚ್ಚರಂ । ಬೆಚ್ಚರಂ । ವ್ಯಕ್ತಾರ್ಥಾವೇತೌ । ಚೆಚ್ಚರಂನುಡಿದಂ । ಬೆಚ್ಚರಮೊಪ್ಪಿದಂ ॥ ನಿನ್ನಿರಂ। ನಿನ್ನಿರಮಿತ್ಯರ್ಥಃ। ನಿನ್ನಿರಂಕೊಂದಂ ॥ ಸೋಡಂಬಾಡಂ। ಉಕ್ತಾರ್ಥೋಬಹುಲಾರ್ಥಶ್ಚ । ಸೋಡಂಬಾಡಂಮುಳಿದಂ । ಸೋಡಂಬಾಡಂತನುನೀಳ್ದೋಡಿತು ॥ ಏಗಂ। ವರಂ। ವಲಂ । ವಲ್ಲಂ । ವೆಱಂ । ಸ್ಫುಟಾರ್ಥಾಏತೇ । ಏಗಂನುಡಿದಂ। ವರಂನುಡಿದಂ। ಜಿನನಾಥನೀನೆಪೇಳ್ವಂತೆವಲಂ । ವಲ್ಲಂತೋಕ್ಷ್ಯಂತತ್ವಮಿದೆಲ್ಲಂಜಿನನಿನಗೆ । ವೆಱಮೊರ್ಬಲ್ಲತರ್ತ್ವದತೆಱನಂನೀನಲ್ಲದುಳಿಯೆ ॥ ಬಳಿಕಂ । ಬಳಿಕ್ಕಂ । ಬಳಿಯಂ । ಪಶ್ಚಾದರ್ಥಾಏತೇ। ಬಳಿಕಂಬಂದಂ । ಬಳಿಕ್ಕಂಕಂಡಂ । ಬಳಿಯಂಪೋದಂ ।।ಬೇಡಂ । ನಿವಾರಣಾರ್ಥಃ। ಬಯ್ಯಲ್ಬೇಡಂ ॥ ಗಡಂ । ಗಳಂ । ಕಿಲಾರ್ಥಾವೇತೌ । ಬಂದಂಗಡಂಫಲ್ಗುಣಂ । ಅಂಗಜಂಗಳಮಂಗಂತನಗಾಣಮಿಲ್ಲಗಳಂ ॥ ಬೆಳ್ಪಳಂ । ಬೆಳ್ಪಡಂ। ಭಯಚಕಿತಾರ್ಥೌ। ಬೆಳ್ಪಳಂಪೋದಂ । ಬೆಳ್ಪಡಂನುಡಿದಂ ॥ ಉಸಿಕಂ । ಮೌನಾರ್ಥಃ । ಉಸಿಕಮಿರ್ದ್ದಂ। ಮೌನ್ಯರ್ಥೇತ್ವನವ್ಯಯಮೇತತ್। ಉಸಿಕನೊಳೇಕೆಮಾತು।। ಒಡಂ।ನಿಕ್ಕುವಂ। ನಿಶ್ಚಯಾರ್ಥೌ । ಒಡಂನುಡಿದಂ । ನಿಕ್ಕುವಂಪೇಳ್ದಂ॥ ತೇನಂ। ತೇನತೇನಂ । ಅದೃಢಾರ್ಥಾವೇತೌ । ತೇನಂನುಡಿದಂ ।ತೇನತೇನಮಾದುದುಕಜ್ಜಂ ।।ಆನುಂ ।ದಿಗ್ದೇಶಕಾಲಸಙ್ಖ್ಯಾಪ್ರಕಾರಪಕ್ಷಾನ್ತರಾರ್ಥಃ । ದಿಶಿ ।ಮೂಡಲಾನುಂ । ಬಡಗಲಾನುಂ। ದೇಶೇ । ಅಲ್ಲಿಯಾನುಂ । ಇಲ್ಲಿಯಾನುಂ । ಕಾಲೇ । ಅಂದಾನುಂ । ಇಂದಾನುಂ । ಸಙ್ಖ್ಯಾಯಾಂ। ಒನ್ದಾನುಂ । ಎರಡಾನುಂ ।ಪ್ರಕಾರೇ । ಅಂತಾನುಂ । ಇಂತಾನುಂ॥ ಪೊಳ್ತಡಂ । ಸವಳ್ತಡಂ । ಪ್ರಭಾತಾರ್ಥೌ । ಪೊಳ್ತಡಮೇಳ್ದ । ಸವಳ್ತಡಮೇಳ್ದ ॥ ಹುಂ । ಪ್ರಶ್ನಾರ್ಥಃ । ಹುಂಮತ್ತಮೇನಾಯ್ತು ॥ ಅಂ ।ಉಂ ।ಸಮುಚ್ಚಯಾರ್ಥಾವೇತೌ । ಆತಂಗಮಾಕೆಗಂ ।ಆತನುಮಾಕೆಯುಂ।।ಪಿಱಿದುಂ ।ಬಹುಲಾರ್ಥಃ ।ಪಿಱಿದುಂಭಾವಿಸಿನೋಡಿ ॥ ಸರ್ವೇಪ್ಯೇತೇಮಾನ್ತಾಃ ॥ಮುನ್। ಪುರಾರ್ಥಃ । ಮುನ್ನಿಸಜೋದ್ಭವಂಪಡೆದಂ ॥ಇನ್। ಪಶ್ಚಾದರ್ಥಃ ।ಇನ್ನೇಕಾತನಚಿಂತೆ । ನಾನ್ತಾವೇತೌ।।ಪಿಱಿದು ।ನೀಡು ।ಅಧಿಕ್ಯಾರ್ಥೌ ।ಪಿಱಿದುಂಡಂ।ನೀಡುನಿದ್ದೆಗೆಯ್ದಂ ॥ನಿನ್ನಿರ ।ನಿರ್ನಿಮಿತ್ತಾರ್ಥಃ।ನಿನ್ನಿರಪೋದಂ ॥ಬೇಡ ।ನಿವಾರಣಾರ್ಥಃ ।ಪೊಯ್ಯಲ್ಬೇಡ।।ಒಡನೆ ।ಸಹಾರ್ಥಃ ।ತಂದೆಯೊಡನೆ ॥ ನಾಳೆ ।ನಾಡಿದು ।ದ್ವಾವೇತೌಶ್ವಃಪರಶ್ವೋರ್ಥೌ ।ನಾಳೆಯೊನಾಡಿದೊಕಾಲನಧಾಳಿ ॥ ಮತ್ತೆ । ಪುನರರ್ಥಃ ।ಮತ್ತೇಕೇಸ್ತೈತಿಪ್ಪಂ ।।ಮತ್ತಿನ।ಇತರಾರ್ಥಃ। ಮತ್ತಿನಸುತ್ತಿನಮಾತನಾಡುವ್ವೈ ॥ ಬೇಱೆ।ಪೃಥಗರ್ಥಃ।ಬೇಱೆಪೋದಪೊಲನಂ ॥ಏನ್।ಕಿಮರ್ಥಃ ।ಏಂಕಾರಣಂಬಂದೆ॥ ಏಗುವೇಕೆ।ಏವೆಕೆ।ಕಿಂಕರವಾಣೀತ್ಯರ್ಥೌ। ಏಗುವೆನಿದಕ್ಕಿದಂ । ಸಲೆನೀಗುವೆನಿನ್ನೇವೆನೆಂದುಃಖಳಸಂಸ್ಕೃತಿಯಂ॥ಮೇಣ್। ವಿಕಲ್ಪಾರ್ಥಃ।ಇಂದ್ರಂಮೇಣ್। ಚಂದ್ರಂಮೇಣ್ ॥ದಲ್। ನಿಶ್ಚಯಾರ್ಥಃ।ಆತನೆದಲಿವಂ ॥ ಭೋಂಕಲ್ । ಅವ್ಯವಧಾನಾರ್ಥಃ। ಶ್ರೀನಾರೀಪತಿದೀಕ್ಷೆಯಂಕೊಳಲೊಡಂಭೋಂಕಲ್ಮನಃಪರ್ಯಯಜ್ಞಾನಂಪುಟ್ಟಿದುದು ॥ ಅಂತೆ ।ಅಂತಿರೆ ।ಅಂತೆವೊಲ್।ಅಂತಿರೆವೊಲ್।ಅಂತೆವೋಲ್। ಅಂತಿರೆವೋಲ್।ಉಪಮಾನಾರ್ಥಾಏತೇ।ಬಪ್ಪಂತೆಬಂದತ್ತಿಭಂ।ಕರಿಯಂತಿರೆಭದ್ರಲಕ್ಷಣಂ।ಗಜದಂತೆವೊಲ

ಧಿಕದಾನಿ|ಅಂತಕನಂತಿರೆವ್ರೊಲುಗ್ರಂ |ರವಿಸುತನಂತೆವ್ರೋಲಧಿಕದಾನಿ|ರವಿಯಂತಿರೆವ್ರೋಲಧಿಕಪ್ರತಾಪಿ||ವೃತ್ತ ರಣಂಗಡಾದೇರಣವಾದ್ಯನ್ತಗರ್ಣತ್ವಸೂಚಕನಾರ್ಥಂ|ಪ್ರಯೋಜನಂಚವೈಭಾಷಿಕಪ್ರಕೃತಿಭಾವಲಕ್ಷಣಂ|ವಕ್ಷ್ಯತಿಗಡಾದಿರಿ[49]ತಿ||ಗಡ | ಗಳ|ಕಿಲಾತ್ಥಾರ್ವೇತೌ| ಅಂಗಜಂಗಡ|ಅಂಗಜಂಗಳ||ಅಲ್ತು|ಅಲ್ಲ|ಇಲ್ಲ|ಪ್ರತಿಷೇಧಾರ್ಥಾಃ|ತಾನಲ್ತು|ನೀನಲ್ಲ|ಆನಿಲ್ಲ||ಇಲ್ಲದೆ|ಅಲ್ಲದೆ|ವಿನಾರ್ಥಾವೇತೌ| ಅಕ್ಕರಮಿಲ್ಲದೆತಕ್ಕರಕ್ಕುಮೇ| ಜಿನನಲ್ಲದೆದೇವರೊಳರೇ||ಆಗಡ|ಈಗಡ |ಪೊಳ್ತಡ | ಕ್ರಮತಸ್ತದೇದಾನೀಂಪ್ರಾತರರ್ಥಾಃ| ಆಗಡಬಂದಂ| ಈಗಡಕಂಡಂ| ಪೊಳ್ತಡಪೋಪಂ||ತಡಬಡ |ವ್ಯಾಕುಂಠನಾರ್ಥಃ |ತಡಬಡನುಡಿದಂ|| ಅಕ್ಕಟ |ಅಕಟ| ಖೇದಾರ್ಥೌ|ಅಕ್ಕಟಖಳನಂಜವನೇಕಿಕ್ಕನೋತುತಿತ್ತಾಗಿ| ಅಕಟಖಳಂಚಿರಾಯು||
ಅಹಹ |ಉಕ್ತಾರ್ಥಆಶ್ಚರ್ಯಾರ್ಥಶ್ಚ| ಅಹಹಕಾಲದೋಷಮಿದಲ್ತೆ| ಅಹಹಗಗನಮಂನೀಳ್ದನಿಂದಂಮುನೀಂದ್ರಂ ||ಬಳಿಕೆ| ಬಳಿಕ್ಕೆ |ಪಶ್ಚಾದರ್ಥೌ|ಜನನೀಸ್ತನ್ಯಮನುಣ್ಬೆನಾಂಬಳಿಕೆ|ನೀಂಬಳಿಕ್ಕೆಯವ್ವನಂಮೊಳೆವುದುಮಾರುಮಂಬಗೆಯದೆ ||ಭೋಂಕನೆ |ಚಕ್ಕನೆ| ಭೋರನೆ|ಪಯ್ಕನೆ| ಬಯ್ಕನೆ|ಶೀಘ್ರಾರ್ಥಾಏತೇ| ಭೋಂಕನೆಪೋದಂ| ಚಕ್ಕನೆಬಂದಂ |ಭೋರನೆಸಾರ್ದ್ದಂ |ಪಯ್ಕನೆರಥಂಪಱಿದತ್ತು|ಬಯ್ಕನೆಬಂದುದ್ದೈಕಿಲ್ | ಪಂಚೈತೇನೋಪಧಾಃ |ಇತಉಪರಿಗೋಪಧಾಶ್ಚ || ಫಾವನೆ|ಪಾವಗೆ| ಭಯಾಕಸ್ಮಿಕಾರ್ಥೌ|ಪಾವನೆರ್ದೆಪಾಱಿತು||ನೆಟ್ಟನೆ|ನೆಟ್ಟಗೆ|ತೊಟ್ಟನೆ |ತೊಟ್ಟಗೆ |ಆಯ್ಕನೆ |ಆಯ್ಕಗೆ |ನಿರ್ಭರಾರ್ಥಾಃ |ನೆಟ್ಟನೆಬಂದಂ |ತೊಟ್ಟನೆಕಂಡಂ |ಆಯ್ಕನಪ್ಪಿದಂ||ತಿಱ್ರನೆ || ತಿಱ್ರಗೆ |ಗಿಱ್ರನೆ |ಗಿಱ್ರಗೆ |ಪರಿಭ್ರಮಣಾರ್ಥಾಃ| ತಿಱ್ರನೆಪಱಿದುದುಪಾಱುಂಬಳೆ|ಗಿಱ್ರನೆರಂಗದೊಳ್ಭ್ರಮರಿಯಂಮೆಱೆಯಿಸಿದಂ||ಸುಮ್ಮನೆ|ಸುಮ್ಮಗೆ|ಬಿಮ್ಮನೆ|ಬಿಮ್ಮಗೆ |ತೂಷ್ಣೀಮರ್ಥಾಃ |ಸುಮ್ಮನೆಪೋದಂ |ಬಿಮ್ಮನೆಬಂದಂ|| ಮೆಲ್ಲನೆ |ಮೆಲ್ಲಗೆ | ಅಕ್ಷಿಪ್ರಾರ್ಥೌ | ತನ್ನಶರಾಸನಕ್ಕೆಚಾಚಿದಂಮೆಲ್ಲಗೆಕರಶಾಖೆಯಂ|| ಕಮ್ಮನೆ|ಕಮ್ಮಗೆ |ಘ್ರಾಣತರ್ಪಣಾರ್ಥೌ |ಕಮ್ಮನೆಬಂದುದುಮಂದಮಾರುತಂ|| ತಣ್ಣನೆ| ತಣ್ಣಗೆ|ಶೀತಸ್ಪರ್ಶಾರ್ಥೌ| ತಣ್ಣನೆತೀಡಿತ್ತೆಲರ್||ನುಣ್ಣನೆ |ನುಣ್ಣಗೆ |ಮೃದುಸ್ಪರ್ಶಾರ್ಥೌ |ನುಣ್ಣನೆನೋಣಿದಂ|ಇತ್ಯಣಮಾದಿರಾಕೃತಿಗಣಃ || ಬಹುವಚನಮಾಕೃತಿತ್ವಸೂಚನಾರ್ಥಂ | ತೇನತಳಿಸಲ್ | ಪ್ರಭೂತವಾಚಿ | ತಳಮಳಂ| ನಿರ್ಣಯವಾಚಿ | ಇಸ್ಸಿ | ಜಿಗುಪ್ಸಾವಾಚಿ|| ಅಣಿಯರಂ |ಅಗುಂದಲೆ |ನೂಳದು|ಉರ್ವಿನಂ| ಆರ್ವಿನಂಇತ್ಯಾಧಿಕ್ಯವಾಚಿನಃ |ಈವಱು|ಈಷದ್ಭೂತಕಾಲವಾಚಿ|ಮೊನೆಯಿಾಡು | ಭೂತಕಾಲವಾಚಿ| ಆಗಳಿಂಗೆ| ಈಗಳಿಂಗೆ| ಆಗಡಿಂಗೆ| ಈಗಡಿಂಗೆ |ಆಗಳಿನ |ಈಗಳಿನ |ಆಗಡಿನ | ಈಗಡಿನ | ಆಗಳುಂ | ಈಗಳುಂ |ಆಗಡುಂ |ಈಗಡುಂ |ಈವಱಿಂಗೆ| ಈವಱಿನ | ಮೊನೆಯಿಾಡಿಂಗೆ|ಮೊನೆಯಿಾಡಿನ|ನಿನ್ನಿನ| ಮೊನ್ನಿನ| ನಾಳಿನ|ನಾಡಿದಿನ |ಇತ್ಯಾದಯಃಸುಬನ್ತಪ್ರತಿರೂಪಕಾಃಕಾಲವಿಶೇಷವಾಚಕಾಶ್ಚ | ಅನ್ಯೇಪ್ಯವ್ಯಯವಿಶೇಷಾಶ್ಚಯಥಾಲಕ್ಷ್ಯಮುಪಸಙ್ಗ್ರಾಹ್ಯಾಃ || ಭೋಂಕನೆ | ಭೋರನೆ | ಇತ್ಯಾದಯಃಕ್ರಿಯಾನುಕರಣಶಬ್ದಾಃ |ಅತ್ರವಿಷಯವ್ಯಾಪ್ತ್ಯರ್ಥಂಕತಿಚಿದುದಾಹೃತಾಃ | ನಹ್ಯನುಕರಣಶಬ್ದಾನಾಮಿಯತ್ತಾಸ್ತಿ | ತೇನಚ |ದಣ್ಣನೆದಣಿದಂ | ತಣ್ಣನೆತಣಿದಂ | ಝುಂಮನೊಸರ್ದ್ದು| ಸಿಗ್ಗನೆಸಿಗಿದು | ಬಿಱ್ರನೆಬೀಗಿ | ಹೆಚ್ಚನೆತೇಗಿ | ಸುಱ್ರನೆಸುರಿದು| ಘುಳುಮ್ಮನೆಮುಳುಂಗಿ |ಇತ್ಯಾದಯೋನಾನಾವಿಧಕ್ರಿಯಾನುಕರಣಶಬ್ದಾಯಥಾಲಕ್ಷ್ಯಮನುಸರ್ತವ್ಯಾಃ ||

ಸೂತ್ರಂ || ಎವಮಾದಯೋನಿಪಾತಾಶ್ಚ ||21||

ವೃತ್ತಿಃ || ಎವಮಾದಿಗಣಪಠಿತಾ ಶ್ಶಬ್ದಾ ಅವ್ಯಯಸಂಜ್ಞಾ ನಿಪಾತಸಂಜ್ಞಾಶ್ಚ ಭವನ್ತಿ ||

ಪ್ರಯೋಗಃ || ಎಮ | ನಾಡೆ | ಎಡೆ | ನೆಱೆ | ಮಿಗೆ | ಕಡು | ಅಃ | ಆಃ |ಅ | ಆ | ಉಃ | ಊಃ | ಉ| ಊ | ಎ | ಏ | ಹೋ | ಅಹೋ | ಓಹೋ | ಹೋಹೋ | ಅಯ್ಯೊ | ಅಯ್ಯೋ | ಎಲೆ | ಎಲೇ | ಎಲವೊ | ಎಲವೋ| ಅಧೆ| ಅರಮೆ | ಅರೆವುಳಿ | ಅಲ್ತೆ | ಅಲ್ತೇ | ಚೀ| ಚೀಃ | ನಿನ್ನೆ | ಮೊನ್ನೆ| ಗಡಾ|ಗಳಾ| ಅಕ್ಕಟಾ|| ಇತಿಎವಮಾದಿರಾಕೃತಿಗಣಃ ||ನಿಪಾತಪ್ರದೇಶಾಃನಿಪಾತಾಃ[44]ಇತ್ಯೇವಮಾದಯಃ ||

ವ್ಯಾಖ್ಯಾ|| ಅವ್ಯಯಮಿತಿವರ್ತತೇ | ತಚ್ಚಾತ್ರಚಕಾರೇಣಸಮುಚ್ಚೀಯತೇ |ಅನ್ಯಥಾ ಎವಮಾದೀನಾಂನಿಪಾತಸಂಜ್ಞೈವಸ್ಯಾನ್ನತ್ವವ್ಯಯಸಂಜ್ಞಾ | ತಥಾಚಏತೇಭ್ಯಃಪರಸ್ಯಸುಪಃಶ್ಲುರ್ನಸ್ಯಾತ್ | ಅತೋತ್ರೋಭೇಅಪಿಸಂಜ್ಞೇಅಙ್ಗೀಕಾರ್ಯೇಇತ್ಯಾಹಏವಮಾದಯಇತ್ಯಾದಿ || ನಿಪಾತಸಂಜ್ಞಾಪ್ರಯೋಜನಂಪ್ರಕೃತಿಭಾವಾದೀತಿ|ವಕ್ಷ್ಯತೇನಿಪಾತಾಃ[44]ಇತ್ಯಾದಿ|| ಎಮ|ಅಭ್ಯುಪಗಮಾರ್ಥಃ||ನಾಡೆ|ಬಾಹುಲ್ಯಾರ್ಥಃ|| ಎಡೆ|ಅವಕಾಶಾರ್ಥಃ|| ನೆಱೆ| ಮಿಗೆ| ಕಡು |ಆಧಿಕ್ಯಾರ್ಥಾಃ||ಅಃ |ಆಃ |ಖೇದವಿಸ್ಮಯವಿಷಮ್ಯೇಷು|| ಅ|ಆ |ಕಿಲಾರ್ಥೌ ||ಅತ್ರಾದ್ಯೋವಧಾರಣಾರ್ಥಶ್ಚ||ಉಃ |ಊಃ |ವ್ಯಥಾರ್ಥೌ ||ಉ |ಊ|ಅಸಹ್ಯಾರ್ಥೌ || ಎ |ಏ |ವಿಶಙ್ಕಾವಧಾರಣಾನುಮತಿಷು||ಹೋ |ಅಹೋ|ಓಹೋ|ಹೋಹೋ | ವೇದನಾನಿವಾರಣಯೋಃ||ಅಯ್ಯೊ | ಅಯ್ಯೋ |ಖೇದವಿಷಮ್ಯನಯೋಃ|| ಎಲೆ| ಎಲೇ|ಎಲವೊ| ಎಲವೋ| ಸ್ಮರಣವಿಚಾರಾಮನ್ತ್ರಣೇಷು||ಅಧೆ| ಭಾಗಾರ್ಥಃ ||ಅರಮೆ|ಅರೆವುಳಿ| ಪ್ರದೇಶವಿಶೇಷಾರ್ಥೌ||ಅಲ್ತೆ| ಅಲ್ತೇ|ಪ್ರಶ್ನಪ್ರತಿವಾಕ್ಯಪ್ರತಿಷೇಧಾರ್ಥೌ||ಚೀ| ಚೀಃ| ಕುತ್ಸನಾರ್ಥೌ||ನಿನ್ನೆ| ಪೂರ್ವೇದ್ಯುಃ ||ಮೊನ್ನೆ |ಪ್ರಪೂರ್ವೇದ್ಯುಃ ||ಗಡಾ |ಗಳಾ|ಕಿಲಾರ್ಥೌ||ಅಕ್ಕಟಾ| ಖೇದಾರ್ಥಃ|| ಯದ್ಯಪಿಏವಮಾದಯೋಣಮಾದಯಶ್ಚಾನೇಕಾರ್ಥಾಃ | ಅವ್ಯಯಾನಾಮನೇಕಾರ್ಥತ್ವಸ್ವಾಭಾವ್ಯಾತ್ |ತಥಾಪಿನಿದರ್ಶನಾರ್ಥಮೇಕೈಕೋಥೋದರ್ಶಿತಃ| ಅರ್ಥವಿಶೇಷಸ್ತುಯಥಾಲಕ್ಷ್ಯಮವಗನ್ತವ್ಯಃ |ಉದಾಹರಿಷ್ಯನ್ತೇಚೈತೇಪ್ರಕೃತಿಭಾವನಿರೂಪಣಪ್ರಸ್ತಾವಇತಿನಾತ್ರೋದಾಹೃತಾಃ ||

ಸೂತ್ರಂ ॥ ಷಷ್ಠ್ಯಾಸ್ಥಾನೇಽನ್ತ್ಯಸ್ಯ ॥ 22 ॥

ವೃತ್ತಿಃ ॥ ಸ್ಥಾನೇಯೋಗಾಯಾಷಷ್ಠೀತನ್ನಿರ್ದಿಷ್ಟಸ್ಯ ಯದ್ವಿಧೀಯತೇತದನ್ತ್ಯಸ್ಯಭವತೀತಿವೇದಿತವ್ಯಂ ॥

ಪ್ರಯೋಗಃ ॥ ಸಖ್ಯುರದಾಯೌ[128], ಸಖಿಂ, ಸಖಾಯಂ ॥ ಊಷ್ಮಾದೀನಾಂ[120]ಊಷ್ಮೇಊಷ್ಮಂ ॥ ಸ್ಥಾನಇತಿಕಿಂ । ಯತ್ರಾವಯವಾವಯವಿಭಾವಸಮ್ಬನ್ಧೇಷಷ್ಠೀತತ್ರಮಾಭೂತ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಷಷ್ಠ್ಯನ್ತಾರ್ಥಸ್ಷಷ್ಠೀ । ಷಷ್ಠ್ಯಾಇತ್ಯನೇನಷಷ್ಠೀತಿಪ್ರತ್ಯಯಂವಿನಾಭಾವಿಪ್ರಕೃತೇರ್ಯೇನವಿಧಿ[28]ರಿತಿನ್ಯಾಯೇನತದನ್ತಸ್ಯೇತಿಲಾಭೇತತೋಽಪ್ಯುಪಚಾರವೃತ್ತ್ಯಾತದರ್ಥಲಾಭೋಭವತೀತಿಷಷ್ಠ್ಯನ್ತಾರ್ಥಸ್ಯೇತಿಲಭ್ಯತೇ । ತತ್ರೈವಕಾರ್ಯಸಮ್ಭವಾದಿತಿ ॥ನನುಕಿಮರ್ಥಮತ್ರಷಷ್ಠ್ಯಾಇತಿಷಷ್ಠ್ಯನ್ತತಯಾಗರಿಷ್ಠೋನಿರ್ದೇಶಃ । ಷಷ್ಠೀಸ್ಥಾನೇಽನ್ತ್ಯಸ್ಯೇತ್ಯೇವೋಚ್ಯೇತ । ಇಹಶಾಸ್ತ್ರೇಷಷ್ಠೀಸ್ಥಾನೇಯೋವಿಧೀಯತೇಸತಸ್ಯಾನ್ತ್ಯಸ್ಯಭವತೀತಿಪರ್ಯಾಪ್ತೇಃ । ನವಕ್ತವ್ಯಂವಾಷಷ್ಠೀತ್ಯಪಿ । ಸ್ಥಾನೇಽನ್ತ್ಯಸ್ಯೇತ್ಯೇತಾವತಾಪಿಚಾರಿತಾರ್ಥ್ಯಾತ್ । ಇಹಯಸ್ಯಕಸ್ಯಾಪಿಸ್ಥಾನೇಯೋವಿಧೀಯತೇಸತಸ್ಯಾನ್ತ್ಯಸ್ಯಭವತೀತಿ । ಮಾಸ್ತುವಾಸ್ಥಾನಇತ್ಯಪಿ । ಅನ್ತ್ಯಸ್ಯೇತ್ಯೇತಾವಾನೇವಾಲಂ । ಇಹಶಾಸ್ತ್ರೇಯದ್ವಿಧೀಯತೇತದನ್ತ್ಯಸ್ಯಭವತೀತಿವೇದಿತವ್ಯಮಿತಿ ॥ ನಚಾಗಮಪ್ರತ್ಯಯಯೋರಪಿತಥಾಪ್ರಸಙ್ಗಸ್ಯಕ್ಯಶಙ್ಕಾ । ಕಿದನ್ತ್ಯಃ[25],ಪಞ್ಚಮ್ಯಾಃಪ್ರತ್ಯಯಃಪರಃ[14], ಇತ್ಯಾಪವಾದಿಕಾನುಶಾಸನಬಲೇನಾತಿಪ್ರಸಙ್ಗಾನವಕಾಶಾದಿತಿಚೇನ್ನ । ಪ್ರಥಮಪಕ್ಷೇಷಷ್ಠ್ಯಾಇತ್ಯನುಚ್ಯಮಾನೇಷಷ್ಠೀಸ್ಥಾನಇತಿವ್ಯಸ್ತಂಸಮಸ್ತಂವೇತಿಸನ್ದೇಹಸ್ಸ್ಯಾತ್ । ಅಸ್ತ್ವನ್ಯತರತ್ಕೋದೋಷಇತಿಚೇನ್ನ । ಉಭಯಥಾಪ್ಯಸಾಧುತ್ವಾತ್ತಥಾಹಿ । ನತಾವದ್ವ್ಯಸ್ತಯೋಃ । ಅತ್ರತುಸ್ಥಾನೇವಿಹಿತಾಯಾಕಾಪಿಷಷ್ಠೀಸಾಸರ್ವಾಪ್ಯನ್ತ್ಯಸ್ಯಭವತೀತ್ಯರ್ಥಸ್ಸ್ಯಾತ್ । ನಹ್ಯತ್ರಕಸ್ಯಚಿತ್ಸ್ಥಾನೇಕಾಚಿತ್ಷಷ್ಠೀವಿಧೀಯತೇ । ಕಾವಾತ್ರಾನ್ತ್ಯಸ್ಯಭವೇದಿತಿ ॥ ನಾಪಿಸಮಾಸಸ್ಸಾಧುಃ । ಷಷ್ಠೀಸ್ಥಾನೇವಿಧಾನಾಭಾವಾತ್ । ನಾತ್ರಕಿಂಚಿತ್ಷಷ್ಠೀಸ್ಥಾನೇವಿಧೀಯತೇ। ನಚಷಷ್ಠ್ಯಾಸ್ಥಾನಇತಿಸಮಾಸೇವಿಶೇಷೋಽಸ್ತಿ । ವಿಗ್ರಹಸಮಾಸಯೋರೈಕಾರ್ಥ್ಯನಿಯಮಾತ್ । ನಹಿರಾಜ್ಞಃಪುರುಷಇತ್ಯತೋರಾಜಪುರುಷಇತ್ಯತ್ರವಿಶೇಷೋಽಸ್ತೀತಿವಾಚ್ಯಂ । ನಾತ್ರಸ್ಥಾನಇತ್ಯೇತತ್ಷಷ್ಠ್ಯಾಇತ್ಯನೇನಸಮ್ಬಧ್ಯತೇ । ಯೇನಷಷ್ಠ್ಯಾಇತಿಷಷ್ಠೀವಿಗ್ರಹಪ್ರದರ್ಶನಪರಾಸ್ಯಾತ್ । ಕಿನ್ತ್ವನ್ತ್ಯಸ್ಯೇತ್ಯನೇನೈವಷಷ್ಠ್ಯನ್ತಾರ್ಥಸ್ಯವಿಧೀಯಮಾನೋವಿಧಿರನ್ತ್ಯಸ್ಯ ವರ್ಣಸ್ಯಸ್ಥಾನೇಭವತೀತಿ ॥ ನಾಪಿವಿಗ್ರಹಸಮಾಸಯೋರೈಕಾರ್ಥ್ಯನಿಯಮೋಽಪಿ । ರಾಜ್ಞಃಪುರುಷೋ, ರಾಜ್ಞೋಃಪುರುಷೋ, ರಾಜ್ಞಾಂಪುರುಷೋವೇತಿವಿಗ್ರಹೇಸಙ್ಖ್ಯಾವಿಶೇಷಪ್ರತಿಭಾಸಾತ್ । ರಾಜಪುರುಷಇತ್ಯತ್ರತ್ವಭಿನ್ನೈಕತ್ವವ್ಯತಿರೇಕೇಣವಿಶೇಷಾಪ್ರತಿಭಾಸಾದಿತಿ । ಅತಷ್ಷಷ್ಠ್ಯಾಇತಿಭಿನ್ನ ತಯೈವನಿರ್ದೇಷ್ಟವ್ಯಂ । ಉತ್ತರಾರ್ಥಸ್ತತಥಾನಿರ್ದೇಶಃ । ಇತ್ಸ್ವರಸ್ಯ[23], ತಿಜದ್ವ್ಯಾದೇರಿ[24]ತ್ಯುತ್ತರ ತ್ರಾಪಿಷಷ್ಠ್ಯಾಇತಿಭವಿತವ್ಯಮಿತಿ ॥

ನಾಪಿಸ್ಥಾನೇಽನ್ತ್ಯಸ್ಯೇತಿದ್ವಿತೀಯಃಪಕ್ಷೋಯುಕ್ತಃ । ಕಸ್ಯಸ್ಥಾನೇಕಿಂವಾನ್ತ್ಯಸ್ಯ ಭವತೀತಿಸಾಕಾಂಕ್ಷಯಾವಾಕ್ಯಾರ್ಥಾಪರಿಸಮಾಪ್ತೇಃ ॥ ನಚಸಾಮಾನ್ಯೇನಸ್ಥಾನಮಾತ್ರವಿಹಿತೋವಿಧಿರನ್ತ್ಯಸ್ಯಸ್ಯಾದಿತಿವಾಚ್ಯಂ । ಸ್ಥಾನಂಪ್ರಸಙ್ಗಃಪ್ರಾಪ್ತಿರಿತ್ಯೇಕಾರ್ಥಃ । ತಥಾಚಸ್ಥಾನಮಾತ್ರವಿಹಿತಃಸರ್ವೋಽಪ್ಯನ್ತ್ಯಸ್ಯೇತ್ಯುಕ್ತೇಽಪ್ಯಪೂರ್ವಂವಾನಕೋಽಪಿವಿಧಿರ್ವಿಧೇಯಸ್ಸ್ಯಾತ್ । ವಿಧೀಯತೇಚತಥಾತತ್ರತತ್ರ । ಗೇತಃಕಲಾದೇಃ[274],ಅಮಃಪ್ರಾಗಮಃ[291]ಇತ್ಯಾದಿನಾಚತುರ್ಥೀಪ್ರಥಮಾವಯವಸ್ಯಕಕಾರಃ, ದ್ವಿತೀಯಾತಃಪೂರ್ವಮುಮಃಪ್ರಯೋಗನಿಯಮಶ್ಚ । ನೆಲಕೆ, ಪೊಲಕೆ, ಇತಿ । ಆತನುಮನಾಕೆಯುಮಂಇತಿಚ । ನಚಾತ್ರಾದೇಃ, ಪ್ರಾಗಿತಿಚವಿಶೇಷವಚನಾದೇವಂಸಿದ್ಧಿಃ ॥ ಯತ್ರತುಸನ್ದಿಗ್ಧೋವಿಧಿಸ್ತತ್ರಾನ್ತ್ಯಸ್ಯೈವೇತಿಚೇನ್ನ । ಶಷೋರ್ವಾಸಃ[138], ಯೋಜಃ[141], ಲೋಳಃ[139]ಇತ್ಯಾದಿಭಿಃಸಸಿ, ಸಂಜೆ,ಲೞತಇತ್ಯಾದಾವನಿಯಮೇನಾದೌಮಧ್ಯೇವಸಾನೇಸರ್ವತ್ರವಾಯಥೇಷ್ಟಂವಿಧಾನದರ್ಶನಾತ್ । ನಾತ್ರದೇಶವಿಶೇಷನಿಯಾಮಕಂವಚನಮಸ್ತಿ । ಪ್ರಯೋಗಸ್ಯೈವನಿಯಾಮಕತ್ವಾದಿತಿ ॥ ನಾಪಿಮಾಸ್ತುವಾಸ್ಥಾನಇತಿಚರಮಃಪಕ್ಷಃ । ತತ್ರಕೇವಲಮನ್ತ್ಯಸ್ಯೇತ್ಯೇತಾವದೇವ, ಉತಷಷ್ಠ್ಯಾಇತ್ಯಪೇಕ್ಷತೇವಾ । ಪ್ರಥಮಪಕ್ಷೇವಿಧೇಯವಿಶೇಷಾವಚನಾತ್ಸಾಮಾನ್ಯೇನಯಃಕೋಽಪಿವಿಧೀಯಮಾನಸ್ಸ ಸರ್ವೋಽಪ್ಯನ್ತ್ಯಸ್ಯೇತಿಸ್ಯಾತ್ತತ್ರಚೋಕ್ತಏವಾತಿಪ್ರಸಙ್ಗಃ । ದ್ವಿತೀಯಪಕ್ಷೇಪಿಸಾಮಾನ್ಯೇನಷಷ್ಠ್ಯರ್ಥಃಪ್ರತೀಯತೇ । ನಸಕೋವೇತಿವಿಶಿಷ್ಯನಿರ್ಣಯಃ । ಅನೇಕಧಾಖಲುಷಷ್ಠೀಪ್ರಯುಜ್ಯತೇ । ದ್ವಿತೀಯಸ್ಯಪ್ರಥಮೋವರ್ಗಾಣಾಮಿ[142]ತ್ಯವಯವಸಮ್ಬನ್ಧೇ,ನಿನೋವಿಶೇಷಣಸ್ಯೇ[245]ತಿವಿಶೇಷಣಸಮ್ಬನ್ಧೇ,ತಸ್ಯತುಲ್ಯೇ[428],ಇತ್ಯರ್ಥನಿರ್ದೇಶೇ, ಚೋಧಾಶನಾಮನತೀನಾಂವೇ[206]ತಿಪ್ರಯೋಗನಿಯಮೇಚೇತಿ । ಸ್ಥಾನಗ್ರಹಣೇತುಸ್ಥಾನಲಕ್ಷಣೈವಾತ್ರಷಷ್ಠೀನಾನ್ಯೇತ್ಯರ್ಥಾನ್ತರವ್ಯಾವೃತ್ತಿರ್ಭವತೀತಿ । ತಥಾಚಸ್ಥಾನ್ಯಾದೇಶಭಾವಸಮ್ಬನ್ಧೇಯಾ ಷಷ್ಠೀತದನ್ತಸ್ಯವಿಧೀಯಮಾನಂಕಾರ್ಯಮನ್ತ್ಯಸ್ಯಭವತೀತ್ಯರ್ಥಃ ಸಿಧ್ಯತೀತ್ಯೇವಂಸರ್ವಮಾಕಲಯ್ಯಸೂತ್ರಸ್ಯತಾತ್ಪರ್ಯಾರ್ಥಮಾಹ ಸ್ಥಾನೇಯೋಗೇತ್ಯಾದಿ । ಸ್ಥಾನೇಸ್ಥಾನ್ಯಾದೇಶಲಕ್ಷಣೇಪ್ರಸಙ್ಗೇಯೋಗಃಸಮ್ಬನ್ಧೋಯಯೋಚ್ಯತೇಸಾಸ್ಥಾನೇಯೋಗೇತ್ಯುಚ್ಯತೇ ॥ ಷಷ್ಠ್ಯನ್ತಾರ್ಥಮುದಾಹರತಿ ಸಖ್ಯುರಿ[128]ತ್ಯಾದಿ । ಅತ್ರಷಷ್ಠ್ಯನ್ತಾರ್ಥಃಸಖಿಶಬ್ದಃ । ತಸ್ಯವಿಧೀಯಮಾನೋಽಚ್ಛ್ವಾಯಶ್ಚತದನ್ತ್ಯಸ್ಯಇಕಾರಸ್ಯಸ್ಥಾನೇಭವತೀತಿ । ಉದಾಹರಣಾನ್ತರಮಾಹ ಊಷ್ಮಾದೀನಾಮಿ[120]ತಿ । ಅರ್ಥೈಕಾರಾದೇಶೇಊಷ್ಮಶಬ್ದಸ್ಯಾನ್ತ್ಯಸ್ಯನಕಾರಸ್ಯಸ್ಥಾನೇಸತಿ,ಲುಬನಾಮಹಾನಾವಿ[36]ತಿಪೂರ್ವಾಕಾರಸ್ಯಲೋಪೇಊಷ್ಮೇಇತಿಸಿಧ್ಯತಿ ॥

ಸೂತ್ರಂ ॥ ಶಿತ್ಸರ್ವಸ್ಯ ॥ 23 ॥

ವೃತ್ತಿಃ ॥ ಶಿದಾದೇಶಷ್ಷಷ್ಠ್ಯನ್ತಸ್ಯಸರ್ವಸ್ಯಸ್ಥಾನೇಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಬಳಶ್ಶಲ್ಲಿಃ[277], ಗೃಹದಲ್ಲಿ, ವನದಲ್ಲಿ ॥ ಬಳ್ಕ್ರಶ್ಶಾತೋರ್ದಿಗರ್ಥಾಚ್ಛಲ್ಬ[280] । ಮೂಡಲ್, ಪಡು ಲ್ ॥ ಶಿದಿತಿಕಿಂ । ಎದಾತಃ ಸ್ತ್ರಿಯಾಂ[118] ಮಾಲೆ, ಬಾಲೆ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಶಕಾರಇದ್ಯಸ್ಯಸಶಿತ್ । ಷಷ್ಠ್ಯನ್ತಸ್ಯವಿಧೀಯಮಾನಆದೇಶೋಭಾವರೂಪೋಭಾವರೂಪೋವಾಯದಿಶಾನುಬನ್ಧಸ್ಸ್ಯಾ ಸನಪೂರ್ವಾವಹನ್ತ್ಯಸ್ಯಭವತಿ । ಕಿನ್ತುಷಷ್ಠ್ಯನ್ತಸ್ಯಸರ್ವಸ್ಯಾಪಿಭವತೀತ್ಯನ್ತ್ಯಾದೇಶಾಪವಾದೋಯಮಿತ್ಯಾಹ ಶಿದಾದೇಶಇತಿ ॥ ಉದಾ ರತಿ ಬಳಶ್ಶಲ್ಲಿರಿ[277]ತಿ ॥ ಗೃಹದಲ್ಲಿಇತಿ । ಗೃಹಇತಿಲಿಙ್ಗಾದಧಿಕರಣವಿವಕ್ಷಾಯಾಂಬಳ್ । ದಗಿವಾದೌನಪಿ[261]ತಿದಗಾಗಮಃ । ಬಳಶ್ಶಲ್ಲಿ ತಿಶಾನುಬನ್ಧೋಲ್ಲಿರಾದೇಶೋವಿಧೀಯಮಾನೋನಷಷ್ಠ್ಯನ್ತಸ್ಯಬಳೋಳಕಾರಸ್ಯಸ್ಥಾನೇ । ಕಿನ್ತುಸರ್ವಸ್ಯಸಃ ನಇತಿಭಾವರೂಪಃ । ಏವಂ ಬವ್ಯಯಸ್ಯೇ[247]ತ್ಯಾದ್ಯಭಾವರೂಪೋಪಿವಿಜ್ಞೇಯಇತಿ ॥

ಸೂತ್ರಂ ॥ ತಿಜದ್ವಾದೇಃ ॥ 24 ॥

ವೃತ್ತಿಃ ॥ ತಿಜಃ ಅದ್ವಾದೇಶ್ಚಯದ್ವಿಧೀಯತೇತತ್ಷಷ್ಠ್ಯನ್ತಸ್ಯಸರ್ವಸ್ಯಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ನಪ್ಪ್ಯದುಃ[454], ಮಾಡಿದುದು, ಕೂಡಿದುದು ॥ ಅರಃ[457], ಮಾಡಿದುವು, ಕೂಡಿದುವು ॥ ಅದೀದೂ ದದ್ವಿಮೂಪೋಃ[370], ಆಮಾಳ್ಕೆ, ಈಮಾಳ್ಕೆ, ಊಮಾಳ್ಕೆ ॥ ಅವುದೋರಾರ್[174], ಆರಂ, ಆರಿಂ ॥ ಅದು, ಇದು, ಉ ದು, ಅವುದು, ಎಲ್ಲ, ಪೆಜತು, ಇತ್ಯದ್ವಾದಿಃ ॥ ಅಶಿದರ್ಥೋಯೋಗಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ದ್ವನ್ದ್ವೈಕತ್ವೇಪಿಲಾಘವಾರ್ಥಂಪುಂನಿರ್ದೇಶಃ । ಲಕ್ಷಣಸೂತ್ರೇಲಕ್ಷಣವ್ಯಭಿಚಾರೆಸ್ಯಾದೋಷತ್ವಾತ್ । ಅಸ್ತಿಚತಥಾಪ್ರ ಚಾಂಪ್ರಯೋಗಃ । ಏಕದ್ವಿಬಹುಷ್ವಲ್ಬುದ್ಗನ್ತನಾಂತರಇತ್ಯಾದಿ । ತಿಜಾಸಹಿತೋದ್ವಾದಿರಿತಿಮಧ್ಯಮಪದಲೋಪೀಸಮಾಸೋವಾ । ತಿಜಃ, ಅ ದ್ವಾದೇಶ್ಚಷಷ್ಠ್ಯನ್ತಸ್ಯಯದ್ವಿಧೀಯತೇತದಶಾನುಬನ್ಧೋಪಿಸರ್ವಸ್ಯಭವತಿ ॥ ತಿಜಃಸಾನುಶಾಸನಮುದಾಹರತಿ ನಪ್ಪ್ಯದುರಿ[454]ತಿ ಮಾಡು ಕರಣಇತಿಧಾತುಃ । ತತೋಧಾತೋರೇಕಾನೇಕತ್ವೇ[442]ಇತ್ಯಾದಿನಾಕರ್ತರ್ಯನ್ಯೈಕತ್ವೇಅಮ್ । ದಪದವಂ[446]ಇತ್ಯಾದಿನಾತೀತಕಾಲೇದಃ । ಇ ದುತಃ[476]ಇತ್ಯುಕಾರಸ್ಯಇಕಾರಾದೇಶಃ । ನಪ್ಪ್ಯದುರಿ[454]ತ್ಯನೇನವಿಧೀಯಮಾನಉದುರಾದೇಶಃ ಶಾನುಬನ್ಧರಹಿತೋಪ್ಯಮುಃಸರ್ವಸ್ಯಭವತೀತಿ ಮಾಡಿದುದುಇತಿಭವತಿ ॥ ಅರಃ[457]ಇತ್ಯಪಿತಿಜಏವೋದಾಹರಣಂ । ತಥೈವಾನೇಕತ್ವೇಅರಉವ್ವಾದೇಶಃ । ಮಾಡಿದುವುಇತಿ ॥ ಅದ್ವಾದೇರುದಾ ಹರತಿ ಅದೀದಿ[370]ತ್ಯಾದಿ । ಮಾಡುಕರಣಇತಿಧಾತೋರ್ಭಾವೇಕೆತಿಡೋಃಳಕಾರೇಚಮಾಳ್ಕೆ ಇತಿಸಿಧ್ಯತಿ । ಪಶ್ಚಾತ್'ಅದುಮಾಳ್ಕೆ ಇತಿವಿಗ್ರಹ್ಯಅ ದೀದಿ[370]ತ್ಯಾದಿನಾಅದುಶಬ್ದಸ್ಯವಿಧೀಯಮಾನಆಕಾರಃಸರ್ವಾದೇಶೋಭವತಿ । ಏವಮಿದುಶಬ್ದಸ್ಯಈದಾದೇಶಃ, ಉದುಶಬ್ದಸ್ಯಊದಾದೇಶಃ, ಅವು ದುಶಬ್ದಸ್ಯಾರಾದೇಶಃ ॥ ಅದ್ವಾದಿಗಣಂಲಿಖತಿ । ಅದು, ತದಿತ್ಯರ್ಥಃ । ಇದು, ಇದಮಿತ್ಯರ್ಥಃ । ಉದು, ಏತದಿತ್ಯರ್ಥಃ । ಅವುದು, ಕಿಮಿತ್ಯ ರ್ಥಃ । ಎಲ್ಲ, ಸರ್ವಮಿತ್ಯರ್ಥಃ । ಪೆಜತು, ಅನ್ಯದಿತ್ಯರ್ಥಃ ॥ ತಿಜೋದ್ವಾದೇಶ್ಚೋತ್ತರತ್ರವಿಧೇಯೇಸರ್ವತ್ರಶಿತ್ಕರಣೇ ಗೌರವಮಿತ್ಯಾರಮ್ಭ ಣಾಪ್ರಯೋಜನಮಾಹ ಅಶಿದರ್ಥೋಯೋಗಇತಿ ॥

ಸೂತ್ರಂ ॥ ಕಿದನ್ತ್ಯಃ ॥ 25 ॥

ವೃತ್ತಿಃ ॥ ಕಿದ್ಯಸ್ಯವಿಧೀಯತೇಸಷಷ್ಠ್ಯನ್ತಸ್ಯಾನ್ತ್ಯಾವಯವೋಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಯಕ್ಸ್ವರೇಸ್ವರಸ್ಯ[35] । ಮುನಿ—ಈತಂ, ಮುನಿಯಿತಂ, ಯತಿಯಿಂದಂ ॥ ರಾವ್ರೋರ್ವಕ್[37] । ವಧುವಿಂ, ಪಿತೃವಿಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಕಕಾರಇದ್ಯಸ್ಯಸಕಿತ್ । ಷಷ್ಠ್ಯನ್ತಸ್ಯವಿಧೀಯಮಾನಃ ಕಾನುಬನ್ಧೋವಿಧಿರ್ನಾನ್ತ್ಯಸ್ಯನವಾಸರ್ವಸ್ಯಸ್ಥಾನೇ । ಅಪಿತುಷ ಷ್ಠ್ಯನ್ತಸ್ಯಸ್ವಯಮನ್ತ್ಯಾವಯವೋಭವತಿ । ಅತಏವಾಯಂಪರಾನುಪಮರ್ದನೇನ ಭವನ್ನಾಗಮಉಚ್ಯತೇ । ಮುನಿ—ಈತಂ । ಇತಿಸ್ಥಿತೇ, ಯಕ್ಸ್ವರೇಸ್ವರಸ್ಯೇ[35]ತಿ ಮುನಿಶಬ್ದಸ್ಯವಿಧೀಯಮಾನೋಯಕ್ಆಗಮೋಭವತಿ । ಈತಂಇತಿ । ಆತೇತೋತಂಪುಂಸ್ಯ ದ್ವಿಮೂಪೋರಿ[162]ತಿಪುಂ ಸ್ಯೇಈತಾದೇಶಃ ॥

ಸೂತ್ರಂ ॥ ತಸ್ಮಿನ್ನಿತಿನಿರ್ದಿಷ್ಟೇಪೂರ್ವಸ್ಯ ॥ **26** ॥

ವೃತ್ತಿಃ ॥ ಸಪ್ತಮೀನಿರ್ದೇಶೇನಷಷ್ಠ್ಯನ್ತಸ್ಯ ವಿಧೀಯಮಾನಂಕಾರ್ಯಂ ಪೂರ್ವಸ್ಯೈವಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಯಕ್ಸ್ವರೇಸ್ವರಸ್ಯ[35] । ಮುನಿಯೀತಂ, ಸತಿಯುವಳ್, ಪತಿಯೀತಂ ॥ ಆತಬಿಷ್ಠ್ಯೇ[38] । ಅವ್ರೂರ್, ಆವ್ರೊಳೆ ॥ ನಿರ್ದಿಷ್ಟಗ್ರಹಣಮಾನನ್ತರ್ಯಾರ್ಥಂ । ತೇನೇಹನಭವತಿ । ಅರಲಿದು, ಸರಲಿದು ॥

ವ್ಯಾಖ್ಯಾ ॥ ತಸ್ಮಿನ್ನಿತಿಕಥಮಯಂನಿರ್ದೇಶಃ । ಯತಸ್ತಚ್ಛಬ್ದಃಪೂರ್ವಂಪರಾಮೃಶತಿ । ಪೂರ್ವಂಚಾತ್ರಾನನ್ತರಂ ಕಿವನ್ತರಿತಂಚಕತಿಜದ್ವಾದಿರ್ವಾಭವತಿ । ನಾತ್ರಕಿತಸ್ಮಿಜೋದ್ವಾದೇರ್ವಾಪರಾಮರ್ಶಉಪಯುಜ್ಯತಇತೀತಿಚೇನ್ನ । ಸಪ್ತಮ್ಯನ್ತಾರ್ಥಾಭಿನಾಯಕೋಯಂತಚ್ಛಬ್ದಪ್ರಯೋಗಃ । ಸರ್ವನಾಮಶಬ್ದಾನಾಂ ಬುದ್ಧಿಸ್ಥವಾಚಕತ್ವನಿಯಮೇನಪೂರ್ವ ಪರಾಮರ್ಶನಿಯಮಾಭಾವಾತ್ । ಅತಏವಾಹುಃ । ಪ್ರಕ್ರಾನ್ತಪ್ರಸಿದ್ಧಾನುಭೂತಾರ್ಥಸ್ತಚ್ಛಬ್ದೋ ಯಚ್ಛಬ್ದೋಪಾದಾನಂ ನಾಪೇಕ್ಷತಇತಿ । ಸಪ್ತಮ್ಯನ್ತಾರ್ಥೋಪ್ಯತ್ರ ಬುದ್ಧ್ಯಾಭಾತಃ । ಸೋಭಿನೀಯತೇತಸ್ಮಿನ್ನಿತೀತಿ, ಅತಏವಚೇತಿಕರಣ ಮಭಿನಯನದ್ಯೋತಕಂ ಪ್ರಾಯುಙ್ಕ್ತೇತ್ಯಭಿಪ್ರೇತ್ಯಾಹ ಸಪ್ತಮೀತ್ಯಾದಿ । ಸಪ್ತಮ್ಯಾಸಪ್ತಮ್ಯನ್ತಪದೇನನಿರ್ದೇಶಃಕಥನಂತೇನೇತಿವಿಶೇಷಣೇತ್ಯತೀಯಾ । ಷಷ್ಠ್ಯಾ ಇತಿತುವರ್ತತೇ । ಸಪ್ತಮ್ಯನ್ತಾರ್ಥೇನವಿಶೇಷಣೇನ ಷಷ್ಠ್ಯನ್ತಸ್ಯವಿಧೀಯಮಾನಂಕಾರ್ಯಂ ಪೂರ್ವಸ್ಯೈವಭವತಿ ನೋತ್ತರಸ್ಯೇತಿ । ವಕ್ಷ್ಯತಿಯಕ್ಸ್ವರೇಸ್ವರಸ್ಯೇ[35]ತಿ । ತತ್ರವಿಧೀಯಮಾನಸ್ಯ ಯಕಃಸ್ವರಸ್ಯೇತಿಷಷ್ಠ್ಯನ್ತಾರ್ಥಃ ಸ್ಥಾನೀ । ತಸ್ಯಚೇದಂ ವಿಶೇಷಣಂಸ್ವರೇಇತಿ । ತತ್ರಸ್ವರೇಇತಿಸಪ್ತಮೀಶ್ರೂಯತೇ । ಸಾತಾವದಧಿಕರಣೇವಾಚ್ಯಾ । ನಿಮಿತ್ತಾನ್ತರಸ್ಯಾಭಾವಾತ್ । ಅಧಿಕರಣಂತುಚತುರ್ಧಾಭವತಿ । ಔಪಶ್ಲೇಷಿಕಂ, ವೈಷಯಿಕಂ, ವ್ಯಾಪಕಂ, ಸಮೀಪಗತಂಚೇತಿ ॥ ತದುಕ್ತಂ ॥

ಶ್ಲೋ ॥ ಔಪಶ್ಲೇಷಿಕವೈಷಯಿಕವ್ಯಾಪಕಾಸತ್ತಿಭೇದತಃ ।
ಚತುರ್ಧಾಧಾರಆಖ್ಯಾತಃ ಕಟಾಕಾಶತಿಲಾನದೀ ॥

ಇತಿ ॥ ತತ್ರತಾವದಿಯಂಸಪ್ತಮೀನೋಪಶ್ಲೇಷೇ । ಉಪಶ್ಲೇಷೋಹ್ಯತ್ರಾಧರ್ಯಂ । ಯಥಾಕಟೇಆಸ್ತೇಬ್ರಾಹ್ಮಣಇತಿ । ನಾತ್ರಸ್ವರಮಧರೀಕೃತ್ಯಯಗಾಸ್ತೇ । ಯಥಾಕಟಂಬ್ರಾಹ್ಮಣಃ ॥ ನಾಪಿವಿಷಯಭಾವೇ । ಸಹಿಮಹತಿನಿರ್ವಿಕಾರಿಣಿ ವಾರ್ಥೇಕ್ರಿಯಾಗೋಚರತಾಮಾತ್ರಃ । ಯಥಾಗಗನೇಪಕ್ಷೀತಿ । ನಾತ್ರಸ್ವರೋಯಕೋಗೋಚರಮಾತ್ರಃ । ಯಥಾಗಗನಂಪಕ್ಷಿಣಃ ॥ ನಾಪಿವ್ಯಾಪ್ತೌ । ಸಾಹಿಯಾವದಾಶ್ರಯಮಭಿವ್ಯಾಪ್ಯಾವಸ್ಥಾನಂ । ಯಥಾತಿಲೇತೈಲಮಿತಿ । ನಾತ್ರಸ್ವರಮಭಿವ್ಯಾಪ್ಯಯಗಾಸ್ತೇ । ಯಥಾತಿಲಂತೈಲಂ ॥ ಅತೋತ್ರಪಾರಿಶೇಷ್ಯಾತ್ಸಾಮೀಪ್ಯಏವವಾಚ್ಯಾ । ತಚ್ಚದೇಶಕೃತಾಕಾಲಕೃತಾವಾಪ್ರತ್ಯಾಸತ್ತಿರೇವ । ತದತ್ರಪೂರ್ವಸ್ಯೇವೋತ್ತರಸ್ಯಾಪ್ಯವಿಶಿಷ್ಟಮಿತ್ಯನಿಯಮೇನಪ್ರಾಪ್ತೌಪೂರ್ವಸ್ಯೈವ ನೋತ್ತರಸ್ಯೇತಿನಿಯಮ್ಯತೇ ॥ ಅಸ್ತ್ವೌಪಶ್ಲೇಷಿಕಮೇವಾಧಿಕರಣಂ । ಉಪಶ್ಲೇಷಃಸಮ್ಬನ್ಧಮಾತ್ರಮೇವ । ನೌತ್ತರಾಧರ್ಯಂ । ಅಸ್ತ್ವಾಶತ್ । ವರ್ಣೇಷ್ವೌತ್ತರಾಧರ್ಯಂಚಪೌರ್ವಾಪರ್ಯಮೇವೇತಿ ॥ ಉದಾಹರತಿ ಮುನೀತ್ಯಾದಿ । ಅಸತ್ಯಸ್ಮಿನ್ಯೋಗೇಮುನಿ—ಈತಂಇತಿಸ್ಥಿತೇ, ಸ್ವರೇಸಮೀಪಗತೇಉಪಶ್ಲಿಷ್ಟೇವಾಸ್ವರಸ್ಯವಿಧೀಯಮಾನೋಯಗಿಕಾರಸ್ಯೋತಈಕಾರಸ್ಯವೇತಿಸನ್ದಿಹ್ಯೇತ, ವಿಪರ್ಯಯಸ್ಸ್ಯಾದ್ವಾಉತ್ತರಸ್ಯೋಭಯೋರಪಿವೇತಿ । ಉಭಯೋರಪಿಸಾಮೀಪ್ಯ ಮುಪಶ್ಲೇಷೋವಾನವಿಶಿಷ್ಯತಇತಿ । ಅತೋತ್ರಪೂರ್ವಸ್ಯೈವನೋತ್ತರಸ್ಯೇತಿನಿಯಮಾರ್ಥೋಯೋಗಃ । ಅತಏವೋತ್ತರತ್ರಸರ್ವತ್ರ ಸ್ವರೇಇತ್ಯಾದಿಸಪ್ತಮೀ ನಿರ್ದೇಶೇಪರೇಇತಿವಿವರಣಮಿತಿ ॥ ನನ್ವತ್ರನಿರ್ದಿಷ್ಟಗ್ರಹಣಂಕಿಮರ್ಥಂ । ತದನ್ತರಾಪಿಚಾರಿತಾರ್ಥ್ಯಾದಿತ್ಯಾಶಙ್ಕ್ಯಾಹ ನಿರ್ದಿಷ್ಟಗ್ರಹಣಮಿತಿ । ಸ್ವರೇಪರೇಸ್ವರಸ್ಯವಿಧೀಯ ಮಾನೋಯಕ್ಪೂರ್ವಸ್ಯಭವತೀ ತ್ಯುತ್ತರಸ್ಯೈವವ್ಯವಚ್ಛೇದಃ । ನಪೂರ್ವಸ್ಯೈವವ್ಯವಹಿತಸ್ಯ । ತಥಾಚ । ಅರಲ್—ಇದುಇತ್ಯತ್ರಪೂರ್ವಸ್ಯರೇಫಾದುತ್ತರಸ್ಯವಾ ಅಕಾರಸ್ಯಾಪಿಯಕ್ಪ್ರಸಜ್ಯತೇ । ನಿರ್ದಿಷ್ಟಗ್ರಹಣೇತು ಅನನ್ತರಸ್ಯೈವಭವತಿ ನತ್ವನ್ತರಿತಸ್ಯೇತಿನಾತಿಪ್ರಸಙ್ಗ ಇತಿ ॥

ಸೂತ್ರಂ ॥ ತಸ್ಮಾದುತ್ತರಸ್ಯ ॥ **27** ॥

ವೃತ್ತಿಃ ॥ ಪಞ್ಚಮೀನಿರ್ದೇಶೇನ ಷಷ್ಠ್ಯನ್ತಸ್ಯಯತ್ಕಾರ್ಯಂ ವಿಧೀಯತೇತದುತ್ತರಸ್ಯೈವಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ದೀರ್ಘಾದೃತೋರುರದ್ವಾದೇಃ[40] । ಆರುಷಿ, ಈರುತು ॥ ರೇೂದ್ವಿರ್ವ್ಯಞ್ಜನಸ್ಯಾಹಾದೇಃ[65] । ಇವಬ್ಬರ್ನ್ದರ್ । ಅವಪ್ಪೊರ್ದರ್ ॥ ಉತ್ತರಸ್ಯೇತಿಕಿಂ । ವ್ರತಂ, ತ್ರಾಸಂ ॥ ಅತ್ರಾಪಿ ನಿರ್ದಿಷ್ಟಗ್ರಹಣಾನುವೃತ್ತೇರಿಹನಭವತಿ । ಇವರ್ಕ್ಷತ್ರಿಯರ್, ಅವರ್ಸ್ವಚ್ಛನ್ದರ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಪೂರ್ವವದತ್ರಾಪಿಪಞ್ಚಮ್ಯನ್ತಾರ್ಥಾಭಿನಾಯಕಸ್ತಸ್ಮಾದಿತಿನಿರ್ದೇಶಃ । ಇತೀತಿನಿರ್ದಿಷ್ಟಇತಿಚವರ್ತತೇ । ತಸ್ಮಾದಿತಿನಿರ್ದಿಷ್ಟೇಉತ್ತರಸ್ಯೇತಿ । ಪಞ್ಚಮ್ಯನ್ತಾರ್ಥೇನವಿಶೇಷಣೇನಷಷ್ಠ್ಯನ್ತಾರ್ಥಸ್ಯವಿಧೀಯಮಾನಂ ಕಾರ್ಯಮುತ್ತರಸ್ಯೈವಭವತಿ । ನಪೂರ್ವಸ್ಯೇ

ತ್ಯಾಹ ಪಞ್ಚಮೀತ್ಯಾದಿ । ವಕ್ಷ್ಯತಿರೋದ್ವಿರ್ವ್ಯಞ್ಜನಸ್ಯಾಹಾದೇರಿ[65]ತಿ । ತತಶ್ಚದ್ವಿರ್ಭಾವಲಕ್ಷಣಂಕಾರ್ಯಂಷಷ್ಠ್ಯನ್ತಾರ್ಥಸ್ಯ ವ್ಯಞ್ಜನಸ್ಯವಿಧೀಯತೇ । ತತ್ರರಇತಿಪಞ್ಚಮ್ಯನ್ತಾರ್ಥೋವಿಶೇಷಣಂ । ತತ್ರರಇತಿಪಞ್ಚಮೀನತಾವದಪಾದಾನೇವಿಹಿತಾ । ತಲ್ಲಕ್ಷಣಾಭಾವಾತ್ । ಕಿನ್ತುದಿಕ್ಛಬ್ದಾದನ್ಯಾರ್ಥಾ ರಾದ್ಬಹಿರಿತರೈರಿತಿದಿಗ್ಯೋಗಲಕ್ಷಣಾವಾಚ್ಯಾ । ಸಾಚೋತ್ತರಸ್ಯೈವಪೂರ್ವಸ್ಯಾಪಿ ಸಮಾನೇತ್ಯವಿಶೇಷೇಣಪ್ರಾಪ್ತಾ ನಿಯಮ್ಯತೇಉತ್ತರಸ್ಯೈವನಪೂರ್ವಸ್ಯೇತಿ । ಇವಬ್ಬಂದರ್, ಇತ್ಯತ್ರರೇಫಾದುತ್ತರಸ್ಯಬಕಾರಸ್ಯದ್ವಿರ್ಭಾವಃ । ಅಸತ್ಯಸ್ಮಿನ್ಯೋಗೇವ್ರತಂ, ತ್ರಾಸಮಿತ್ಯತ್ರರೇಫಾತ್ಪೂರ್ವಯೋರ್ವಕಾರತಕಾರಯೋರಪಿಸ್ಯಾದಿತ್ಯನಿಷ್ಟಂದರ್ಶಯತಿ ಉತ್ತರಸ್ಯೇತಿಕಿಮಿತಿ ॥ ಉತ್ತರೋತ್ತರಸ್ಯಾಪ್ಯುತ್ತರತ್ವಾತ್ತಸ್ಯಾಪಿದ್ವಿರ್ಭಾವಸ್ಸ್ಯಾದಿತ್ಯಾಶಙ್ಕ್ಯಾನಿರ್ದಿಷ್ಟಗ್ರಹಣಾದೇವನಭವತೀತ್ಯಾಹನಿರ್ದಿಷ್ಟೇತ್ಯಾದಿ । ಇಹವಕ್ಷ್ಯಮಾಣೋದಾಹರಣೇಇವಕ್ಷ್ಮ್ರ್ತ್ರಿಯರ್, ಅವಸ್ಸ್ವರ್ಗ್ಘಂದರ್, ಇತ್ಯತ್ರರೇಫಾತ್ಪರಯೋಃಕಕಾರಸಕಾರಯೋರೇವದ್ವಿರ್ಭಾವಸ್ಸ್ಯಾತ್ । ಷಕಾರವಕಾರಯೋಸ್ತುವ್ಯವಹಿತತ್ವಾನ್ನಭವತೀತಿ ॥

ಸೂತ್ರಂ ॥ ಯೇನವಿಧಿಸ್ತದನ್ತಸ್ಯ ॥ 28 ॥

ವೃತ್ತಿಃ ॥ ಯೇನವಿಶೇಷಣೇನವಿಧಿರ್ವಿಧೀಯತೇತತ್ತದನ್ತಸ್ಯಸಂಜ್ಞಾಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಜಾತಿಶಬ್ದಾದಿತಿಃ[190] ' ಬ್ರಾಹ್ಮಣಿತಿ, ಶೂದ್ರಿತಿ ॥ ಕೃತೋಽಉರುತಃ[266] ಮಾಳ್ಪುದಱಿಂ, ನೋಳ್ಪುದಱಿಂ । ಯೇನೇತಿವಿಶೇಷಣಸ್ಯಮಾಭೂತ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಇಹಶಾಸ್ತ್ರೇಕಸ್ಯಚಿತ್ಕಂಚಿದ್ವಿಧೀಯತೇ । ತತ್ರಸ್ಥಾನಿನಿಮಿತ್ತಂವಾಕ್ವಚಿತ್ಕೇವಲಮೇವನಿರ್ದಿಶ್ಯತೇ । ಯಥಾಯಕ್ಸ್ವರೇಸ್ವರಸ್ಯೇ[35]ತ್ಯಾದಿ । ಕ್ವಚಿದ್ವಿಶೇಷಣಾನ್ತರವಿಶಿಷ್ಟಂ । ಯಥಾದೀರ್ಘಾದೃತೋರುರಿ[40]ತ್ಯಾದಿ । ತಥಾಚಯತ್ರಸ್ಥಾನಿನಿಮಿತ್ತಂವಾವಿಶಿಷ್ಟಂನಿರ್ದಿಶ್ಯತೇ, ತತ್ರಯೇನವಿಶೇಷಣೇನಯಸ್ಯವಿಶೇಷ್ಯಸ್ಯಕಾರ್ಯಂವಿಧೀಯತೇ, ತತ್ರತದ್ವಿಶೇಷಣಂತದನ್ತಸ್ಯಗ್ರಾಹಕಂಭವತೀತ್ಯಾಹ ಯೇನೇತ್ಯಾದಿ। ವಿಧೀಯತಇತಿವಿಧಿಃಕಾರ್ಯಂ । ವಕ್ಷ್ಯತಿಜಾತಿಶಬ್ದಾದಿತಿರಿ[190]ತಿ । ಅತಇತಿವರ್ತತೇ । ತಚ್ಚವಿಶೇಷಣತಯಾನ್ವೀಯಮಾನಂತದನ್ತಸ್ಯಗ್ರಾಹಕಮಿತಿಅಕಾರಾನ್ತಾಜ್ಜಾತಿಶಬ್ದಾದಿತಿಲಭ್ಯತೇ ॥ ಬ್ರಾಹ್ಮಣಿತೀತಿ । ಅಕಾರಾನ್ತಾದ್ಬ್ರಾಹ್ಮಣಶಬ್ದಾತ್ಸ್ತ್ರಿಯಾಂವಿಷಯೇಇತಿಪ್ರತ್ಯಯಃ । ಲುಬನಾಮಹಾನಾವಿ[36]ತಿಲೋಪಃ । ತಥಾಕೃತೋಽಉರುತಃ[266]ಇತಿ,ಉತಇತಿವಿಶೇಷಣೇನಕೃದ್ವಿಶಿಷ್ಯತೇ ।ಉಕಾರಾನ್ತಾದಿತಿ ॥ ಮಾಳ್ಪುದಱಿಂ । ಮಾಡುಕರಣಇತಿಧಾತೋರ್ಭಾವೇಪುದುಃ । ತಸ್ಮಾಚ್ಚಲಿಙ್ಗಾತ್ತರಣೇ ಇಮಿತಸ್ಯಚೋದನ್ತಸ್ಯಕೃದನ್ತಸ್ಯಾಱಿರಾದೇಶಃ । ಏವಂನೋಳ್ಪುದಱಿಂ ಇತಿ। ನೋಡುದರ್ಶನಇತಿಧಾತೋ ರೇವಮೇವಪ್ರಕ್ರಿಯಾ ॥

ಸೂತ್ರಂ ॥ ಪ್ರತ್ಯಯೋಽಸಪ್ತಮ್ಯಾಂ ॥ 29 ॥

ವೃತ್ತಿಃ ॥ ಸಪ್ತಮೀನಿರ್ದೇಶವ್ಯತಿರಿಕ್ತ ವಿಷಯೇಪ್ರತ್ಯಯಸ್ತದನ್ತಸ್ಯ ಸಂಜ್ಞಾಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಅಪ್ಕ್ರಾತ್[194] । ನಿಡುಗಣ್ಣಿ, ನಿಡುವೆರಲಿ, ಬಡಕಿ । ಮುದುಕಿ ॥ ಅನೆಯುಸ್ಯ[185] । ಬಂದನೆಯುಳ್, ಎರಡನೆಯುಳ್ ॥ ಅಸಪ್ತಮ್ಯಾಮಿತಿಕಿಂ । ಗಳನೇಕತ್ವೇಸುಪಿ[232] । ಸುಬಂತಇತಿಮಾಭೂತ್ ॥ ವಿಶೇಷಣಾರ್ಥೋಽಯಮಾರಮ್ಭಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅನನ್ತರಯೋಗೇವಿಶೇಷಣಂಸರ್ವಂತದನ್ತಸ್ಯಗ್ರಾಹಕಮಿತ್ಯುಕ್ತಂ । ತಥಾಚಕ್ವಚಿತ್ಪ್ರತ್ಯಯೋಽಪಿ ವಿಶೇಷಣತಯೋಪಾದೀಯತೇ । ಯಥಾ । ಅಪ್ಕ್ರಾತ್[194] । ನಿತೋರ್ಬಃ[171]ಇತ್ಯಾದಿ । ಸೋಽಪ್ಯವಿಶೇಷೇಣಸರ್ವತ್ರತದನ್ತಸ್ಯಗ್ರಾಹಕಇತಿಪ್ರಾಪ್ನೋತಿ ॥ ತಚ್ಚಕ್ವಚಿದನಿಷ್ಟಂ । ಯತ್ರಪ್ರತ್ಯಯಸ್ಸಪ್ತಮ್ಯಾನಿರ್ದಿಷ್ಟಃ । ಅತೋಽಯತ್ರಾನಿಷ್ಟಂತದ್ವಿಹಾಯಇತರತ್ರೈವತದನ್ತ ಗ್ರಾಹಕಂಭವತೀತ್ಯಾಹ ಸಪ್ತಮೀತ್ಯಾದಿ । ಯತ್ರಪ್ರತ್ಯಯಃಸಪ್ತಮ್ಯನ್ತ ಪದೇನನಿರ್ದಿಷ್ಟೋಭವತಿ ತತೋಽನ್ಯತ್ರೈವಾಯಮನ್ತಗ್ರಾಹಕಃ । ಯಥಾಅಪ್ಕ್ರಾದಿ[194]ತಿ । ಅಪ್ರತ್ಯಯಾನ್ತಾದಿತಿ । ಯಥಾವಾನಿತೋರ್ಬಃ[171]ಇತಿ ನಿತುಪ್ರತ್ಯಯಾನ್ತಾದಿತಿ । ಯತ್ರತುಸಪ್ತಮ್ಯಾನಿರ್ದಿಶ್ಯತೇಗಳನೇಕತ್ವೇಸುಪಿ[232]ಇತ್ಯಾದಿ। ನತತ್ರಾನ್ತಗ್ರಾಹಕಸ್ಸುಬನ್ತಇತಿ । ಕಿನ್ತುಸ್ವರೂಪಮೇವಗೃಹ್ಯತೇ । ಸುಪ್ಸಂಜ್ಞಕೇಪ್ರತ್ಯಯೇಪರೇಇತಿನಿಯಾಮಕೋನಿಷೇಧಕೋವಾಯಂಯೋಗೋನವಿಧಾಯಕಃ । ತಥಾಹಿ । ಅಜ್ಞಾತಜ್ಞಾಪಕೋಹಿವಿಧಿಃ । ನಹಿಪ್ರತ್ಯಯಸ್ಯಾನ್ತ ಗ್ರಾಹಕತ್ವಮನೇನವಿಧೀಯತೇ । ಯೇನವಿಧಿರಿ[28]ತ್ಯನೇನೈವಸಿದ್ಧತ್ವಾತ್ । ಕಿನ್ತುಪೂರ್ವಸೂತ್ರೇಣಸರ್ವತ್ರಪ್ರಾಪ್ತಸತ್ಯಾಂಪ್ರತ್ಯಯರೂಪಂವಿಶೇಷಣಂಸಪ್ತಮೀನಿರ್ದೇಶವ್ಯತಿರಿಕ್ತವಿಷಯಏವೇತ್ಯನೇನನಿಯಮ್ಯತೇ । ಸಿದ್ಧೇಸತ್ಯಾರಮ್ಭೋನಿಯಮಾಯೇತಿ । ಅಥವಾಸಾಮಾನ್ಯೇನ ಸರ್ವತ್ರಪ್ರಾಪ್ತೋನ್ತಗ್ರಹಣವಿಧಿರಸಪ್ತಮ್ಯಾಂನಿಷಿಧ್ಯತಏವೇತಿ ॥

ಸೂತ್ರಂ ॥ ಯಸ್ಮಿಂಸ್ತದಾದೇರ್ವರ್ಣಗ್ರಹಣೇ ॥ 30 ॥

ವೃತ್ತಿಃ ॥ ಯೋವರ್ಣಸ್ಸಪ್ತಮ್ಯಾನಿರ್ದಿಶ್ಯಮಾನೋವಿಶೇಷಣಂ । ಸತದಾದೇಸ್ಸಂಜ್ಞಾಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಶಕ್ಕಿ[498]। ಅಕ್ಕಂ, ಅಕ್ಕೆ ॥ಣಿಗ್ದಿ[475] । ಪಣ್ಣಿದಂ, ಪಣ್ಣಿದುದು ॥ ಯಸ್ಮಿನ್ನಿತಿಕಿಂ । ಷಷ್ಠೀನಿರ್ದೇಶೇಮಾಭೂತ್ ॥ ವರ್ಣಗ್ರಹಣಇತಿಕಿಂ । ಪನ್ನೊಂದೌ[364] । ಪನ್ನೊಂದು ॥ ಒಂದುಶಬ್ದಾದೌಮಾಭೂತ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಯಸ್ಮಿನ್ನಿತಿಸಪ್ತಮ್ಯಂತನಿರ್ದೇಶಮಾತ್ರಾಭಿನಾಯಕೋಯಂನಿರ್ದೇಶಃ । ವರ್ಣಶಬ್ದೋಕ್ಷರವಾಚೀ । ಗೃಹ್ಯತಇತಿವಾಗ್ರಹಣಮಾತ್ರಂವಾಗ್ರಹಣಂ । ಯತ್ರಯಸ್ಮಿನ್ನಿತಿನಿರ್ದೇಶೇನವರ್ಣೋಗೃಹ್ಯತೇ । ಯತ್ರವಾವರ್ಣಗ್ರಹಣವಿಷಯೋಯಸ್ಮಿನ್ನಿತಿಸಪ್ತಮ್ಯಾನಿರ್ದಿಶ್ಯತೇ । ತತ್ರತಥಾನಿರ್ದಿಷ್ಟೋ ವರ್ಣಸ್ತಾದೃಗ್ವರ್ಣನಿರ್ದೇಶೋ ವಾವಿಶೇಷಣತಯಾನ್ವೀಯಮಾನಸ್ತದಾದೇಸ್ಸಂಜ್ಞಾಭವತಿ । ನತನ್ಮಾತ್ರಸ್ಯ। ಯತ್ರತುತಥಾನಿರ್ದಿಷ್ಟೋಪಿ ವರ್ಣೋವಿಶೇಷ್ಯತಯೋಪಾದೀಯತೇನತತ್ರತದನ್ತಸ್ಯೇತಿ । ಅಪಿತುಸ್ವಸ್ವರೂಪಸ್ಯೈವೇತಿ ಸೂತ್ರಸ್ಯಫಲಿತಾರ್ಥಮೇವಾಹ ಯೋವರ್ಣಇತ್ಯಾದಿ ॥ ನಚಾತ್ರಸೂತ್ರೇವಿಶೇಷಣಪದಾಗ್ರಹಣಾತ್ಕಥಂವಿಶೇಷಣತಯೇತ್ಯರ್ಥೋಘಟಿತಇತಿವಾಚ್ಯಂ । ಯೇನವಿಧಿರಿ[28]ತ್ಯತಏವತದರ್ಥಲಾಭಾದಿತಿವಕ್ಷ್ಯತಿ ॥ ಶಕ್ಕಿ[498]ಇತಿ । ತತ್ರಕೀತಿಸಪ್ತಮ್ಯಾನಿರ್ದಿಷ್ಟಃ ಕಕಾರಸ್ತದಾದೇರ್ಗ್ರಾಹಕೋಭವತಿ । ಕಕಾರಾದೌಪ್ರತ್ಯಯಇತಿ ॥ ಅಕ್ಕಂ, ಅಕ್ಕೆ ಇತಿ । ಆಗುಪ್ರಾದುರ್ಭಾವಇತ್ಯಸ್ಮಾದ್ಧಾತೋಃಕರ್ತರ್ಯನ್ಯೈಕತ್ವೇಅಮ್ । ಏಕತ್ರಾಮರೋಗರ್ಮ್[463]ಇತಿಗುಮಿ । ಅಪರತ್ರಚಾಶೀರಿ[465]ತ್ಯಾದಿನಾಗೆತಿ । ವಾಗುಪೋಗ್ವಿಸುಬ್ರುಳಳನಣೋಗಃಕಃ[472]ಇತಿಗಕಾರಸ್ಯಕಾದೇಶೇ । ಶಕ್ಕಿ[498]ಇತ್ಯಾಗೋಃಶಕೀಚಸಿದ್ಧಂರೂಪಂ ॥ ತಥಾಣಿಗ್ದಿ[475]ಇತ್ಯತ್ರಾಪಿದೀತಿದಕಾರಾದಾವಿತ್ಯರ್ಥಃ ॥ ಪಣ್ಣಿದಂಇತಿ । ಪಣ್ಣಿಯೋಗೇಫಲಸಂಪಾಕೇಚೇತಿಧಾತೋಃಪೂರ್ವವದಮಿ । ದಪದವಮಿ[44]ಇತ್ಯಾದಿನಾತೀತಕಾಲೇದಪ್ರತ್ಯಯೇ । ಣಿಗ್ದಿ[475]ಇತಿಪಣ್ಣಾತೋರ್ಣಿಗಾಗಮೇಚಸಿದ್ಧಂರೂಪಂ ॥ ಪಣ್ಣಿದುದುಇತ್ಯತ್ರಾಪ್ಯೇವಮೇವಪ್ರಕ್ರಿಯಾ । ಕಿನ್ತುನಪ್ಯುದುರಿ[454]ತ್ಯಮುಉದುರಾದೇಶೋವಿಶೇಷಃ ॥ ಪದಕೃತ್ಯಂಚಿನ್ತ್ಯತಿ ಯಸ್ಮಿನ್ನಿತಿ ॥ ಷಷ್ಠೀನಿರ್ದೇಶಇತಿ । ಯೋಜಃ[141]ಇತ್ಯಾದಾಯಇತಿ ಷಷ್ಠೀನಿರ್ದೇಶೇಯಕಾರಸ್ಯೇತ್ಯೇವಾರ್ಥೋನತುಯಕಾರಾದೇರಿತಿ ॥ ಷಷ್ಠೀತ್ಯಸಪ್ತಮ್ಯುಪಲಕ್ಷಣಂ। ತೇನ ಒಂಬತ್ತುಪತ್ತೋಸ್ತಾದಿಮ್[173]ಇತ್ಯತ್ರತೇತಿತೃತೀಯಾನಿರ್ದೇಶೇಪಿತಕಾರೇಣೇತ್ಯೇವಾರ್ಥೋನತುತಕಾರಾದಿನೇತಿ ॥ ತಥಾ ರೋದ್ವಿವ್ಯಂಜನಸ್ಯಾಹಾದೇರಿ[65]ತ್ಯತ್ರರಇತಿಪಞ್ಚಮೀನಿರ್ದೇಶೇಪಿರೇಫಾದಿತ್ಯೇವಾರ್ಥೋನರೇಫಾದೇರಿತಿ ॥ ಒನಿಪಾತೇ[45]ಇತ್ಯಾದಾಅಇತಿಪ್ರಥಮಾನಿರ್ದೇಶೇಪ್ಯವರ್ಣಇತ್ಯೇವಾರ್ಥೋನತ್ವವರ್ಣಾದಿರಿತಿ ॥ ರಿ[42]ಇತ್ಯತ್ರತುಸಪ್ತಮೀನಿರ್ದಿಷ್ಟೋಪಿಋಕಾರೋ ನವಿಶೇಷಣತಯೋಪಾದಿಷ್ಟಃ । ಕಿನ್ತುವಿಶೇಷ್ಯತಯೈವೇತಿನತದಾದೇರ್ಗ್ರಾಹಕಇತಿವಿಜ್ಞೇಯಂ ॥

ಸೂತ್ರಂ ॥ ಸ್ಥಾನಿವದಾದೇಶಃ ॥ 31 ॥

ವೃತ್ತಿಃ ॥ ಸ್ಥಾನಂಪ್ರಸಙ್ಗಃ । ಯಸ್ಯಸ್ಥಾನೇಯೋವಿಧೀಯತೇಸಸ್ಥಾನೀ । ಇತರಆದೇಶಃ । ಸ್ಥಾನಿವದ್ಭವತ್ಯಾದೇಶಃ । ಸ್ಥಾನ್ಯಾಶ್ರಯೇಕಾರ್ಯೇಕರ್ತವ್ಯೇಸ್ಥಾನಿಕಾರ್ಯಂಭಜತಇತ್ಯರ್ಥಃ ॥

ಪ್ರಯೋಗಃ ॥ ಒಳಶ್ಯಲ್ಲಿಃ[277] । ಮನೆಯಲ್ಲಿ ॥ ಶಲ್ಙ[280] । ಮೂಡಲ್ । ಸುಪ್ತಿಙನ್ತಂಪದಮಿ[18]ತಿಪದಸಂಜ್ಞಾಸಿದ್ಧಾಭವತಿ ॥ ಅಚಃ[455] । ಮಾಳ್ಪುದಱಿಂ, ನೋಳ್ಪುದಱಿಂ । ಕೃತೋಱುರುತಃ[266] ಇತಿಕೃತ್ಕಾರ್ಯಂಸಿದ್ಧಂಭವತಿ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅಥಕಿಮರ್ಥೋಯಮಾರಮ್ಭಃ । ಸ್ಥಾನಿಕಾರ್ಯಮಾದೇಶೇಪಿ ಯಥಾಸ್ಯಾದಿತ್ಯೇವಮರ್ಥಃ । ತತ್ರಕಃಪುನಃಸ್ಥಾನೀಕೋವಾಪುನರಾದೇಶಇತ್ಯಾಸುಯುಯುಕ್ಷೋಃ ಸ್ಥಾನ್ಯಾದೇಶಯೋಃಸ್ವರೂಪಂ ನಿರೂಪಯನ್ನಾದೌತಾವತ್ಸ್ಥಾನಪದಾರ್ಥಮಾಹ ಸ್ಥಾನಂಪ್ರಸಙ್ಗಇತಿ । ಪ್ರಸಜ್ಞಾನಂಪ್ರಸಙ್ಗಃಪ್ರಾಪ್ತಿಃಸ್ಥಾನಮುಚ್ಯತೇ । ಸ್ಥಾನಮಸ್ಯಾಸ್ತೀತಿಸ್ಥಾನೀಪ್ರಸಙ್ಗೀತಿವಕ್ತುಮಾಹ ಯಸ್ಯೇತ್ಯಾದಿ । ಯಸ್ಯವರ್ಣಸ್ಯಸಮುದಾಯಸ್ಯವಾ । ಶಬ್ದಶಾಸ್ತ್ರೇನ್ಯಸ್ಯಾಸಮ್ಭವಾತ್ । ಯೋವರ್ಣಸ್ಸಮುದಾಯೋವಾಶ್ರುತಿಗೋಚರೋಭಾವಾತ್ಮಾಲುಬಾದಿರೂಪೋವಿರಹಾತ್ಮಾವಾವಿಧೀಯತೇಸಃ । ಯಸ್ಯೇತಿಷಷ್ಠ್ಯನ್ತನಿರ್ದೇಶವಿಷಯತಯಾಉದ್ದಿಷ್ಟಃಸ್ಥಾನೀ । ಇತರಃ ಯಇತಿಪ್ರಥಮಾತನ್ತನಿರ್ದೇಶವಿಷಯತಯಾವಿಧೀಯಮಾನೋಭಾವರೂಪೋವಿರಹರೂಪೋವಾವಿಧೇಯಃಆದೇಶಉಚ್ಯತೇ । ಆದಿಶ್ಯತೇಆಹತ್ಯಕ್ರಿಯತೇಪರೋಪಮರ್ದನೇನವಿಧೀಯತಇತ್ಯಾದೇಶಇತಿ ॥ ನನುಶಬ್ದಪ್ರವಾಹೋಪಿಲೋಕೇಅನಾದಿವ್ಯವಹಾರಾನುಪಾತಿಸ್ವಸ್ವವಿಷಯೇಪ್ರಯೋಗಮರ್ಹನ್ ಸಿದ್ಧಏವನಾಪೂರ್ವತಯಾಕ್ವಚಿದ್ವಿಧಾತುಂಶಕ್ಯಃ । ತಥಾಚಕಥಮನ್ಯಸ್ಯಕರಣಂ ಲಕ್ಷಣಃಸ್ಥಾನ್ಯಾದೇಶಭಾವೋಭಾವೀ । ಗೋಃಸ್ಥಾನೇಅಶ್ವಸ್ಯೇವೇತಿ ಚೇನ್ನಾತ್ರಕಶ್ಚಿತ್ಕಸ್ಯಚಿಚ್ಛಬ್ದಾತ್ಮನಸ್ತದಾತ್ಮಾಧುನಾತನಶ್ಚಿರಂ ತಸ್ಯನಿಹತ್ಯಸ್ಥಾನೇಸ್ವಯಮಭಿಷಿಚ್ಯತೇ । ಯೇನಾನ್ಯಸ್ಯಸ್ಥಾನೇನ್ಯಸ್ಯ ಕರಣಮೇತದುಚ್ಯೇತ । ನನ್ತುಶಾಸ್ತ್ರೇಹಿಲಾಘವಕಾಮಾಃ ಶಾಸ್ತ್ರಕೃತಃಸಾಮಾನ್ಯವಿಶೇಷಾತ್ಮಕಮೇವಲಕ್ಷಣಂಪ್ರಚಕ್ಷತೇ । ತತ್ರಸಾಮಾನ್ಯೋಪದೇಶಾತ್,

ಸರ್ವತ್ರಪ್ರಸಕ್ತಾ ಬುದ್ಧಿರೇವ ವಿಶೇಷೋಪದೇಶತಃಕ್ವಚಿತ್ಸ್ವತಿವಿಷಯೇನಿವರ್ತತೇ । ಯಥಾ ಘಟ, ಪಟ, ಯತಿ, ಪತಿ, ಭಾನು, ಧೇನ್ವಾದೀನಾಂ ಸ್ವರಾನ್ತಾನಾಂ ಶಬ್ದಾನಾಂಯಥಾಶ್ರುತಮೇವಪ್ರಾತಿಪದಿಕವಿಷಯ ಸಾಧುತ್ವೇಪಿಋಕಾರಾನ್ತಾನಾಂವಿಶೇಷಂಸ್ವರೂರುಪದೃತೋರಃ[122]ಇತಿ । ಋದನ್ತಾನಾನ್ತುನಯಥಾಶ್ರವಣಮೇವಕಿನ್ತ್ವ ರಶ್ರುತ್ಯಾಭಾವ್ಯಂಪಿತರಂಮಾತರಮಿತೀತಿ । ಅನೇನಸ್ವರಾನ್ತಮಾತ್ರೇಸಾಮಾನ್ಯತಃಪ್ರವೃತ್ತಾ ಯಥಾ ಶ್ರುತಿಬುದ್ಧಿಃ ಋದನ್ತೇನಿವರ್ತತೇ । ತಥಾಋದಾರೌತುರಿ[123]ತಿವಿಶೇಷೋಪದೇಶೇನಋದನ್ತಸಾಮಾನ್ಯೇ ಪ್ರವೃತ್ತಾಪ್ಯರಬುದ್ಧಿಃತೃಪ್ರತ್ಯಯಾನ್ತರೂಪೇಋದನ್ತವಿಶೇಷೇನಿವರ್ತತೇ । ನಾತ್ರಾರಶ್ರುತಿರಪಿತ್ವಾರಶ್ರುತಿರಿತಿ । ತಥಾಧಾತುರಙ್ಕ್ವ[125]ಇತಿವಿಶೇಷೋಪದೇಶೇನತೃಪ್ರತ್ಯಯಾನ್ತಸಾಮಾನ್ಯೇಪಿ ನಿಶ್ಶಙ್ಕಂಪ್ರವೃತ್ತಾಪ್ಯಾರಬುದ್ಧಿ ರ್ಧಾತೃಶಬ್ದರೂಪೇತೃಪ್ರತ್ಯಯಾನ್ತವಿಶೇಷೇನಿವರ್ತತೇ । ನಾತ್ರಕೇವಲಮಾರಬುದ್ಧಿರಪಿತುಧಾತಮಿತ್ಯದನ್ತಬುದ್ಧಿಶ್ಚೇತಿ । ಏವಂಸರ್ವತ್ರಸಾಮಾನ್ಯ ವಿಶೇಷೋಪದೇಶಬಲಾಧಾನಾಬುದ್ಧಿರೇವಯಥಾಯಥಂ ಪ್ರವರ್ತತೇನಿವರ್ತತೇ ಚೇತಿ ಬುದ್ಧಿಪ್ರವೃತ್ತಿನಿವೃತ್ತ್ಯಾತ್ಮಕ ಪ್ರಸಙ್ಗರೂಪಏವಸ್ಥಾನ್ಯಾದೇಶಭಾವಃ । ಅತಏವಾಖ್ಯಾತ್ಪ್ರಥಮಮೇವಸ್ಥಾನಂಪ್ರಸಙ್ಗಇತಿ ॥ ಅಥವಾ ಸ್ಥಾನಶಬ್ದೋವೈಯಾ ಕರಣಸಮ್ಪ್ರದಾಯೇರೂಢಿತಃ ಷಷ್ಠ್ಯನ್ತಸ್ಯೈವಪ್ರಸಙ್ಗಮಾಹನಾನ್ಯಪ್ರಸಙ್ಗಂ । ಸ್ಥಾನಿಶಬ್ದೋಪಿಷಷ್ಠ್ಯೇ ನಿರ್ದಿಷ್ಟಮೇವಪ್ರಸಙ್ಗಿನಂನಾನ್ಯಂ । ಆದೇಶಶಬ್ದೋಪಿತಸ್ಯೈವ ವಿಧೀಯಮಾನಂನಾನ್ಯದಿತಿ । ಅತೋತ್ರಸ್ಥಾನಂಪ್ರಸಙ್ಗಇತಿಪ್ರಸಙ್ಗವಿಶೇಷಏವವಿವಕ್ಷಿತೋ ಯೇನಸ್ಥಾನ್ಯಾದೇಶಭಾವವ್ಯವಸ್ಥಾನ ಸಾಧಾರಣೇತಿನಾತಿಪ್ರಸಙ್ಗಃ ॥ ಏವಂಸ್ಥಾನ್ಯಾದೇಶಸ್ವರೂಪಂ ನಿರೂಪ್ಯಸೂತ್ರಾರ್ಥಮಾಹಸ್ಥಾನಿವದ್ಭವತ್ಯಾದೇಶಇತಿ ॥ ನನ್ವಿದಮಸಙ್ಗತಮಾದೇಶಸ್ಯಸ್ಥಾನಿವದ್ವಚನಂ । ಆನ್ಯರ್ಥ್ಯೆವಾನುಭವಾತ್ । ನಹ್ಯಾದೇಶೇಕೃತೇಪಿಸ್ಥಾನೀ ಪೂರ್ವವದೇವೇತಿಯುಕ್ತಂ । ಅನ್ಯಥಾಆದೇಶಕರಣವೈಯರ್ಥ್ಯಾ ದಿತ್ಯಾಶಙ್ಕ್ಯನಾತ್ರವತಿಸ್ಸ್ವರೂಪಾತಿದೇಶೇ । ಸ್ವರೂಪತಃಸಾದೃಶ್ಯಾಭಾವಾತ್ । ಸಾದೃಶ್ಯಸ್ಯಭೇದಗರ್ಭಿತತ್ವಾತ್ । ಕಿನ್ತುಸ್ಥಾನಿನಮಾಶ್ರಿತ್ಯಯತ್ಕಾರ್ಯಂಭವತಿತದಾದೇಶಮಾಶ್ರಿತ್ಯಾಪಿಭವತೀತಿಕಾರ್ಯಾತಿದೇಶಏವೇತ್ಯಾಹ ಸ್ಥಾನ್ಯಾಶ್ರಯಇತ್ಯಾದಿ ॥ ಬಳಶ್ಯಲ್ಲಿರಿ[277]ತಿಸಪ್ತಮ್ಯಾಶ್ಶಲ್ಲಿರಾದೇಶಃ । ತೇನಮನೆಯಲ್ಲಿ, ವನದಲ್ಲಿಇತಿಸಿಧ್ಯತಿ ॥ ಶಲ್ಚೇತಿ, ಒಳ್ಕಶ್ಚಾತೋದಿಗರ್ಥಾಚ್ಛಲ್ಲ[280] ಇತಿಸೂತ್ರಸ್ಯಾನ್ತ್ಯಪ್ರತೀಕಃ । ತೇನಚಮೂಡಲ್, ತೆಂಕಲ್ಇತ್ಯಾದಿಸಿಧ್ಯತಿ । ಮನೆಯಲ್ಲಿ, ವನದಲ್ಲಿ, ಮೂಡಲ್ತೆಂಕಲಿತ್ಯಾದೀನಾಂಸುಪ್ತಿಙನ್ತಂಪದಮಿ[18]ತಿಪದಸಂಜ್ಞಾ । ತತ್ರವಿಮಿಮ್ಗೆದತ್ತಣಿಮದೊಳ್ ಸುಬಿ[16]ತಿಮಾದೀನಾಂಸಪ್ತಾನಾಮೇವಪ್ರತ್ಯಯಾನಾಂಸುಪ್ಸಂಜ್ಞಾ । ನಹಿಮಾದಿಷುಶಲ್ಲಿಶ್ಶಲ್ವಾಪಠಿತಃ । ಅತೋತ್ರಕಥಂಪದಸಂಜ್ಞೇತ್ಯತ್ರಸ್ಥಾನಿವದಾದೇಶಇತಿ ಬಳೋವಿಹಿತಂಸುಪ್ತ್ವಂತದಾದೇಶಸ್ಯಶಲ್ಲೇಃಶಲೋಪಿಭವತ್ಯೇವ । ಆದೇಶಸ್ಯ ಸ್ಥಾನಿವತ್ತ್ವಾದಿತಿಸುಪ್ತ್ವೇಸಿದ್ಧೇಸುಬನ್ತತ್ವಾತ್ಪದಸಂಜ್ಞಾಭವತೀತಿ ॥ ಅಚಃ[455]ಇತಿಧಾತೋಃಪರಸ್ಯಾಚ್ಪ್ರತ್ಯಯಸ್ಯೋದುರಾದೇಶೋವಿಹಿತಃ । ಪೊಳ್ಪುದು, ನೋಳ್ಪುದುಇತಿಸಿಧ್ಯತಿ । ತತೋಲಿಙ್ಗತ್ರಕರಣಾದಿವಿವಕ್ಷಾಯಾಂ ಇಂಕರಣೇ[300]ಇತಿಇಮಿ, ಕೃತೋಋರುತಃ[266]ಇತಿಕೃತ್ಪ್ರತ್ಯಯಾನ್ತಾನಾಮುಕಾರಾನ್ತಾ ನಾಮುಋರಾದೇಶೋವಿಧೀಯತೇ । ಪೊಳ್ಪುದಱಿಂ, ನೋಳ್ಪುದಱಿಂಇತ್ಯಾದಿ । ಅತ್ರಚಕೃದಜಾದಿರಿ[15]ತಿಸೂತ್ರೇಣಾಜಾದೀನಾಮೇವಕೃತ್ಸಂಜ್ಞಾ । ಉದುಸ್ತುನಾಜಾದಿಃ । ತಥಾಪ್ಯಚಃಕೃತ್ತ್ವತ್ತದಾದೇಶಉದುರಪಿಸ್ಥಾನಿವತ್ಕೃದೇವೇತಿ ಕೃತ್ಕಾರ್ಯಮಋರಾದೇಶಃಸಿದ್ಧಇತಿ ॥ ಯದ್ಯಪ್ಯತ್ರಸೂತ್ರೇನಾದೇಶಗ್ರಹಣಂಕರ್ತವ್ಯಂ । ಸ್ಥಾನಿವದಿತ್ಯೇತಾವತ್ಯೈವಪರ್ಯಾಪ್ತೇಃ । ಸಸಮ್ಬನ್ಧಿಕಯೋರಪರಗ್ರಹಣಾದಿತರಗ್ರಹಣಮನುಕ್ತಸಿದ್ಧಂಭವತಿ । ಯಥಾಪಿತೃವದ್ಭಾತೀತ್ಯತ್ರಪುತ್ರಇತಿ । ಗುರುವದಾಚರತೀತ್ಯತ್ರಶಿಷ್ಯಇತಿ । ತಥಾಸ್ಥಾನಿವದ್ಭವತೀತ್ಯತ್ರಾದೇಶಏವನಾನ್ಯಇತಿ । ಅತಏವಾಹುರಾಚಾರ್ಯಾಃ । ಸ್ಥಾನಿವಾನಲಾಶ್ರಯಇತಿ । ತಥಾಪಿಬಾಲಾನುರೋಧಾರ್ಥಮಾದೇಶಗ್ರಹಣಂಕೃತಂ । ಯಥಾಸ್ಥಾನಿವದಾದೇಶೋನಲ್ವಿಧಾವಿತ್ಯಾದೀತಿ ॥

ಸೂತ್ರಂ ॥ ಅಪ್ರಯೋಗೀತ್ ॥ **32** ॥

ವೃತ್ತಿಃ ॥ ಇಹೋಪದಿಷ್ಟೋವರ್ಣೋಯಃ ಪ್ರಯೋಗೇನದೃಶ್ಯತೇಸಇತ್ಸಂಜ್ಞೋಭವತಿ । ಅತಏವಚಾಸ್ಯ ಪ್ರಯೋಗಾಭಾವಃಸಿದ್ಧಃ । ಉಪದೇಶಸ್ತುಕಾರ್ಯಾರ್ಥಃ ।

ಪ್ರಯೋಗಃ ॥ ರಾಪ್ತೋರ್ವರ್ಕ್[37] । ಬಳಶ್ಯಲ್ಲಿಃ[277] । ಕಶಾವಿತ್ । ಇತ್ಪ್ರದೇಶಾಃಶಿತ್ಸರ್ವಸ್ಯ[23]ಇತ್ಯೇವಮಾದಯಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅತ್ರಾಪ್ರಯೋಗೀತಿಸಂಜ್ಞೀ । ಇದಿತಿಸಂಜ್ಞಾ ॥ ನನ್ವತ್ರಾಪ್ರಯೋಗಿಣಃಸಂಜ್ಞಿತ್ವಮುಚ್ಯತೇ । ಅಪ್ರಯೋಗಿತ್ವಂಚಪ್ರಯೋಗಾಭಾವಏವ । ತಥಾಹಿ । ಅಪ್ರಯೋಗಿತ್ವಂತಾವತ್ಪ್ರಯೋಗಿಭಿನ್ನತ್ವಂ । ಪ್ರಯೋಗಿತ್ವಂಚಪ್ರಯೋಗಿವೃತ್ತಿರಸಾಧಾರಣೋಧರ್ಮಃ । ಪ್ರಯೋಗಿಣೋಭಾವಃಪ್ರಯೋಗಿತ್ವಮಿತಿ । ಸಚಪ್ರಯೋಗಏವಾನ್ಯಸ್ಯಾನುಪಸ್ಥಾನಾತ್ । ಯಥಾದಣ್ಡಿತ್ವಂಲೋಕೇ ದಣ್ಡವನ್ನಿಷ್ಠೋಧರ್ಮೋದಣ್ಡಏವೇತಿ । ಪ್ರಯೋಗಶ್ಚಶಬ್ದಸ್ಯೋಚ್ಚಾರಣಂ । ಪ್ರಯೋಜನಂಪ್ರಯೋಗಃ । ಪ್ರಯೋಗೋಸ್ಯಾಸ್ತೀತಿಪ್ರಯೋಗೀ । ನಪ್ರಯೋಗೀಅಪ್ರಯೋಗೀತಿವ್ಯುತ್ಪತ್ತೇಃ । ತಥಾಚಪ್ರಯೋಗರಹಿತಃಶಬ್ದಇತಿಫಲಿತೋರ್ಥಃ ॥ ಪ್ರಯೋಗಸ್ತೂಭಯತ್ರೈವಲೋಕೇಶಾಸ್ತ್ರೇಚೇತಿ । ಅತ್ರಾಪ್ರಯೋಗೀತ್ಯನೇನಲೋಕೇಶಾಸ್ತ್ರೇಚೇ ತ್ಯುಭಯತ್ರಾಪಿಪ್ರಯೋಗಾಭಾವೋವಿವಕ್ಷಿತಃ । ಉತಾನ್ಯತರತ್ರ । ಯದ್ಯುಭಯತ್ರಸ್ಯಾತ್ತದಾಸಂಜ್ಞ್ಯಭಾವಏವಸ್ಯಾತ್ । ನಹಿಲೋಕೇಶಾಸ್ತ್ರೇಚಾ ಪ್ರಯುಕ್ತಃಕಶ್ಚಿಚ್ಛಬ್ದೋಸ್ತಿ । ಕಸ್ಯೇಯಂಸಂಜ್ಞಾವಿಧೀಯೇತೇತಿ । ಅಥಾನ್ಯತರತ್ರಚೇತ್ತತ್ರಾಪಿ

ಕಿಂಶಾಸ್ತ್ರೇಲೋಕೇವಾ ।ಯದಿತಾವಚ್ಛಾಸ್ತ್ರೇತದಾಪ್ಯುಕ್ತದೋಷೋನುಷಜ್ಯತೇ । ನಹಿಶಾಸ್ತ್ರೇಪ್ರಯೋಗಿಣಃಸಂಜ್ಞಿತ್ವಂಘಟತೇ । ಸಂಜ್ಞಾನ ಮನೂದ್ಯೈವಶಾಸ್ತ್ರೇಸಂಜ್ಞಾಕರಣಾತ್ । ಅತಃಶಾಸ್ತ್ರೇಪ್ರಯೋಗೀಲೋಕೇಚಾಪ್ರಯೋಗೀಯಃಸಏವಾತ್ರಸಂಜ್ಞೀನಿರ್ದೇಷ್ಟವ್ಯಃ । ಶಾಸ್ತ್ರಂ ಚಪ್ರತ್ಯಾಸತ್ತ್ಯೈತದೇವೇತ್ಯೇವಂಮನ್ವಾನಆಹ ಇಹೇತ್ಯಾದಿ । ಇಹಅಸ್ಮಿನ್ಶಾಸ್ತ್ರೇ ॥ ನನ್ವಿದಮಸಙ್ಗತಮುಪದಿಷ್ಟಸ್ಯಪ್ರಯೋಗಾದರ್ಶನಂ। ಉಪದೇಶಸ್ಯೈವಪ್ರಯೋಗರೂಪತ್ವಾತ್ । ಯದ್ಯುಪದಿಷ್ಟಃಪ್ರಯೋಗೇದೃಷ್ಟಏವ । ಯದಿಚನಪ್ರಯೋಗೇದೃಷ್ಟಃನೋಪದಿಷ್ಟಏವ । ಉಪದಿಷ್ಟಃಪ್ರಯೋಗೇನದೃಷ್ಟಶ್ಚೇತಿವ್ಯಾಹತಮೇತದಿತಿಚೇತ್ । ನಾತ್ರಪ್ರಯೋಗಶಬ್ದೇನೋಚ್ಚಾರಣಮಾತ್ರಂವಿವಕ್ಷಿತಂ । ಯೇನವ್ಯಾಹತಿ ಸ್ಸ್ಯಾತ್ । ಕಿನ್ತುಪ್ರಯುಜ್ಯತೇಸ್ವಾಭಿಧೇಯಪ್ರತಿಪತ್ತ್ಯರ್ಥಂಲೋಕೇಪ್ರಚುರಮುಚ್ಚಾರ್ಯತಇತಿಪ್ರಯೋಗಇತಿಕಾವ್ಯನಾಟಕಾದಿಲೌಕಿಕಶಬ್ದ ಪ್ರಯೋಗಏವವಿವಕ್ಷಿತಃ । ತತ್ರತುನದೃಶ್ಯತಏವ । ಲೋಕೇಸ್ವಾಭಿಧೇಯಾಭಾವಾತ್ । ಶಾಸ್ತ್ರೇತುಪ್ರಯೋಜನಾರ್ಥ ಮುಪದಿಶ್ಯತಇತಿಭಿನ್ನ ವಿಷಯತ್ವಾನ್ನವ್ಯಾಹತಿಃ । ಸಮಾನವಿಷಯೇಖಲುವ್ಯಾಹತಿರುಚ್ಯತೇ । ದ್ವೈಯಾತ್ಮ್ಯಮೇಕಾರ್ಪಣ ಯಾವಿರುದ್ಧಮಿತಿ । ಅತಏವಾಹ ಅತ ಏವಚಾಸ್ಯಪ್ರಯೋಗಾಭಾವಸ್ಸಿದ್ಧಃ । ಉಪದೇಶಸ್ತುಕಾರ್ಯಾರ್ಥಇತಿ ॥ ಇತ್ಸ್ವರೂಪಮುದಾಹರತಿರಾಪ್ರೋರಿ37ತ್ಯಾದಿ । ಪಿತೃವಿಂ, ಗ್ಲಾವಿಂ, ವ ಧುವಿಂ, ಇತ್ಯಾದಾಲೋಕೇವಕಾರಏವಶ್ರೂಯತೇ । ನಕಕಾರಃ । ಗೃಹದಲ್ಲಿ, ಮನೆಯಲ್ಲಿ ಇತ್ಯಾದಾವಲ್ಲಿರೇವಶ್ರೂಯತೇನಶಕಾರಃ । ಅತಸ್ತಾ ವಿತಾವಿತ್ಯಾಹ ಕಶಾವಿತಾವಿತಿ । ಯದ್ಯಪಿರಾಪ್ರೋರ್ವಗಿ[37]ತ್ಯತ್ರಅಕಾರೋಪ್ಯಪ್ರಯೋಗೀಭವತಿ । ತಥಾಪಿಯಥಾಶಾಸ್ತ್ರೇಕಕಾರಃಕಿದನ್ತ್ಯಃ[25]ಇ ತಿದೇಶವಿಧ್ಯರ್ಥಃ । ಶಕಾರಃಶಿತ್ಸರ್ವಸ್ಯ[23]ಇತಿಸರ್ವಾದೇಶಾರ್ಥಃ । ನತಥಾಅಕಾರಃಕಾರ್ಯಾರ್ಥಃ । ಕಿನ್ತೂಚ್ಚಾರಣಾರ್ಥಏವೇತಿತಮುದಸ್ಯಕಶಾವಿ ತಿದ್ವಿತ್ವನಿರ್ದೇಶಃ । ಆರಮ್ಭಣಪ್ರಯೋಜನಮಾಹ ಇತ್ಪ್ರದೇಶಾಇತಿ ॥

ಸೂತ್ರಂ ॥ ಸ್ಪರ್ಧೇಪರಂ ॥ 33 ॥

ವೃತ್ತಿಃ ॥ ತುಲ್ಯಬಲಯೋರ್ವಿಧಾನಯೋರೇಕತ್ರಸನ್ನಿಪಾತಸ್ಸ್ಪರ್ಧಃ । ತತ್ರಪರಂಕಾರ್ಯಂಬಲೀಯೋಭವತಿ॥

ಪ್ರಯೋಗಃ ॥ ಆತಬಿಷ್ಮ್ಯೇ[33] । ಆವೂರ್, ಆವುದಕಂ ॥ ಆದೇ[43] । ಆಅರಸಂ, ಆಅಂಚಿ, । ಆಔತ್ಕಣ್ಮ್ಯಂ ಇತ್ಯತ್ರವಕ್ಪ್ರಕೃತಿಭಾವಯೋಃಪ್ರಾಪ್ತಾ ಪರತ್ವಾತ್ಪ್ರಕೃತಿಭಾವಃ । ವೋನಭವತಿ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಸ್ಪರ್ಧನಂಸ್ಪರ್ಧಃಸಙ್ಘರ್ಷಃ । ಸಚನೈಕಾಶ್ರಯಃ । ದ್ವಿತೀಯಾಭಾವೇಸ್ಪರ್ಧಾಭಾವಾತ್ । ಕಃಕಸ್ಮೈಸ್ಪರ್ಧೇತ । ಏಕಾ ರ್ಥಸ್ಸಹಯಾಪ್ರವೃತ್ತಯೋರುಭಯೋಃಖಲುಸ್ಪರ್ಧಇತ್ಯತ್ರಾಪಿದ್ವಾಭ್ಯಾಂ ಭಾವ್ಯಮಿತಿದ್ವಿತ್ವನಿರ್ದೇಶೇನಾಹ ವಿಧಾನಯೋರಿತಿ । ವಿಧೀಯೇತೇ ಇತಿವಿಧಾನೇತಯೋಃಕಾರ್ಯಯೋರಿತ್ಯರ್ಥಃ ॥ ದ್ವಯೋರಪಿನಪ್ರಬಲದುರ್ಬಲಯೋಃಸ್ಪರ್ಧಃ । ದುರ್ಬಲಸ್ಯಪ್ರಬಲೇನಬಾಧಾತ್ । ಅತಃಸಮ ಬಲಯೋರೇವಸ್ಪರ್ಧಇತ್ಯಾಹ ತುಲ್ಯಬಲಯೋರಿತಿ । ಅತ್ರತುಲ್ಯಬಲತ್ವಮನ್ಯತ್ರಚರಿತಾರ್ಥತ್ವಂ । ಪರಸ್ಪರಸಾವಷ್ಟಮ್ಭೇನಸ್ವತನ್ತ್ರ ತಯಾವಿಷಯಾನ್ತರೇಸಾವಕಾಶತ್ವಮಿತಿಯಾವತ್ । ಅನ್ಯತ್ರನಿರವಕಾಶಯೋಃ ಸ್ತ್ವೇಕತ್ರಪ್ರಾಪ್ತಾವಪಿನಸ್ಪರ್ಧಃ । ಕಿನ್ತುವಚನಪ್ರಾಮಾಣ್ಯಾ ದ್ವಿಕಲ್ಪಃ । ಸಮುಚ್ಚಯೋವಾಸ್ಯಾತ್ತದುಕ್ತಂ ।

ಶ್ಲೋ ॥ ಅನ್ಯತ್ರಾನವಕಾಶೌದ್ವಾವೇಕತ್ರಸ್ತೋಯದಾವಿಧೀ ।
ವಿರೋಧೇತ್ರವಿಕಲ್ಪಸ್ಸ್ಯಾದವಿರೋಧೇಸಮುಚ್ಚಯಃ ॥

ಇತಿ ॥ ತುಲ್ಯಬಲಯೋರಪಿವಿಷಯಭೇದೇಸತಿನಸ್ಪರ್ಧಃ । ಅವಿರೋಧಾತ್ । ಸ್ವಸ್ವನಿಮಿತ್ತವಶಾತ್ಸ್ವಸ್ವಕಾರ್ಯಕರಣೇಸ್ಪರ್ಧಾಭಾವಾತ್। ತದುಕ್ತಂ ॥

ಶ್ಲೋ ॥ ಸ್ವಂಸ್ವಂನಿಮಿತ್ತಮಾದಾಯಯಥಾಶಕ್ತಿಸ್ವಗೋಚರೇ ।
ಸ್ವಕಾರ್ಯಂಕುರ್ವತೋರತ್ರಸ್ಪರ್ಧಾನ್ನೈವಾವಿರೋಧತಃ ॥

ಇತಿ ॥ ಅತಃಸಮಾನವಿಷಯಏವಸ್ಪರ್ಧಇತ್ಯಾಹ ಏಕತ್ರೇತಿ ॥ ಏಕತ್ರವಿಷಯೇತತ್ರಾಪಿನಿಮಿತ್ತಕ್ರಮಮಾದಾಯಭಿನ್ನಕಾಲಪ್ರವೃತ್ತಯೋರಪಿ ನಸ್ಪರ್ಧಃ। ಕಿನ್ತುಸಮಕಾಲಏವೇತ್ಯಾಹ ಸನ್ನಿಪಾತಇತಿ । ಸನ್ನಿಪಾತೋಯುಗಪತ್ಪ್ರವೃತ್ತಿಃ । ಸಹನಿಪತನಂಸನ್ನಿಪಾತಇತಿ । ಏವಂಚಉಭ ಯನಿಮಿತ್ತವಶಾದುಭೇಸಮಬಲೇಕಾರ್ಯೇ ಯದ್ಯೇಕತ್ರೈಕದಾಪ್ರಾಪ್ನುತಃತತ್ರಕಿಂವಾಕರಣೀಯಮಿತಿವಿಹಸ್ತತಾಯಾಮಾಹ ಪರಮಿತಿ । ಪರ ತ್ವಮಾಪೇಕ್ಷಿಕಂ । ಲೋಕೇಕಞ್ಚಿತ್ಕಂಚಿದಪೇಕ್ಷ್ಯೈವಪರಃ ಪೂರ್ವೋವಾಭವತೀತ್ಯವಧಿರಪೇಕ್ಷ್ಯತೇ । ಸಚಾತ್ರಸೌತ್ರಕ್ರಮವ್ಯತಿರೇಕೇಣಾ ನ್ಯಉಪತಿಷ್ಠತೀತಿ ಸೂತ್ರಕ್ರಮಮಪೇಕ್ಷ್ಯಯತ್ಪರಂಕಾರ್ಯಂತದೇವಕರ್ತವ್ಯಂ । ಪರತ್ವಾನ್ತರಾಸಮ್ಭವಾದಿತಿತಾದೃಶಮುದಾಹರತಿ ಆತಬಿ ಷ್ಮ್ಯೇ[38]ಇತ್ಯಾದಿ । ಆ-ಊರ್, ಆ-ಉದಕಂ, ಇತಿಸ್ಥಿತೇ, ಆತಬಿಷ್ಮ್ಯೇ[38]ಇತ್ಯನೇನಯಗಪವಾದೋವಗ್ವಿಧೀಯತೇ। ಆವೂರ್, ಆವುದಕಮಿತಿ॥

ನಾತ್ರಪ್ರಕೃತಿಭಾವಾದಿಪ್ರಾಪ್ತಿರಸ್ತೀತ್ಯತೋಽವಕಾಶಃ ॥ ಆ-ಅರಸಂ, ಆ-ಅಂಚೆ, ಇತಿಸ್ಥಿತೇ, ಆದೇ[43]ಇತ್ಯನೇನಯಗಪವಾದಃಪ್ರಕೃತಿಭಾವೋವಿಧೀಯತೇ । ಆಅರಸಂ, ಆಅಂಚೆ, ಇತಿ । ನಾತ್ರವಗಾಗಮಸ್ಯವಿಧ್ಯನ್ತರಸ್ಯವಾಪ್ರಾಪ್ತಿರಸ್ತಿ । ಅತಃಪ್ರಕೃತಿಭಾವಸ್ಯಾವಕಾಶಃ । ಆ-ಔತ್ಕಣ್ಠ್ಯಂ, ಆ-ಔಗುಇತ್ಯತ್ರತುಅನ್ಯತ್ರಾವಕಾಶತಯಾತುಲ್ಯಬಲಯೋಸ್ತಯೋರ್ವಗ್ಪ್ರಕೃತಿಭಾವಯೋರ್ಯುಗಪತ್ಪ್ರಾಪ್ತಿರ್ದೃಶ್ಯತೇ । ಅತ್ರಸಹಕರಣಂನಘಟತೇ । ವಿರೋಧಾತ್ । ಕ್ರಮಕರಣಮಪಿದುರ್ಘಟಂ । ಸಮರ್ಥಯೋರುಭಯೋರಹಂಪೂರ್ವಿಕಯಾಸನ್ನದ್ಧತ್ವಾತ್ । ಅತೋಽತ್ರಪರಾಪೇಕ್ಷಃಪರೋವಿಧಿಃಪ್ರಕೃತಿಭಾವಏವಕರ್ತವ್ಯೋನಪ್ರಾಚೀನೋವಗಾಗಮಇತಿ ॥ ಸ್ಯಾದೇತದೇವಂಸ್ಪರ್ಧೇಸತಿಪರಂಕಾರ್ಯಂಕರ್ತವ್ಯಮಿತಿ । ಉದಾಹರಣನ್ತುನೋಪಪದ್ಯತೇಆಔತ್ಕಣ್ಠ್ಯಮಿತಿ । ತಥಾಹಿ । ತುಲ್ಯಬಲಯೋರಪ್ಯುಭಯೋರ್ನಿಮಿತ್ತವಶಾದೇವಪ್ರಾಪ್ತಿರ್ವಾಚ್ಯಾ । ಅಸತಿನಿಮಿತ್ತೇಪ್ರಾಪ್ತ್ಯಭಾವಾತ್ । ಅನ್ಯಥಾಸರ್ವಂಸರ್ವತ್ರಪ್ರಾಪ್ಯೇತೇತ್ಯತಿಪ್ರಸಙ್ಗಸ್ಸ್ಯಾತ್ । ನಾತ್ರೋಭಯಂನಿಮಿತ್ತಮಸ್ತಿ । ವಗಾಗಮನಿಮಿತ್ತಸ್ಯಾಪ್ಯಸ್ಯಸತ್ವೇಪಿಪ್ರಕೃತಿಭಾವನಿಮಿತ್ತಸ್ಯಾವರ್ಣಸ್ಯಾಭಾವಾದಿತಿಚೇತ್ । ಸತ್ಯಂ । ಅವರ್ಣಸ್ಯಾಪಿಸತ್ವಾದಿತಿಪ್ರಪಞ್ಚಯಿಷ್ಯತೇಚೈತದುತ್ತರತ್ರೇತ್ಯುಪರಮ್ಯತೇ ॥ ನನುತುಲ್ಯಬಲಾನಾಂವಿಧೀನಾಂತಾವದೇವಂಯತ್ನಃಕೃತಃ । ಅತೋಽತ್ರವ್ಯವಸ್ಥಾಸಿದ್ಧಾ । ಅತುಲ್ಯಬಲಾನಾಂನಿತ್ಯಾನಿತ್ಯಾನ್ತರಙ್ಗಬಹಿರಙ್ಗಲಕ್ಷಣಪ್ರತಿಪದೋಕ್ತಾನಾಂತುಕಥಮತ್ರವ್ಯವಸ್ಥಾ । ಪ್ರಯತ್ನಾಭಾವಾತ್ । ಅತೋಽತ್ರಾಪಿಕರ್ತವ್ಯೋಯತ್ನಇತಿಚೇನ್ನಾತ್ರವ್ಯವಸ್ಥಾರ್ಥಂಯತಿತವ್ಯಂ । ವ್ಯವಸ್ಥಾಯಾನ್ಯಾಯಸಿದ್ಧತ್ವಾತ್ತಥಾಹಿ । ನಿತ್ಯಾನಿತ್ಯಯೋರ್ನಿತ್ಯೋವಿಧಿರ್ಬಲವಾನ್ । ಕೃತಾಕೃತಪ್ರಸಙ್ಗೀಹಿನಿತ್ಯೋನಿರಪೇಕ್ಷಃ । ಕೃತೇಪ್ರಸಙ್ಗೀಅಕೃತೇಚಪ್ರಸಙ್ಗೀತ್ಯನಿತ್ಯಸ್ಸಾಪೇಕ್ಷಃ । ಸಾಪೇಕ್ಷನಿರಪೇಕ್ಷಯೋರ್ನಿರಪೇಕ್ಷೋವಿಧಿರ್ಬಲವಾನಿತಿ ॥ ತಥಾಽನ್ತರಙ್ಗಬಹಿರಙ್ಗಯೋರನ್ತರಙ್ಗೋವಿಧಿರ್ಬಲವಾನ್ । ಅವಯವಾಶ್ರಿತೋಹ್ಯನ್ತರಙ್ಗಃಪ್ರತ್ಯಾಸನ್ನಃ । ಸಮುದಾಯಾಶ್ರಿತೋಬಹಿರಙ್ಗೋವ್ಯಾಪ್ತಃ । ವ್ಯಾಪ್ತಪ್ರತ್ಯಾಸನ್ನಯೋಃಪ್ರತ್ಯಾಸನ್ನೋಬಲವಾನಿತಿ ॥ ತಥಾಲಕ್ಷಣಪ್ರತಿಪದೋಕ್ತಯೋಃಪ್ರತಿಪದೋಕ್ತೋವಿಧಿರ್ಬಲವಾನ್ । ಔತ್ಸರ್ಗಿಕಃಸಾಮಾನ್ಯವಿಷಯೋಹಿಲಕ್ಷಣೋಕ್ತಸ್ಸಾವಕಾಶಃ । ಆಪವಾದಿಕೋವಿಶೇಷವಿಷಯಇತಿಪ್ರತಿಪದೋಕ್ತೋನಿರವಕಾಶಃ । ಸಾವಕಾಶನಿರವಕಾಶಯೋಸ್ತುನಿರವಕಾಶೋಬಲವಾನಿತಿ । ನಿತ್ಯಾನ್ತರಙ್ಗಪ್ರತಿಪದವಿಧಯಃಪ್ರಬಲಾಸ್ಸನ್ತೋದುರ್ಬಲಾನಿತರಾನ್ಬಾಧನ್ತೇ । ನಿತ್ಯಾದಿಷುಚೋತ್ತರೋತ್ತರಂಪ್ರಾಬಲ್ಯಂ । ತದುಕ್ತಂ ॥

ಶ್ಲೋ ॥ ಪರಸ್ಮಾತ್ಪೂರ್ವಪರಯೋರ್ನಿತ್ಯಂಸ್ಯಾತ್ಪರನಿತ್ಯಯೋಃ ।
ನಿತ್ಯಾತ್ತಥಾನ್ತರಙ್ಗಂಸ್ಯಾತ್ತತೋಪ್ಯನವಕಾಶಕಂ ॥

ಇತಿ ॥

ಸೂತ್ರಂ ॥ ಸನ್ಧಾ ॥ 34 ॥

ವೃತ್ತಿಃ ॥ ಅಧಿಕಾರೋಽಯಂ । ಪರಸ್ಸನ್ನಿಕರ್ಷಃಸನ್ಧಿಃ । ಯದಿತಊರ್ಧ್ವಮನುಕ್ರಮಿಷ್ಯಾಮಸ್ತತ್ಸನ್ಧಿವಿವಕ್ಷಾಯಾಂಭವತೀತಿವೇದಿತವ್ಯಂ ॥

ಪ್ರಯೋಗಃ ॥ ವಕ್ಷ್ಯತಿ । ಯುಕ್ಸ್ವರೇಸ್ವರಸ್ಯ[35] । ಮುನಿಯಿಾತಂ, ಯತಿಯಿಾತಂ ॥ ಸನ್ಧಾವಿತಿಕಿಂ ॥ ಮುನಿ, ಈತಂ । ಯತಿ, ಈತಂ । ಅರಮಗನಿಪ್ಪ ಶಿಲಗದಬಲಗಕಾರ್ತಿಯರೆಲ್ಲರೊಪ್ಪಿದರ್ ॥

ಶ್ಲೋ ॥ ಪದೇತುಸಂಹಿತಾನಿತ್ಯಾನಿತ್ಯಾಧಾತೂಪಸರ್ಗಯೋಃ ।
ನಿತ್ಯಾಸಮಾಸೇವಾಕ್ಯೇತುಸಾವಿವಕ್ಷಾಮಪೇಕ್ಷತೇ ॥

ವ್ಯಾಖ್ಯಾ ॥ ವಿಧಿಪರಿಭಾಷಾದ್ಯನಾತ್ಮಕೋಽಯಂಇತಉತ್ತರತ್ರಾಧಿಕ್ರಿಯತಇತ್ಯಧಿಕಾರಏವೇತ್ಯಾಹ ಅಧಿಕಾರೋಽಯಮಿತಿ । ಆಪಾದಪರಿಸಮಾಪ್ತೇರಿತಿಶೇಷಃ । ಸನ್ಧಿಶಬ್ದೋಹ್ಯನೇಕಾರ್ಥಃ । ಗುಣಪ್ರತೀಕಪರ್ವಾದಿಷ್ವಪಿ ಪ್ರಯೋಗದರ್ಶನಾದತೋವಿವಕ್ಷಿತಾರ್ಥಮಾಹ ಪರಇತ್ಯಾದಿ । ಸನ್ನಿಕರ್ಷಸ್ಸಮ್ಬನ್ಧಃಪೌರ್ವಾಪರ್ಯಾತ್ಮಾ । ಸಚಾತ್ರಸರ್ವತಾವಿಶಿಷ್ಟಇತಿತಮೇವವಿಶಿನಷ್ಟಿ ಪರಇತಿ । ಉತ್ಕೃಷ್ಟಇತ್ಯರ್ಥಃ । ಉತ್ಕರ್ಷಶ್ಚಾತ್ರಪೂರ್ವೋತ್ತರವರ್ಣಾನಾಮ ವಿರಾಮೇಣೋಚ್ಚಾರಣಲಕ್ಷಣಃ । ಸನ್ಧಿಸ್ಸನ್ಧಾನಂ । ಸಂಹಿತೇತಿಯಾವತ್ । ತಸ್ಮಿನ್ನಿತಿವಿಷಯಸಪ್ತಮೀ ॥ ಯೋಗೋಽಯಂನಸ್ವಾರ್ಥಃ । ಸ್ವಯಮರ್ಥವತ್ವಾಭಾವಾತ್ । ಸಖಲುಸ್ವಾರ್ಥಃ, ಯಸ್ಸ್ವತನ್ತ್ರಏವವಿಧೇರ್ನಿಷೇಧಸ್ಯವಾಕಾರಕಃ । ನಚಾಯಂತಥಾ । ಅತಃಪರಾರ್ಥಏವ । ಯತಃಪರತ್ರೈವಸ್ವಾತ್ಮಾನಂಸಮರ್ಪ್ಯೋಪಕುರ್ವನ್ನುಪಕಾರಕಇತಿ ॥ ಪರಸ್ಮೈತದುಪಕಾರ್ಯಃಕಿಂಭೂತೋಭರ್ವಾಭಾವೀವಾ । ನತಾವದ್ಭೂತಃ । ಸಿದ್ಧಾಹೀತ್ಯತಆಸ್ಪರ್ಧಸೂತ್ರಮೇತದಪೇಕ್ಷಾಭಾವಾತ್ । ನಾಪಿಭರ್ವ । ಸ್ವಯಮನ್ತರೇಣಾನ್ಯಸ್ಯಾಭಾವಾತ್ । ಅತಃಪರಿಶೇಷಾದ್ಭಾವ್ಯೇವೇತ್ಯವಧಾರ್ಯಾಹ ಯದಿತ್ಯಾದಿ । ಯದ್ಯಗಾದಿಕಾರ್ಯಮಿತೋಸ್ಮಾತ್ಸೂತ್ರಾದೂರ್ಧ್ವಮುಪರ್ಯಾಪಾದಪರಿಸಮಾಪ್ತ್ಯನುಕ್ರಮಿಷ್ಯಾಮೋಯುಕ್ಸ್ವರೇಸ್ವರಸ್ಯ[35]ಇತ್ಯಾದಿಸೂತ್ರೈರ್ವಕ್ಷ್ಯಾಮಃ । ಸೂತ್ರಕೃತಏಕತ್ವೇಪಿದ್ವಾಚಾಸ್ಮದೋವಿಶೇಷಣಇತ್ಯನೇನಬಹುತ್ವನಿರ್ದೇಶಃ । ತತ್ಸರ್ವಂಸನ್ಧಿವಿವಕ್ಷಾಯಾಂ । ವಿವಕ್ಷಿತಾಯಾಮೇವಸಂಹಿತಾಯಾಂನಾವಿವಕ್ಷಿತಾಯಾಮಿತ್ಯರ್ಥಃ ॥ ನನ್ವಿತಊರ್ಧ್ವ

ಮನೇಕೈಸ್ಸೂತ್ರೈರಾಪಾದಪರಿಸಮಾಪ್ತಿ ವಕ್ಷ್ಯಮಾಣಾನಾಂಕಾರ್ಯಾಣಾಮನೇಕತ್ವಾತ್ಕಥಂ ಯತ್ತದಿತ್ಯೇಕವಚನನಿರ್ದೇಶಇತಿಚೇನ್ನ । ಯತ್ತದೋರುಭಯೋರಪ್ಯವ್ಯಯಯೋರುಪಾದಾನಾತ್ । ಅಸ್ತುವೇದಂದ್ವಯಮನವ್ಯಯಂ ।ಸಾಮಾನ್ಯ ವಿವಕ್ಷಯಾತಥಾನಿರ್ದೇಶಘಟನಾತ್ । ಸಾಮಾನ್ಯವಿಶೇಷರೂಪೋಹಿಸರ್ವೋಭಾವಃ। ಸಾಮಾನ್ಯವಿಶೇಷಾತ್ಮಾತದರ್ಥೋವಿಷಯಃಇತಿವಚನಾತ್। ಅತಏವಭಗವಾನ್ಸಙ್ಖ್ಯಾನುಯೋಗೇಸಕಲಭಾವಾನಾಮಪ್ಯೈಕವಿಧ್ಯದ್ವೈವಿಧ್ಯತ್ರೈವಿಧ್ಯಚಾತುರ್ವಿಧ್ಯಪಾಞ್ಚವಿಧ್ಯಾದಿಕಮಾನೈಕವಿಧ್ಯಮಧ್ಯಗೀಷ್ಟ । ನಾನಾನಯಾರ್ಪಣಯಾ ವಿರೋಧಾಭಾವಾತ್ । ನಯದರಿದ್ರಾಣಾಮೇವಹಿತದ್ದುರ್ಘಟಮಿತಿ ॥ ಸಾನುಶಾಸನಮುದಾಹರಣಂಪ್ರದರ್ಶಯತಿ ವಕ್ಷ್ಯತೀತ್ಯಾದಿ । ಸಂಹಿತಾಯಾಮವಿವಕ್ಷಿತಾಯಾಂಯಗ್ನಭವತೀತಿಪ್ರತ್ಯುದಾಹರತಿ ಮುನಿ, ಈತಂ ಇತ್ಯಾದಿ ॥ ಸಂಹಿತಾಯಾನಿತ್ಯಾನಿತ್ಯತ್ವವ್ಯವಸ್ಥಾಂಪೂರ್ವಸಮ್ಮತ್ಯಾ ದರ್ಶಯತಿ ಪದೇಇತ್ಯಾದಿ । ಪದಗ್ರಹಣಂಪ್ರಕೃತಿಪ್ರತ್ಯಯಮಾತ್ರೋಪಲಕ್ಷಣಂ ॥

ಸೂತ್ರಂ ॥ ಯಕ್ಸ್ವರೇಸ್ವರಸ್ಯ ॥ 35 ॥

ವೃತ್ತಿಃ ॥ ಸ್ವರೇಪರೇಸ್ವರಸ್ಯಯಗ್ಭವತಿ । ಕಕಾರೋನ್ತ್ಯವಿಧ್ಯರ್ಥಃ ॥

ಪ್ರಯೋಗಃ ॥ ಜ್ಯಾ–ಒಳ್, ಜ್ಯಾಯೊಳ್ । ಏವಂ ಆಯಿರವು, ಸತಿಯಿವಳ್, ಪತಿಯಿಾತಂ, ಸ್ತ್ರೀಯಿಾಕೆ, ಶ್ರೀಯಿರವು, ಸೀತೆಯಿಂದಂ, ಮಾತೆಯಿಂದಂ, ತೇಯೆಂದಂ, ಬೇಯೆಂದಂ, ರೈಯೊದವಿತ್ತು, ಸುರೈಯೊಪ್ಪಿದಂ ॥ ಸ್ವರ ಇತಿಕಿಂ । ಪತಿನೋಡಿದಂ, ಸತಿಕೂರ್ತಳ್ ॥ ಸ್ವರಸ್ಯೇತಿಕಿಂ । ಅರಲಿದು, ಸರಲಿದು ॥

ವ್ಯಾಖ್ಯಾ ॥ ತಸ್ಮಿನ್ನಿತಿನಿರ್ದಿಷ್ಟೇಪೂರ್ವಸ್ಯ[26]ಇತ್ಯನೇನಸ್ವರೇಇತಿಸಪ್ತಮ್ಯನ್ತಾರ್ಥಃಪರೋಭವತಿ ।ಸ್ವರಸ್ಯೇತಿಷಷ್ಠ್ಯನ್ತಾರ್ಥಸ್ತು ಪೂರ್ವೋಭವತೀತ್ಯಾಹ ಸ್ವರೇಪರೇಸ್ವರಸ್ಯೇತಿ ॥ ಯಗಿತಿಕಕಾರಃಕಿದನ್ತ್ಯಃ[25]ಇತಿದೇಶವಿಧ್ಯರ್ಥಇತ್ಯಾಹ ಕಕಾರಇತಿ ॥ ಅಪವಾದವಿನಿರ್ಮುಕ್ತೋಸ್ಯವಿಷಯಃಇತಿವಕ್ಷ್ಯಮಾಣವಿಶೇಷವಿಷಯವರ್ಜಮುತ್ಸರ್ಗವಿಷಯಮೇವೋದಾಹರತಿ ಜ್ಯಾ-ಒಳ್‌ಇತ್ಯಾದಿ । ಜ್ಯಾ ಉರ್ವೀ, ಮೌರ್ವೀವಾ । ಒಳಿತಿಸಪ್ತಮೀ। ಅಸಿದ್ಧಪ್ರದರ್ಶನಮಿದಂ। ಜ್ಯಾಯೊಳಿತಿಸಿದ್ಧಪ್ರದರ್ಶನಂ॥ಮಾತೇಇತಿ। ಮಾತೃಶಬ್ದಸ್ಯೋಷ್ಮಾದಿತ್ವಾತ್ಪಾಕ್ಷಿಕೋದ್ಧೈಕಾರಾದೇಶಃ ॥ ತೇಯೆಂದಂ, ಬೇಯೆಂದಂಇತಿ। ತೇ ಮರ್ದನೇ, ಬೇ ದಾಹೇಇತಿಧಾತುಸ್ವರೂಪಸ್ಯಾಶೀರಾದಿವಿಷಯಕಮಧ್ಯಮಪುರುಷೈಕವಚನಸ್ಯವಾನುಕರಣಂ ।

ಸೂತ್ರಂ ॥ ಲುಬನಾಮಹಾನೌ ॥ 36 ॥

ವೃತ್ತಿಃ ॥ ಲೋಪನಂಲುಪ್ । ಸ್ವರೇಪರೇಸ್ವರಸ್ಯಲುಬ್ಭವತಿ । ನಚೇಲ್ಲೋಪೇನಾಮಹಾನಿಃ ॥

ಪ್ರಯೋಗಃ ॥ ಎನ್ನ- ಅರಸಂ, ಎನ್ನರಸಂ । ಏವಂ ತನ್ನಾಳ್, ಗುಣದಿರವು, ಸುಖದೊಡೆಯಂ, ಮನೆಯಲ್ಲಿರ್ದ್ದಂ, ಕೂಡುಣ್ಡಂ, ಕಣ್ದೆವಿದಂ, ಕೂಡಿದಳ್, ಕ್ರಮದಾಯ್ತು, ಲೇಸಿಂಗೊಡೆಯಂ ॥ ಅನಾಮಹಾನಾವಿತಿಕಿಂ । ಸತಿಯಿವಳ್, ಪತಿಯಿಾತಂ । ನಾಮಹಾನ್ಯಹಾನೀಚಶಿಷ್ಟಪ್ರಯೋಗಾದವಗನ್ತವ್ಯೇ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಲುಬಿತಿಲುಪಧಾತೋರ್ಭಾವೇಕ್ವಿಪಿಸಿದ್ಧಂರೂಪಮಿತ್ಯಾಹ ಲೋಪನಂಲುಬಿತಿ। ಅದರ್ಶನಮಿತಿಯಾವತ್ ॥ ನಾಮ ಪ್ರಸಿದ್ಧಿರರ್ಥಸ್ಫುರಣಂ। ನಾಮ್ನೋಹಾನಿರ್ನಾಮಹಾನಿಃ। ಪ್ರತೀತಿವೈಕಲ್ಯಂ। ಅನಾಮಹಾನಿರಿತಿಪ್ರತೀತಿಸಾಕಲ್ಯಮೇವೋಚ್ಯತೇ। ಯತೋತ್ರನಞುತ್ತರಪದಾರ್ಥಪ್ರತಿದ್ವನ್ದ್ವಿವಚನಃ। ನತದನ್ಯಮಾತ್ರವಚನಸ್ತದಭಾವಮಾತ್ರವಚನೋವಾ।ಯಥಾಅಸುರಾಃ,ಅವಿದ್ಯೇತ್ಯಾದೌ। ।ತಸ್ಯಾಮಿತಿವಿಷಯಸಪ್ತಮೀ । ಅನಾಮಹಾನಿವಿಷಯೇಲೋಪಏವೇತಿ ॥ ನಞರ್ಥಮುಲ್ಲಿಖ್ಯತಾತ್ಪರ್ಯಮಾಹ ನಚೇದಿತ್ಯಾದಿ । ಎನ್ನ-ಅರಸಂಇತಿಅಸಂಹಿತಾಯಾಂಯಾದೃಗರ್ಥಃಪ್ರತೀಯತೇ, ಸಂಹಿತಾಯಾಂಪೂರ್ವಸ್ವರಸ್ಯಲೋಪೇಎನ್ನರಸಂಇತ್ಯತ್ರಾಪಿನತತ್ಪ್ರತೀತಿರ್ಹೀಯತಇತಿ॥ಕ್ರಮದೇಇತಿ।ಕ್ರಮಶಬ್ದಾತ್ಕರಣೇಇಮಿ,ಎಕ್ಕಾತೋಽನಪಿ[273]ಇತೀಮಃಏಶಾದೇಶೇ,ದಗಿಮಾದಾವನಪಿ[261]ಇತಿದಕಿಸತಿಸಿದ್ಧಂರೂಪಂ ॥ಪ್ರತ್ಯುದಾಹರತಿ ಸತಿಯಿವಳ್,ಪತಿಯಿಾತಂಇತಿ। ಅತ್ರಲುಪಂವಿಧಾಯಸತಿವಳ್, ಪತೀತಮಿತ್ಯುಕ್ತೇನಾಮಹೀಯತಇತಿನಲುಬ್ಭವತಿ ।ಕಿನ್ತುಯಗೇವೇತಿ।। ನನುತದೇವನವಿದ್ಮೋವಯಂಲೋಪೇಸತಿಯತ್ರೇದಂನಾಮಹೀಯತೇ ಯತ್ರವೇದಂನಹೀಯತಇತ್ಯನುಯುಞ್ಜಾನಂಪ್ರತ್ಯಾಹನಾಮಹಾನೀತ್ಯಾದಿ। ಪ್ರಯೋಗಶರಣಾವೈಯಾಕರಣಾಇತಿ।। ನನ್ವನಾಮಹಾನಿವಿಷಯೇಸ್ವರೇಪರೇಸ್ವರಸ್ಯಲುಬೇವಭವತಿ ।ನಾಮಹಾನಿವಿಷಯೇತ್ವೌತ್ಸರ್ಗಿಕೋಯಗಾಪವಾದಿಕೋವಗಾದಿರ್ವಕ್ಷ್ಯಮಾಣಇತಿಪರ್ಯವಸಿತಂ । ತಥಾಚಲುಬನಾಮಹಾನಾವಿ[36]ತ್ಯಯಮೇವಯೋಗಃಪ್ರಥಮತೋವಕ್ತವ್ಯಃ । ಸಾಮಾನ್ಯವಿಷಯತ್ವಾತ್ । ಯಕ್ಸ್ವರೇಸ್ವರಸ್ಯೇ[35]ತ್ಯಯಂತುಪಶ್ಚಾದೇವವಕ್ತವ್ಯಃ । ವಿಶೇಷವಿಷಯತ್ವಾತ್ । ಉಕ್ತಂಚದರ್ಪಣಕಾರೇಣ ।

ಕಂ ॥ ಸ್ವರವಿದಿರೊಳಿರೆವಿಭಕ್ತಿ ।
ಸ್ವರಕಂಪ್ರಕೃತಿಸ್ವರಕ್ಕಮುಕ್ಕುಂಲೋಪಂ ॥
ವರಸಂಸ್ಕೃತಕರ್ಣಾಟಕ ।
ಮೆರಡಱೊಳಂನಾಮರೂಢಿಯುಳಿಯದಪಕ್ಷಂ ॥

ಇತಿ । ತಥಾ ॥

ಅತ್ವದಿನಿವರ್ಣ್ಣದಿಂಮ ।
ತ್ತೋತ್ವದಿನೈತ್ವದಿನೆವರ್ಣ್ಣದಿಂಮುಂದಕ್ಕುಂ ।
ಯತ್ವಂ ॥

ಇತೀತಿಚೇನ್ನ । ಯಕೋಪಿಸಾಮಾನ್ಯವಿಷಯತ್ವಾತ್ । ಸ್ವರೇಪರೇಸ್ವರಸ್ಯಯಗ್ಭವತಿ, ಅನಾಮಹಾನಿವಿಷಯೇಲುಗ್ಭವತೀತಿ । ಸೂಚಿತಂ ಚೈವಂದರ್ಪಣಾಕೃತಾ । ನಾಮರೂಢಿಯುಳಿಯದಪಕ್ಷಮಿತಿ ॥ ಕಿಂಚಸನ್ಧಿಕಾರ್ಯವಿಷಯೇಪ್ರಥಮಮೇವಲೋಪ ಪ್ರದರ್ಶನಮಮಙ್ಗಲಮಿತಿ ಚತನ್ನವಕ್ತವ್ಯಂಪ್ರಥಮತಃ । ಯಗಾಗಮಸ್ತುಭಾವರೂಪತ್ವಾತ್ತತ್ರಾಪಿಮಿತ್ರವದಾಗಮಇತಿಪ್ರಸಿದ್ಧೇಶ್ಚಪ್ರಥಮತೋವಕ್ತವ್ಯಇತಿ ॥

ಸೂತ್ರಂ ॥ ರಾವ್ರೋರ್ವಕ್ ॥ 37 ॥

ವೃತ್ತಿಃ ॥ ಋವರ್ಣ,ಌವರ್ಣ,ಔಕಾರ,ಉವರ್ಣಾನಾಂವಗ್ಭವತಿಸ್ವರೇಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಹೋತೃ—ಇಂ, ಹೋತೃವಿಂ । ಏವಂ ಮಾತೃವಿಂ, ಗೄವಿಂ, ಗೄವಿನ, ಌವೆಂದಂ, ೡವೆಂದಂ, ನೌವಿದು, ಗ್ಲೌವಿದು, ವಧುವಿವಳ್, ಗುರುವಿತಂ, ಭ್ರೂವಿದು, ಪೂರ್ವೊಳ್ಳಿತ್ತು ॥ ರಾವ್ರೋರಿತಿಕಿಂ । ಸತಿಯು, ಪತಿಯು ॥ ಲುಬನಾಮಹಾನಾವಿತ್ಯನುವೃತ್ತೇಸ್ತತ್ರತುಲುಬೇವಭವತಿ । ಕಣ್ಡಿವಿದಂ, ಮಾಡಿದಳ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಋಶ್ಚಌಶ್ಚಔಶ್ಚಉಶ್ಚೇತಿವಿಗೃಹ್ಯದ್ವನ್ದ್ವೈಕತ್ವೇಲಾಘವಾರ್ಥಂಪುಂನಿರ್ದೇಶಃ । ಮರ್ಯಾದಾಭಿವಿಧ್ಯೋಶ್ಚಯಃಇತ್ಯಾದೌತಥಾ ಪ್ರಯೋಗದರ್ಶನಾತ್ । ಋವರ್ಣಸ್ಯಌವರ್ಣೇಪರೇದೀರ್ಘಇತಿಸೂತ್ರೇಣಾತ್ಸರ್ಗಿಕೋದೀರ್ಘಾದೇಶಃ । ಯೇಷಾಮನ್ತುದೀರ್ಘಃಸವರ್ಣವಿಷಯಃಏವ । ತನ್ಮತೇಪಿಋಌವರ್ಣಯೋಃಸಾವರ್ಣ್ಯಾಙ್ಗೀಕಾರಾದ್ದೀರ್ಘೋಭವತ್ಯೇವ । ತತಔಕಾರೇಯಣಾದೇಶೇತತಉವರ್ಣೇಅವಾದೇಶೇ ಉವರ್ಣಯೋಗೇರಾವ್ರುಶಬ್ದನಿಷ್ಪತ್ತಿರಿತಿ ॥ ಌವರ್ಣಃಪ್ರಶ್ಲಿಷ್ಟೋಸ್ತೀತ್ಯಭಿಪ್ರಾಯೇಣಾಹ ಋವರ್ಣ,ಌವರ್ಣ,ಔಕಾರ,ಉವರ್ಣಾನಾಮಿತಿ ॥ ಕ್ರಮೇಣೋದಾಹರತಿ ಹೋತೃ—ಇಂ, ಇತ್ಯಾದಿ । ಗೄಇತಿಗೄನಿಗರಣಇತಿಧಾತುಸ್ವರೂಪಂ । ಌೡಇತ್ಯನುಕರಣಂ । ಅನಾಮಹಾನಿವಿಷಯೇ ತುಲೋಪಏವಪ್ರಬಲಇತ್ಯಾಹ ಲುಬಿತ್ಯಾದಿ ॥ ತತ್ರತ್ವಿತಿ । ಅನಾಮಹಾನಿವಿಷಯೇತ್ವಿತ್ಯರ್ಥಃ ॥

ಸೂತ್ರಂ ॥ ಅತಓಷ್ಠ್ಯೇ ॥ 38 ॥

ವೃತ್ತಿಃ ॥ ಓಷ್ಠ್ಯೇ ಸ್ವರೇಪರೇಅಕಾರಸ್ಯ ವಗ್ಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಅ_ಉದಕಂ, ಅವುದಕಂ । ಏವಂ ಅವೂರ್, ಅವೊಲೆ, ಅವೋಲಿ ॥ ಕಂಠ್ಯೌಷ್ಠ್ಯೇಪ್ಯೋಷ್ಠ್ಯಗ್ರಹಣೇನಗೃಹ್ಯತೇ ॥ ಓಷ್ಠ್ಯಇತಿಕಿಂ । ಅಯಿರವು,ಅಯೆಲ್ಲಂ ॥ ಅತಇತಿಕಿಂ । ಈಯೂರ್, ಈಯೊಕ್ಕಲ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಓಷ್ಠೇಭವಃಓಷ್ಠ್ಯಃ ತಸ್ಮಿನ್ನೋಷ್ಠ್ಯೇಇತಿಸ್ವರಇತ್ಯಸ್ಯವಿಶೇಷಣಂ । ಅಷ್ಟೌಹಿವರ್ಣಾನಾಮುತ್ಪತ್ತಿಸ್ಥಾನಾನಿಭವನ್ತಿ ॥

ಶ್ಲೋ ॥ ಅಷ್ಟೌಸ್ಥಾನಾನಿವರ್ಣಾನಾಮುರಃಕಣ್ಠಶ್ಶಿರಸ್ತಥಾ ।
ಜಿಹ್ವಾಮೂಲಂಚದನ್ತಾಶ್ಚನಾಸಿಕೌಷ್ಠೌಚತಾಲುಚ ॥

ಇತಿವಚನಾತ್ ॥ ನಚಶಾಬ್ದಿಕಮತೇವರ್ಣಾನಾಂನಿತ್ಯತ್ವಾತ್ಕಥಮುತ್ಪತ್ತಿವಚನಂಶೋಭತಇತಿವಾಚ್ಯಂ । ದ್ರವ್ಯಪರ್ಯಾಯಾತ್ಮನಾಂತೇಷಾಂಶಬ್ದಪುದ್ಗಲದ್ರವ್ಯಾತ್ಮನಾನಿತ್ಯತ್ವೇಪಿಅಕಾರಾದಿವರ್ಣಪರ್ಯಾಯಾತ್ಮನಾಉತ್ಪತ್ತಿಮತ್ವಾವಿರೋಧಾತ್ । ಆತ್ಮಾಭ್ಯನ್ತರಙ್ಗಬಹಿರಙ್ಗಸಾಮಗ್ರೀಸನ್ನಿಧಾನೇಭಾಷಾವರ್ಗಗಣನಾಯಾಂ ವರ್ಣಪರಿಣಮನಯೋಗ್ಯಾನನನ್ತಪ್ರದೇಶಾನ್ಪುದ್ಗಲಸ್ಕನ್ಧಾನುಪಾದಾಯತತ್ರತತ್ರಸ್ಥಾನೇತತ್ತದಸಾಧಾರಣಪ್ರಯತ್ನಾದಿಸಾಮಗ್ರೀಬಲೇನತತ್ತದ್ವರ್ಣಪರ್ಯಾಯಾತ್ಮನಾಸೃಜತೀತಿಕಥಂಚಿದುತ್ಪತ್ತಿಮತ್ವಾತ್ ॥ ತತ್ರಾವರ್ಣಕವರ್ಗಹಕಾರವಿಸರ್ಜನೀಯಜಿಹ್ವಾಮೂಲೀಯಾಃಕಣ್ಠ್ಯಾಃ । ಹಕಾರವಿಸರ್ಜನೀಯಾವುರಸ್ಯೌ । ಕವರ್ಗೋಜಿಹ್ವಾಮೂಲೀಯಶ್ಚಜಿಹ್ವ್ಯೌ । ಸರ್ವಮು

ಖಸ್ಥಾನೋಽವರ್ಣ ಇತ್ಯೇಕೇ ॥ ಇವರ್ಣಏದ್ವೈಚ್ಚವರ್ಗಯಕಾರಶಕಾರಾಸ್ತಾಲವ್ಯಾಃ । ಏದ್ವೈತೌಕಣ್ಠ್ಯತಾಲವ್ಯಾವಿತ್ಯೇಕೇ ॥ ಉವರ್ಣಓದೌತ್ಪವರ್ಗೋಪಧ್ಮಾನೀಯಾಓಷ್ಠ್ಯಾಃ । ಓದೌತೌಕಣ್ಠ್ಯೋಷ್ಠ್ಯಾವಿತ್ಯೇಕೇ ॥ ಋವರ್ಣಟವರ್ಗರೇಫಷಕಾರಾಮೂರ್ಧನ್ಯಾಃ । ರೇಫೋದನ್ತಮೂಲಪ್ರಭವ ಇತ್ಯೇಕೇ ॥ ಌವರ್ಣತವರ್ಗಲಕಾರಸಕಾರಾದನ್ತ್ಯಾಃ ॥ ವಕಾರೋದನ್ತ್ಯೋಷ್ಠ್ಯಃ । ಸೃಕ್ವಸ್ಥಾನ ಇತ್ಯೇಕೇ ॥ ನಾಸಿಕ್ಯೋಽನುಸ್ವಾರಃ । ಕಣ್ಠ್ಯನಾಸಿಕ್ಯ ಇತ್ಯೇಕೇ ॥ ಏವಂಭಿನ್ನಶಿಕ್ಷಾಕಾರಮತಾಶ್ರಯಣೇನಾಸ್ಯೇದಂಸ್ಥಾನಮಿತಿಸಿದ್ಧೇಃ ಯೇಸ್ವರಾಓಷ್ಠ್ಯಾಃ ಉವರ್ಣಓಕಾರಔಕಾರಾಃ। ಭಾಷಾವಿಷಯತ್ವಾತ್ ಅರ್ಧಾಕಾರಶ್ಚ । ತೇಷುಪರತಃಅಕಾರಸ್ಯವಗಾಗಮೋಭವತೀತ್ಯಾಹ ಓಷ್ಠ್ಯ ಇತ್ಯಾದಿ ॥ ಉದಾಹರತಿಅ-ಉದಕಮಿತಿ। ಅದು-ಉದಕಮಿತಿವಿಗೃಹ್ಯ ಕೃತ್ಸಜ್ಞ್ಯಾದ್ಯಾದಿಗಣೋಕ್ತಿಃ ಸಂಸ್ಕೃತೇನಚ[294] ಇತ್ಯಧಿಕೃತ್ಯ, ವಿಶೇಷಣಮೇಕಾರ್ಥೇನ[309] ಇತಿಸಮಸ್ಯ, ಸೂಕ್ತಂಪೂರ್ವಮಿ[297]ತ್ಯದುಶಬ್ದಂಪೂರ್ವಂನಿಪಾತ್ಯ, ಆದೀದೂದದ್ವಿದೂದೋರಿ[370]ತ್ಯಾದಾದೇಶೇಕೃತೇ, ಅತಓಷ್ಠ್ಯೇ[38] ಇತಿವಗಾಗಮಃ॥ ಆವೊಲೆ, ಆವೋಲೆ, ಇತ್ಯತ್ರಓಓ ಇತ್ಯನಯೋಃ ಕಣ್ಠ್ಯೋಷ್ಠ್ಯತ್ವಾತ್ಕಥಮೌಷ್ಠ್ಯತ್ವಮಿತ್ಯಾಶಙ್ಕ್ಯಾಹ ಕಣ್ಠ್ಯೇತ್ಯಾದಿ। ಕಣ್ಠ್ಯೋಷ್ಠ್ಯತ್ವೇಽಪ್ಯೋಷ್ಠ್ಯತ್ವಾವರ್ಜನಾದಿತಿ। ಮತಭೇದಾದ್ವೌಷ್ಠ್ಯತ್ವಂ॥ ಪ್ರತ್ಯುದಾಹರಣೇ ಈಯೂರ್, ಈಯೊಕ್ಕಲ್, ಇತ್ಯತ್ರಕೇಚಿದನನ್ತರೋತ್ತರಸೂತ್ರಗತಬಹುಳಗ್ರಹಣಂಸಿಂಹಾವಲೋಕನರೀತ್ಯಾತ್ರಾಪೀಚ್ಛನ್ತಿ । ಈವೂರ್, ಈವೊಕ್ಕಲ್, ಇತಿ । ಪ್ರಯೋಗಶ್ಚ ।

ಕಂ ॥ ಮಾವುಂಮಲ್ಲಿಗೆಯುಂಕರ ।
ಮಾವರಿಸಿದಕತದಿನೆಸೆವುದೀಕ್ಷಿಸುವರಕ ॥
ಣ್ಗೇವುದ್ಯಾನಂಸರಸವಿ ।
ಟೀವಿಟಶಯ್ಯಾನಿವಾಸಮಂಸೆನೆಯಿಸುತುಂ ॥

ಇತಿ ॥

ಸೂತ್ರಂ ॥ ಒದೋಽಬಹುಳಂ ॥ 39 ॥

ವೃತ್ತಿಃ ॥ ಒವರ್ಣಸ್ಯಬಹುಳಂವಗ್ಭವತಿಸ್ವರೇಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಒ-ಎಂದಂ ಒವೆಂದಂ । ಏವಂ ನೋವೆಂದಂ, ಗೋವಿಂದಂ ॥ ಬಹುಳಗ್ರಹಣಾದಿಹನಭವತಿ । ನೋಯಿಸಿದಂ, ತೋಯಲ ॥ ದಕಾರೋನಿರ್ದೇಶಾರ್ಥಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಭಾಷಾವಿಷಯೇಹ್ರಸ್ವಾವಪ್ಯೇದೋತಾವಙ್ಗೀಕ್ರಿಯೇತೇ। ಅತೋತ್ರಹ್ರಸ್ವದೀರ್ಘಸಾಧಾರಣಏವವಗಾಶ್ರಯ ಇತ್ಯಾಹ ಒವರ್ಣಸ್ಯೇತಿ । ವರ್ಣಗ್ರಹಣೇಸವರ್ಣಗ್ರಹಣಂ, ಕಾರಗ್ರಹಣೇಕೇವಲಗ್ರಹಣಮಿತಿಕಾತನ್ತ್ರಮತಪ್ರಸಿದ್ಧೇಃ॥ ಬಹುಳಂಯಥಾಲಕ್ಷ್ಯಂ ॥ ಒ-ಎಂದಂ, ಒವೆಂದಂ, ವರ್ಣಾನುಕರಣಂ । ನೋವೆಂದಂ, ಧಾತ್ವನುಕರಣಂ, ವರ್ಣಾನುಕರಣಂವಾ । ಅನುಕರಣೇಪ್ರಕೃತಿಭಾವಸ್ಯವೈಭಾಷಿಕತ್ವಾತ್ ॥ ಗೋವಿಂದಂ । ಗೋಶಬ್ದಾತ್ಕರಣೇ ಇಮಿ, ಇಮಃ[272] ಇತಿದಮ್ವಾಗಮಃ॥ ಬಹುಳಗ್ರಹಣಪ್ರಯೋಜನಮಾಹ ಬಹುಳೇತ್ಯಾದಿ ॥ ನೋಯಿಸಿದಂ । ನೋಧಾತೋರ್ಹೇತುಮತಿ ಇಸುಬನ್ತರೂಪಂ ॥ ತೋಯಲ್। ತೋಧಾತೋರರ್ಹಾರ್ಥೇಽಲ್‌ಪ್ರತ್ಯಯಃ । ಆಶೀರಾದಿಪ್ರತಿಷೇಧವಿಷಯಕಸ್ತಿಙಾದೇಶೋವಾ ॥ ಸಂಸ್ಕೃತೇಏಚಾಂನಿತ್ಯದೀರ್ಘತಯಾಓ ಇತ್ಯೇಕಮಾತ್ರಸ್ಯಾಭಾವಾತ್ತತೋಙಸನ್ತನಿರ್ದೇಶೋದುಷ್ಕರ ಇತಿದಕಾರೋಪಾದಾನಮಿತ್ಯಾಹ ದಕಾರ ಇತಿ । ತಕಾರೋಪಾದಾನೇತುತಪರಸ್ತಾವನ್ಶಿಭ್ರಾಮ್ಯೇತೇತಿ ॥

ಸೂತ್ರಂ ॥ ದೀರ್ಘಾದೃತೋರುರದ್ವಾದೇಃ ॥ 40 ॥

ವೃತ್ತಿಃ ॥ ದೀರ್ಘಾನ್ತಾದದ್ವಾದೇರ್ಗಣಾತ್ಪರಸ್ಯಋಕಾರಸ್ಯರುಶಬ್ದಆದೇಶೋಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಆ-ಋುತು, ಆರುತು । ಏವಂ, ಆರುಷಿ, ಆರುಣ, ಈರುಷಿ, ಈರುತು, ಊರುತು, ಎಲ್ಲಾರುತುಗಳ್, ಎಲ್ಲಾರುಷಿಯರ್ ॥ ದೀರ್ಘಾದಿತಿಕಿಂ। ಅದುಋುತು, ಇದುಋುಣಂ, ಎಲ್ಲಋುತುಗಳ್ ॥ ಅದ್ವಾದೇರಿತಿಕಿಂ । ದೇವಾಋುಷಿಯರಂನೋಡು, ಪಿತೃಗಳಾಋುಣಂ ॥ ಋತ ಇತಿಕಿಂ । ಆಋೂಕಾರಂ, ಈಋೂಕಾರಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಯೇನವಿಧಿಸ್ತದನ್ತಸ್ಯೇ[28]ತ್ಯನೇನದೀರ್ಘಾದಿತಿವಿಶೇಷಣಂತದನ್ತಗ್ರಾಹಕಮಿತ್ಯಾಹ ದೀರ್ಘಾನ್ತಾದಿತಿ॥ ತಸ್ಮಾದುತ್ತರಸ್ಯೇ[27]ತ್ಯನೇನಋತ ಇತಿಷಷ್ಠ್ಯನ್ತಮುತ್ತರಮೇವಸ್ಥಾನೀತ್ಯಾಹ ಪರಸ್ಯೇತಿ॥ ತಪರಕರಣಪ್ರಯೋಜನಂ ಋಕಾರಸ್ಯೇತಿ । ಕಾರಗ್ರಹಣೇಕೇವಲಗ್ರಹಣಮಿತಿ ॥ ಉಕಾರಸಹಿತೋರೇಫಹ್ಣಿ ಏವಾದೇಷ್ಟವ್ಯ ಇತ್ಯಾಹ ರುಶಬ್ದ ಇತಿ । ಅದ್ವಿದೂದೂನಾಮಾದೀದೂದಿ[370]ತ್ಯಾದಿನಾಽದೀದೂದಾದೇಶಃ ॥ ಎಲ್ಲಶಬ್ದಸ್ಯಆಗೆಲ್ಲಸ್ಯವಾ[371] ಇತ್ಯಾಗಾಗಮಃ॥ ಪ್ರತ್ಯುದಾಹರಣೇತು ೠ[42] ಇತಿವಕ್ಷ್ಯಮಾಣಸೂತ್ರೇಣಸರ್ವತ್ರಪ್ರಕೃತಿಭಾವಃ ॥

ಸೂತ್ರಂ ॥ ಪ್ಲುತಃಪ್ರಕೃತ್ಯಾ ॥ 41 ॥

ವೃತ್ತಿಃ ॥ ಪ್ಲುತಸಂಜ್ಞಕಾವರ್ಣಾಃಸ್ವರೇಪರೇಪ್ರಕೃತ್ಯಾತಿಷ್ಠನ್ತಿ । ಪೂರ್ವೋಕ್ತಸನ್ಧಿಲಕ್ಷಣಕಾರ್ಯಭಾಜೋನಭವನ್ತೀತ್ಯರ್ಥಃ ॥

ಪ್ರಯೋಗಃ ॥ ಅಕ್ಕಾ೩ಇಲ್ಲಿಬಾ, ಅಣ್ಣಾ೩ಇತ್ತಬಾ ॥ ಪ್ಲುತಇತಿಕಿಂ । ಚಿತ್ತೈಸೆಂದು । ಸೂನುವಿತ್ತಬಾ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಏವಂಸಾಮಾನ್ಯತಃಸ್ವರಸನ್ಧಿಮುಕ್ತ್ವಾಸರ್ವತ್ರೋಕ್ತಲಕ್ಷಣಸನ್ಧಿಪ್ರಾಪ್ತ್ಯಾಕ್ವಚಿತ್ಪ್ರಕೃತಿಭಾವಂನಿರೂಪಯತಿ ॥ ಯದ್ಯಪಿ ಸಾಮಾನ್ಯವಿವಕ್ಷಯಾಪ್ಲುತಇತಿಲಾಘವಾರ್ಥಮೇಕತ್ವನಿರ್ದೇಶಃಕೃತಃ । ತಥಾಪಿಲೋಕೇಯಾವನ್ತ್ಯಃಪ್ಲುತವ್ಯಕ್ತಯಸ್ತಾಸ್ಸರ್ವಾಅಪ್ಯತ್ರಗ್ರಾಹ್ಯಾಇತಿಬಹುತ್ವೇನವಿವೃಣೋತಿ ಪ್ಲುತಸಂಜ್ಞಕಾಇತಿ ॥ ನನುವರ್ಣಾಸ್ತಾವತ್ಪ್ರತಿನಿಯತಸ್ಥಾನಕರಣಾದಿಸಾಮಗ್ರ್ಯಾಯದಾತ್ಮನೋತ್ಪನ್ನಾಸ್ತದಾತ್ಮನಾಸ್ವಕಾಲೇಪ್ರಕೃತ್ಯೈವತಿಷ್ಠನ್ತಿ । ನವಿಕೃತಿಮಾಪ್ನುವನ್ತಿ ।ಅರ್ಥಪರ್ಯಾಯಸ್ಯಾತ್ರಾನುಪಯೋಗಾತ್ । ಅತಃಪ್ರಕೃತಿಭಾವೋಪದೇಶೋನಿರರ್ಥಕಇತ್ಯಾಶಙ್ಕ್ಯಾನಾತ್ರಾರ್ಥವ್ಯಞ್ಜನಪರ್ಯಾಯರೂಪಃ ಪರಿಣಾಮಾನ್ತರಲಕ್ಷಣೋವಿಕೃತಿಭಾವೋನಿವಾರ್ಯತೇ ।ಕಿನ್ತುಯದುಕ್ತಂ ಸ್ವರೇಪರೇಸ್ವರಸ್ಯಯಗಾದಿಕಾರ್ಯಂತದೇವನಿವಾರ್ಯತಇತ್ಯಾಹ ಪೂರ್ವೇತ್ಯಾದಿ ॥ ಅಕ್ಕಾ೩ಇತಿ । ದೂರಾದಾಹ್ವಾನೇಬಹುಳಮಿ[400]ತಿತ್ರಿಮಾತ್ರಾದೇಶಃ।ಇಲ್ಲಿಶ್ಯವ್ಯಯಂ।ಬಾಇತಿ,ಬರ್ಆಗಮನೇಇತ್ಯತೋ ಧಾತೋರೇಕಾನೇಕತ್ವೇ[442]ಇತ್ಯಾದಿನಾಕರ್ತರಿಯುಷ್ಮದೇಕತ್ವೇಅಯಿ,ಅಯೋಲ್ಲುಪಾವಿ[468]ತ್ಯಯಃಸರ್ವಲೋಪಃ ।ತರ್ಬರೋಲ್ಬಬ್ಲು ಪ್ಯೇಯಿ[519]ಇತಿಧಾತೋರನ್ತ್ಯಲೋಪೇ, ದೀರ್ಘಃ[520]ಇತಿದೀರ್ಘೇಚಸಿದ್ಧಂರೂಪಂ ॥-

ಸೂತ್ರಂ ॥ ಠಿ ॥ 42 ॥

ವೃತ್ತಿಃ ॥ ಋುವರ್ಣೇಌವರ್ಣೇಚಪರೇಸ್ವರಃಪ್ರಕೃತ್ಯಾತಿಷ್ಠತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಅಯನದಋುತು, ಆಋುಕಾರಂ, ಮುನಿಋುದ್ಧಿಪ್ರಾಪ್ತಂ, ಸ್ತ್ರೀಋುತುಮತಿ, ಕ್ರತುಋುತ್ವಿಜಗ್ಗ್, ಭ್ರೂಋುಜುವಲ್ಲು, ಪಿತೃಋುಣಿ, ಋುಷಿಗೆಋುದ್ಧಿ, ರೈಋುದ್ಧಂ, ಗೋಋುಷಿಗೆ, ಗ್ಲೌಋುಕ್ಷಪತಿ, ಎನ್ನಌಕಾರಂ, ಆತನಌಕಾರಂ ॥ ಅಪ್ಲುತಾರ್ಥೋಯಮಾರಮ್ಭಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಋುಶ್ಚಌಶ್ಚಋಌ, ತಸ್ಮಿನ್ ಋಌ, ಇತಿದ್ವನ್ದ್ವೈಕತ್ವಾಭಿಪ್ರಾಯೋನಿರ್ದೇಶಇತ್ಯಾಹ ಋುವರ್ಣೇಌವರ್ಣೇಚೇತಿ ॥ ಯದ್ಯಪಿ ರಿಇತಿಪರನಿಮಿತ್ತಮುಕ್ತಂ । ಪ್ರಕೃತಿಭಾವಸ್ತುಕಸ್ಯೇತಿನಜ್ಞಾಯತೇ । ವಿಶಿಷ್ಯಾನುಕ್ತತ್ವಾತ್ಇತಿಶಙ್ಕಾ । ತಥಾಪಿಸಾಮರ್ಥ್ಯಾತ್ಸ್ವರಸ್ಯೈವೇತಿನಿರ್ಣಯಸ್ತಥಾಹಿ । ಪ್ರಕೃತಿಭಾವೋಹಿವಿಧೀಯಮಾನಃಸನ್ಧಿಕಾರ್ಯಪ್ರಾಪ್ತ್ಯಾಸತ್ಯಾಮೇವನಾಸತ್ಯಾಂ। ಸನ್ಧಿಕಾರ್ಯಂಚಾತ್ರಯಗಾದಿಲಕ್ಷಣಂ ಸ್ವರವಿಷಯಕಮೇವನಾನ್ಯವಿಷಯಕಂ ।ನಹಿಋುವರ್ಣೇಌವರ್ಣೇಚಪರೇಸ್ವರಾದನ್ಯಸ್ಯಯಗಾದಿಕಾರ್ಯಂಪ್ರಾಪ್ತಮಸ್ತಿ।ಅತಃಸ್ವರಸ್ಯೈವಪ್ರಕೃತಿಭಾವೋಭವತಿ । ವಚನಪ್ರಾಮಾಣ್ಯಾದಿತ್ಯಾಹ ಸ್ವರಃಪ್ರಕೃತ್ಯಾತಿಷ್ಠತೀತಿ । ಅತಏವಾಕಾರಪ್ರಭೃತ್ಯೌಕಾರಪರ್ಯನ್ತಂಕ್ರಮೇಣೋದಾಹರತಿಅಯನದಋುತುಇತ್ಯಾದಿ ॥ ಌವರ್ಣಾನ್ತಶಬ್ದೋಽಪ್ರಸಿದ್ಧ ಇತ್ಯೇ ತಾವತಾನದರ್ಶಿತೋ ವಿಶೇಷೋಸ್ತೀತಿಌವರ್ಣೇಪರೇದರ್ಶಯತಿ ಎನ್ನಌಕಾರಂಇತ್ಯಾದಿ । ಏವಂ ಆಌಕಾರಂ, ಈ ಌಕಾರಂ, ಊಌಕಾರಂ ಇತ್ಯಾದ್ಯೌಕಾರಪರ್ಯನ್ತಾನ್ಯುದಾಹರಣಾನ್ಯೂಹ್ಯಾನಿ ॥ ಅನನ್ತರಸೂತ್ರೇ ಪ್ಲುತಸ್ಯಪ್ರಕೃತಿಭಾವೋದರ್ಶಿತಃ । ಅಯಂತ್ವಪ್ಲುತಾರ್ಥಇತ್ಯಾಹ ಅಪ್ಲುತೇತ್ಯಾದಿ ॥

ಸೂತ್ರಂ ॥ ಆದೇ ॥ 43 ॥

ವೃತ್ತಿಃ ॥ ಆಕಾರಃ ಅವರ್ಣೇಪರೇ ಪ್ರಕೃತ್ಯಾತಿಷ್ಠತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಆಅರಸಂ, ಆಅಂಚೆ, ಮೃಡನಾ ಅರ್ಧೇಂದು, ಸತಿಯಾ ಆಯಲ್ಲಕಂ ॥ ಐದೌತೋರ್ವಿಶಿಷ್ಟವರ್ಣತ್ವಾತ್ತತ್ರೈವಭವತಿ । ಆಐಶ್ವರ್ಯಂ, ಆಐಲಬಿಲಂ, ಆಔನ್ನತ್ಯಂ, ಆಔಗು ॥

ವ್ಯಾಖ್ಯಾ ॥ಸಪ್ತಮೀ ನಿರ್ದಿಷ್ಟೋಪ್ಯ ವಿಶೇಷಣತ್ವಾ ದವರ್ಣಸ್ತದನ್ತ ಗ್ರಾಹಕೋನಭವತೀತಿ ಸ್ವರೂಪಮೇವನಿರ್ದಿಶತಿ ಅವರ್ಣೇ ಇತಿ ॥ ಆಅರಸಂಇತಿ । ಆತಂ ಅರಸಂ, ಅವಂ ಅರಸಂ ಇತಿವಾವಿಗೃಹ್ಯ, ಆದೀದಿ[370] ತ್ಯಾದಿನಾ ಆದಾದೇಶಃ । ಸ್ಥಾನಿವದ್ಭಾವಾಶ್ರಯಣೇನ ಆತಾವಯೋರಪ್ಯ ದುರೂಪತ್ವಾತ್॥ ಮೃಡನಾ, ಸತಿಯಾ । ಉಭಯತ್ರಾಪ್ಯ ದಃ[255]ಇತಿ ಪಾಕ್ಷಿಕೋ ದೀರ್ಘಾದೇಶಃ ॥ ಆಯಲ್ಲಕಂ ।

ರಣರಣಾಕ್ಷ ಮವಸ್ಥಾವಿಶೇಷಃ । ಸೀಮನ್ತೋವಾ ।। ನನುಚಾತ್ರ ವಿಧಾವೈದೌತೋಶ್ಚೇತಿ ವಕ್ತವ್ಯಂ । ನಹ್ಯಾಕಾರೋವರ್ಣಮಾತ್ರೇ ಪರತಃ ಪ್ರಕೃತ್ಯಾತಿಷ್ಠತಿ । ಕಿನ್ತ್ವೈಕಾರೇ ಔಕಾರೇಪಿಚ । ಆಐಶ್ವರ್ಯಂ, ಆಐಲಬಿಲಂ, ಆಐದೆ, ಆಐರಣೇ, ಆಐಕಿಲ್, ಆಔತ್ಕಣ್ಠ್ಯಂ, ಆಔನ್ನತ್ಯಂ, ಆಔಗು, ಆಔಳಿ, ಆಔಡು, ಇತ್ಯಾದೌಸರ್ವತ್ರ ಪ್ರಕೃತಿಭಾವೋಪಲಬ್ಧೇಃ । ನಾತ್ರಪ್ರಕೃತಿಭಾವಬೋಧಕಮನುಶಾಸನಂ ಸಾಮರ್ಥ್ಯ ಮುಪಾಯಾನ್ತರಂ ವಾಸ್ತೀತಿಚೇನ್ನ । ಅತಏವಯೋಗಾತ್ಸಿದ್ಧೇರ್ನಾ ಪೂರ್ವತಯಾವಚನೀಯಂ । ತಥಾಹಿ । ಏಕಾರಾದೀನಾಂಚ ತುಣ್ಣಾಮಪ್ಯರ್ಧಮಾತ್ರಾಕಾರವತ್ತಯಾಙ್ಗೀಕಾರಾತ್ । ನಚೈತದಸಾಮ್ಪ್ರದಾಯಿಕಂ । ಸಕಲಶಾಬ್ದಿಕ ಸಮ್ಪ್ರದಾಯಸಿದ್ಧತ್ವಾತ್ತಥಾಹಿ । ಅಜ್ಭಕ್ತಿಮಧ್ಯಗತ ರೇಫಮೃವರ್ಣಂ ಪ್ರತಿಜಾನೀತೇ । ಅಜ್ಭಕ್ತಿಮಧ್ಯಗತ ಲಕಾರ ಮೃವರ್ಣಂ । ಅಜ್ಭಕ್ತಿ ಪುರೋಗತಾ ಕಾರಾನೇಚ ಇತಿನ್ಯಾಸಕಾರಃ । ತಥಾಏಕಾರಾದೀನಿ ಸನ್ಧ್ಯಕ್ಷರಾಣೀ ತ್ಯತ್ರಸನ್ಧಿವಿಶಿಷ್ಟಾನ್ಯಕ್ಷರಾಣಿ ಸನ್ಧ್ಯಕ್ಷರಾಣೀ ತ್ಯನ್ವರ್ಥಸಂಜ್ಞಾ । ತತ್ರಾಕಾರಸ್ಯೇಕಾರೇಣ ಯೋಗೇಸತ್ಯೇಕಾರಃ । ತೇನಚೈಕಾರಃ । ಉಕಾರೇಣೌಕಾರಃ । ತೇನಚೌಕಾರ ಇತಿ ಚತ್ವಾರೋಪಿಗೂಢ ಸನ್ಧಿಕಾಃ । ಅತಏವಚ ತೇಷಾಂಕಣ್ಠ್ಯೋಷ್ಠ್ಯತ್ವಂ ಕಣ್ಠ್ಯತಾಲವ್ಯತ್ವಂ ಚೇತಿ ದ್ವಿಸ್ಥಾನಕತ್ವ ಮಿತಿ ನಿಬನ್ಧನಕಾರಃ । ಗೂಢಸನ್ಧಿತ್ವೇ ಪ್ರಯೋಗಶ್ಚ ॥

ಕಂ ॥ ವರಸನ್ಧ್ಯಕ್ಷರದನ್ತಿರೆ ।
ಗುರುದೀರ್ಘಂಗೂಢಸನ್ಧಿಯೆನೆತೋಳ್ಪಾಲ್ಕಂ ॥
ಕರಮೆಸೆದಿರ್ಕ್ಕುಂಪದ್ಮೋ ।
ದರಂಗೆಶಂಖಾಸಿಚಕ್ರಶಾರ್ಙ್ಗಸಮೇತಂ ॥

ಇತಿ ॥ ಶಿಕ್ಷಾಕಾರಸ್ತು ಏಚಸ್ಸನ್ಧ್ಯಕ್ಷರಾಣಿ । ತೇಷಾಂಚದ್ವ್ಯಯಾಂಶಾಃ । ಪೌರಸ್ತ್ಯಾ ಅಕಾರಾಃಪಾಶ್ಚಾತ್ಯಾ ಇದುದೇದೋತಃ । ತತ್ರೈದೋ ತೌಪ್ರಶ್ಲಿಷ್ಟಾವರ್ಣಾ ವಿತ್ಯಶ್ರುತಿಃ । ಐದೌತೌತು ವಿಶ್ಲಿಷ್ಟಾವರ್ಣಾವಿತ್ಯರ್ಧಮಾತ್ರಾಕಾರಶ್ರುತಿರಿತ್ಯುವಾಚ । ಏವಂಸಮ್ಪ್ರದಾಯಾನುರೋಧಾತ್ಸನ್ಧ್ಯಕ್ಷರೇಷು ಪರೇಷ್ವವರ್ಣಪರತ್ವಮನುವರ್ಣಿತಂ ನಿರ್ಣೀಯ ಪ್ರಶ್ಲಿಷ್ಟಾವರ್ಣಾವೇದೋತೌ ವಿಹಾಯ ವಿಶ್ಲಿಷ್ಟಾವರ್ಣಯೋ ರೈದೌತೋಃ ಪರತೋಪಿಪ್ರಕೃತಿಭಾವ ಏವೇತ್ಯಾಹ ಐದೌತೋರಿತಿ । ಏದೋತೋರವರ್ಣಃ ಪ್ರಶ್ಲಿಷ್ಟತ್ವಾತ್ಸಾರೂಪ್ಯಮೇನಭವತೀತಿ ॥

ಸೂತ್ರಂ ॥ ನಿಪಾತಾಃ ॥ 44 ॥

ವೃತ್ತಿಃ ॥ ನಿಪಾತಾಃಸ್ವರೇಪರೇಪ್ರಕೃತ್ಯಾತಿಷ್ಠನ್ತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಅರಮೆ ಅರಲ್ದತಾವರೆ । ಆರೆ ಎಡೆ ಹಸ್ತಿಶಿಕ್ಷಣವಿಚಕ್ಷಣರ್ । ಎಲೆಇದಲ್ತೆತುಹಿನಕ್ಷೋಣೀಧ್ರಂ। ಅಯ್ಯೊ ಇದೇಕಿಂತಾದುದು । ರಯ್ಯವಾವುದೊ ಅದಟುಂ । ಅಹೊ ಇರಲಿಂಪೆಱವಱಮಾಹಾತ್ಮ್ಯಂ । ಅಯ್ಯೋ ಇಂದ್ರಂಗೆಕೇಡಾಯ್ತು । ಹೋಹೋ ಎಮಗುಮಿಂತಾಯ್ತೇ । ಆಃ ಎಂತೆಂತೊ ಕಬ್ಬವೊಳ್ಪಾಯ್ತು । ಏನೇನೋ ಓದಿನಪರಿಲೇಸುಲೇಸು। ಎಡಱಿದನೋ ಆವನನೊಸಲಕ್ಕರಂತೊಡೆದುದು । ಮುತ್ತಿದನೋ ಇಂದುಕೋಂಟೆಧೂಳೀಪಟ್ಟಂ । ನಿನಗಕ್ಕೆಮ ಅಬ್ಜಗರ್ಭನಾಯುಂಶ್ರೀಯುಂ । ಸಿಂಗಮಕ್ಕೆಮ ಅಂಜೆಂ।ಆನಾ ಇಮ್ಮಡಿಯಾಎರಳ್ಕದುರೆಯಾಇರ್ವರ್ಗ್ಗರಳ್ಕೈದುವಾ ಪಾಲಾ ಅಮರ್ದಾಇಂನೇಂ । ಆನೆಯೋ ಅದ್ರಿಯೋ । ನಿಜಮನಃಪ್ರಿಯನಪ್ಪಿದನೋ ಅಗಲ್ದನೋ । ಆತನೇ ಇಂದ್ರಂ । ಆತನೇಈತಂ । ಈತನೇಈವಂ ॥ ನಿಪಾತಾಇತಿಕಿಂ । ಅಕ್ಕಟಕ್ಕಟಂತಾದುದೇ । ಅಹಹೆಂದತ್ತಳ್ಸೆತೆ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಯದ್ಯಪ್ಯತ್ರಸೂತ್ರೇವಿಧೀಯಮಾನೇ ಪ್ರಕೃತಿಭಾವಲಕ್ಷಣೇ ಕಾರ್ಯೇಕಿಮಪಿನಿಮಿತ್ತಂನಸಾಕ್ಷಾದುಪಾತ್ತಂನವಾನುವೃತ್ತಮಸ್ತಿ।ತಥಾಪ್ಯರ್ಥಾದವಗಮ್ಯತೇ । ತಥಾಹಿ । ನಿಪಾತಾನಾಂಹಿಪ್ರಕೃತಿಭಾವೋವಿಧೀಯತೇ । ಪ್ರಕೃತಿಭಾವಶ್ಚಸನ್ಧಿಕಾರ್ಯನಿಷೇಧರೂಪಃ। ಸನ್ಧಿಕಾರ್ಯಮಭಜತಾಮೇವಪ್ರಕೃತ್ಯವಸ್ಥಾಯಿತ್ವಾತ್ । ನಿಷೇಧಶ್ಚಪ್ರಾಪ್ತಿಪೂರ್ವಕಃ । ಅಪ್ರಾಪ್ತಸ್ಯನಿಷೇಧಾಯೋಗಾತ್ । ಪ್ರಾಪ್ತಿಶ್ಚನಿಮಿತ್ತಪೂರ್ವಿಕಾ । ಅಸತಿನಿಮಿತ್ತೇಪ್ರಾಪ್ತ್ಯಭಾವಾತ್ । ನಿಮಿತ್ತೇನಚಸ್ವರೇಣೈವಭವಿತವ್ಯಂನಾನ್ಯೇನ । ನಿಪಾತಾನಾಂಸ್ವರಾನ್ತತಯಾಸ್ವರೇಷು ಪರೇಷ್ವೇವಸನ್ಧಿಕಾರ್ಯಪ್ರಾಪ್ತೇಃ ॥ ನಚವ್ಯಞ್ಜನಾನ್ತತಯಾಪಿಕೇಚನಶಬ್ದಾಃಕರಮ್ಭಾದಿಷುನಿಪಾತ್ಯನ್ತ ಇತಿಕಥಂನಿಪಾತಾನಾಂಸ್ವರಾನ್ತತಾನಿಯಮಃ ಇತಿವಾಚ್ಯಂ । ತಥಾಪಿತೇಷಾಂನಿಪಾತಸಂಜ್ಞಾಭಾವಾತ್ । ಏವಮಾದಿಗಣಪಠಿತಾನಾಮೇವಾತ್ರನಿಪಾತಪದೇನೋಪಾದಾನಾತ್ । ನಚವಾಚ್ಯಮತ್ರಾಪಿವಿಸರ್ಜನೀಯಾನ್ತಾಃಕೇಚಿತ್ಸನ್ತೀತಿಕಥಂಸ್ವರಾನ್ತತೈಕಾನ್ತ ಇತಿ। ವಿಸರ್ಜನೀಯಸ್ಯಾಪಿಕಥಂಚಿತ್ಸ್ವರತ್ವಾತ್ । ಅಸ್ತುವಾತಸ್ಯಾ

ಸ್ವರತ್ವಂ । ತಥಾಪಿತೇಷುಕಾರ್ಯಾಪ್ರಸಕ್ತೇಃ ಪ್ರಾಪ್ತೋಽಹಿಪ್ರತಿಷಿಧ್ಯತೇ । ಪ್ರಾಪ್ತಿಶ್ಚ ಸ್ವರವಿಷಯೈವೇತ್ಯರ್ಥಾತ್ಸಿದ್ಧಂನಿಮಿತ್ತಮಾಹ ಸ್ವರೇಪ ರೇಇತಿ ॥ ಉದಾಹರತಿ ಅರಮೆಇತ್ಯಾದಿ । ವ್ಯಾಖ್ಯಾತಾಶ್ಚೈತೇನಿಪಾತಸಂಜ್ಞಾಪ್ರಸ್ತಾವಇತ್ಯತ್ರಯಥಾಯೋಗ್ಯಮರ್ಥೋಽನುಸನ್ಧೇಯಃ ॥ ಇರಲಿ ಮಿತಿ । ಇರ್ಧಾತೋಃ ಕರ್ತರಿಯುಷ್ಮದನೇಕತ್ವೇಽಇಪ್ರತ್ಯಯೇ, ಇಮಿ 467 ತಿತಸ್ಯ ಇಮಾದೇಶೇ, ಪ್ರಾಕ್ಪ್ರಯೋಗೇಽಚಾವಿಕೃತಾದಿ 529 ತಿಇ ಮಃಪ್ರಾಗಲಿಚಸತಿಸಿದ್ಧಂರೂಪಂ । ಮಾತಿಷ್ಠತೇತ್ಯರ್ಥಃ । ತೊಡೆದುದುಇತಿಕರ್ಮಣಿಪ್ರಯೋಗೋಽಯಂ । ಕೃತಿವೇ 531 ತಿಪಡುಧಾತೋರ ನುಪ್ರಯೋಗಸ್ಯ ಪಾಕ್ಷಿಕತ್ವಾತ್ । ಲಲಾಟಲಿಪಿರ್ಲುಪ್ತೇತ್ಯರ್ಥಃ ॥

ಸೂತ್ರಂ॥ ಓ ನಿಪಾತೇ ॥45॥

ವೃತ್ತಿಃ॥ ಅವರ್ಣೋಽನಿಪಾತಸ್ವರೇಪರೇಪ್ರಕೃತ್ಯಾತಿಷ್ಠತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಆತನ ಎ, ಅವಳಎ, ಆತನಎ ತೋಽಚತೊಡೆಗಳ್, ಕಂತುವಆಃಕಬ್ಬುಬಿಲ್ಲನೀತಂಮಚುಬಿದಂ, ಸೆತಿಯಾಆಃಕಣ್ಣಬೆಳಗುಬೆಳಗಿದುದಿಳಿಯುಂ, ಎನ್ನಾಉಃಪಾಪಫಲಂ ॥ ಅಇತಿಕಿಂ । ವನಿತೆಗೆಯುಃಇಂತು ಪೊದುವೇ ತನುಮನಗಳ್ । ಗ್ಲಾವಾಃಕರಮೊಪ್ಪಿದಂನಭೋಮಂದಿರದೊಳ್ ॥ ನಿಪಾತಇತಿಕಿಂ । ಬುಧರ್, ಸುರರ್ ॥ ಅನಿಪಾ ತಾರ್ಥೋಽಯೋಗಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅತ್ರನಿಪಾತಪದಂನಿಪಾತಸ್ವರಪರಂ । ನಹ್ಯವರ್ಣಸ್ಯವ್ಯಞ್ಜನೇಪರೇಕಿಂಚಿತ್ಪ್ರಾಪ್ತಮಸ್ತಿ । ಯದ್ಬಾಧಕಃಪ್ರಕೃತಿಭಾವ ಉಪದಿಶ್ಯೇತೇತ್ಯಾಹ ನಿಪಾತಸ್ವರೇಇತಿ ॥ ಆತನಎ । ಯಗ್ನಭವತಿ ॥ ಕಂತುವಆಃ । ಲುಬ್ನಭವತಿ ॥ ಎನ್ನಾಉಃ । ವಗ್ನಭವತಿ ॥ ಅನಿ ಪಾತಾರ್ಥಇತಿ । ನಿಪಾತಾನಾಂಪೂರ್ವೇಣಸಿದ್ಧತ್ವಾದಿತಿಭಾವಃ । ಅತ್ರಬಹುಳಾಧಿಕಾರಾತ್ಕ್ವಚಿತ್ತನ್ನಿರ್ದೇಶಬ್ದಾನಾಂಅವಧಾರಣವಾಚಿನಿಪಾತೇ ಪರೇಕ್ವಚಿದ್ಯಗಾಗಮೋಽಙ್ಗೀಕ್ರಿಯತೇ । ತನ್ನಯೆ, ತನ್ನಯೆ, ನಿನ್ನಯ, ನಿನ್ನಯೆ, ಎನ್ನಯ, ಎನ್ನಯೆ, ಇತಿ । ತಥಾಚಪ್ರಯೋಗಃ॥

ಕಂ॥ ನಯನದೊಳ ಪೊರ್ದೆಯೊಳ್ಂನಿ ।
ನ್ನಯರೂಪಿದ್ದಪುದುನಿನ್ನಮಾತಿದ್ದಪುದೆ ॥
ನ್ನಯಕಿವಿಯೊಳಗಿನಸುತಕೇ ।
ಳ್ವಿಯೋಗಮೆಂತಾದುದಯ್ಯಯೆನಗಂನಿನಗಂ ॥

ಇತ್ಯಾದಿ ॥

ಸೂತ್ರಂ ॥ ಪೊಸತ್ವಾದಿಃ ॥ 46 ॥

ವೃತ್ತಿಃ ॥ ಅಇತಿವರ್ತತೇ । ಪೊಸತ್ವಾದಿರಕಾರಾಂತಃ ಸ್ವರೇಪರೇ ಪ್ರಕೃತ್ಯಾತಿಷ್ಠತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಪೊಸಅಡಕೆ, ಪೊಸಆನೆ, ಎಳಅಂಚೆ, ಪೊಚಅಡಿ, ಬಳಆಳ್, ಪಳಅಲಗು ॥ ಪೊಸತ್ವಾದಿ ರಿತಿಕಿಂ । ಬಳ್ಳಾಕಳ್, ಎಲ್ಲಂಗನೆಯರ್ ॥ ಅಇತಿಕಿಂ । ಪೊಸತಡಕೆ, ಪಳದಲಗು ॥ ಪೊಸತು, ಪೊಚಗು, ಬಳಗು, ಪಳದು, ಎಳದು; ಇತಿಪೊಸತ್ವಾದಿಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಪೊಸತ್ವಾದಿರರಸ್ವಾದ್ಯನ್ತರ್ಗಣಃ ॥ ಅಕಾರಾನ್ತಇತಿ । ಯದ್ಯಪ್ಯನನ್ತರ ಸೂತ್ರಾದನುವರ್ತಮಾನೇನ ಅಇತ್ಯನೇನ ವಿಶೇಷ್ಯಮಾಣಃ ಪೊಸತ್ವಾದಿರ್ಯೇನ ವಿಧಿರಿ [28] ತ್ಯ ವರ್ಣಾನ್ತ ಇತ್ಯೇವಭವತಿ ನತ್ವಕಾರಾನ್ತಇತಿ । ತಪರಕರಣಾ ಭಾವಾತ್ । ತಥಾಪಿ ಪೊಸತ್ವಾದೌದೀರ್ಘಾದ್ಯ ಭಾವಾದಕಾರಾನ್ತ ಇತ್ಯುಚ್ಯತೇ ॥ ನಚಪೊಸತ್ವಾದೀನಾಂಪಞ್ಚಾನಾಮುಪ್ಯಕಾರಾನ್ತತ್ವಾತ್ಕಥಮಕಾರಾನ್ತತ್ವ ಮಿತಿವಾಚ್ಯಂ । ಅರಸ್ವಾದೀನಾಂ ದ್ಯೋಲುಃ ಬುತ್ತರಪದೇ [3] ಇತ್ಯನೇನ ಸಮಾಸೇದುಲೋಪೇಸತ್ಯದನ್ತತ್ವಸಿದ್ಧೇಃ । ಅತಏವತೇ ಷಾಮದ ಸ್ವಾದಾಪಾಠಃ । ಅನ್ಯಥಾ ಕೃದ್ಗುಣೋಕ್ತೇಃಪೂರ್ವಸ್ವರೇಶ್ಚೈಕಾರ್ಥೇ [333] ಇತ್ಯುಪಾನ್ತ್ಯ ಸ್ವರಸ್ಯಾಪಿಲೋಪಸ್ಸ್ಯಾದಿತಿ ॥

ಸೂತ್ರಂ ॥ ಪೇರದೆ ॥ 47 ॥

ವೃತ್ತಿಃ ॥ ಅದೆಇತ್ಯವಿಭಕ್ತಿಕೋಯಂಸಪ್ತಮೀನಿರ್ದೇಶಃ । ಅದೆಶಬ್ದೇಪರೇಇರ'ಇತ್ಯಯಂಧಾತುರಕಾರಾನ್ತೋವಾಪ್ರಕೃತ್ಯಾತಿಷ್ಠತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಇರಅದೆ, ಇರದೆ॥ ಅದೆಇತಿಕಿಂ ।ನೀನಿರಿಲ್ಲಿ । (ನೀನಿಕ್ಕಿರಿಲ್ಲಿ) ॥ ಅಇತಿಕಿಂ। ಇರದೆ॥ಇಗ್ರಹಣಂ ಸ್ಪಷ್ಟಾರ್ಥಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅದೆತ್ಪ್ರತಿಷೇಧೇ582ಇತ್ಯನೇನೋತ್ತರಕಾಲಕ್ರಿಯಯಾಸಹಸಮಾನಕರ್ತೃಕೇಭ್ಯಃಪೂರ್ವಕಾಲಕ್ರಿಯಾವಾಚಿಭ್ಯೋಧಾತುಭ್ಯಃಪ್ರತಿಷೇಧವಿಷಯೇಅದೆತ್ಪ್ರತ್ಯಯೋಗ್ರೇವಕ್ಷ್ಯತೇ । ತಸ್ಮಿನ್ಪ್ರತ್ಯಯೇಪರತಇತ್ಯಸ್ಮಿನ್ನರ್ಥೇಅದೆಇತಿಪ್ರಕೃತಿಮಾತ್ರಂನಿರ್ದಿಷ್ಟಮಿತ್ಯಾಹ ಅವಿಭಕ್ತಿಕೋಯಂಸಪ್ತಮೀನಿರ್ದೇಶಇತಿ ॥ ಅಕಾರಾನ್ತ ಇತಿ। ವಾಕ್ವೇರಃ583ಇತ್ಯನೇನಇರ್ಧಾತೋರ್ವಿಭಾಷಯಾಅಗಾಗಮೋವಿಧೀಯತೇ । ತದವಸ್ಥಾಯಾಮಿರ್ಧಾತುರಕಾರಾನ್ತೋಭವನ್ಪ್ರಕೃತಿಭಾವಂಭಜತಿ । ಇರಅದೆ, ಇರದೆಇತಿ ॥ಯದ್ಯಪ್ಯದೆತ್ಪ್ರತ್ಯಯೋಧಾತುಭ್ಯಏವವಿಹಿತೋನಾನ್ಯತಇತಿಧಾತೂಪಸ್ಥಿತಿಃ। ಅಕಾರಾನ್ತತ್ವಂಚಅಗಾಗಮವ್ಯತಿರೇಕೇಣನಾಸ್ತಿ । ಅಗಾಗಮಶ್ಚೇರ್ಧಾತೋರೇವನಾನ್ಯಸ್ಯೇತ್ಯತ್ರನೇಗ್ರಹಣಂಕರ್ತವ್ಯಂ। ಅಕಾರಾನ್ತೋಧಾತುರದೆತ್ಪ್ರತ್ಯಯೇಪರೇವಾಪ್ರಕೃತ್ಯಾತಿಷ್ಠತೀತ್ಯುಕ್ತೇಅರ್ಥಾದಿರ್ಧಾತುರೇವಭವತಿ ।ತಥಾಪಿವ್ಯಕ್ತ್ಯರ್ಥಮಿಗ್ರಹಣಂಕೃತಮಿತ್ಯಾಹ ಸ್ಪಷ್ಟಾರ್ಥಮಿತಿ ॥

ಸೂತ್ರಂ ॥ ಕರೆದಲಿ ॥ 48 ॥

ವೃತ್ತಿಃ ॥ ಅಇತಿನಿವೃತ್ತಂ ॥ ಕರೆಇತ್ಯಯಂಧಾತುರಲ್ಪ್ರತ್ಯಯೇಪರೇವಾಪ್ರಕೃತ್ಯಾತಿಷ್ಠತಿ । ತಕಾರೋನಿರ್ದೇಶಾರ್ಥಃ ॥

ಪ್ರಯೋಗಃ ॥ ಕರೆಅಲ್, ಕರೆಯಲ್, ಕರೆಅಲಿಂ, ಕರೆಯಲಿಂ, ಕರೆಅಲೊಡಂ, ಕರೆಯಲೊಡಂ ॥ ಕರೆಇತಿಕಿಂ । ತಗೆಯಲ್, ಬಗೆಯಲ್ ॥ ಅಲಿತಿಕಿಂ । ಕರೆಯದೆ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅಲ್ಗ್ರಹಣಂತಿಙ್ಕೃತ್ಸಾಧಾರಣಂ । ಪ್ರತ್ಯಯಪದಂತುಕೃತಿಪ್ರಯೋಗಪ್ರಾಚುರ್ಯದ್ಯೋತನಪರಂ । ನತಿಙಾದೇಶವ್ಯಾವರ್ತನಪರಂ । ನಿಯಾಮಕಾಭಾವಾತ್ । ಅತಏವೋದಾಹರಣಮುಭಯಥಾಪಿದರ್ಶಯತಿ ಕರೆಅಲಿತ್ಯಾದಿ । ತತ್ರಾದ್ಯದ್ವಯಂತಿಙಃ ಅಪರದ್ವಯಂಕೃತಇತಿವಿವೇಕಃ ॥

ಸೂತ್ರಂ ॥ ಗಡಾದಿಃ ॥ 49 ॥

ವೃತ್ತಿಃ ॥ ಗಡಾದಿರಣಮಾದ್ಯನ್ತಗಣಃ । ಗಡಾದಿಗಣಪಠಿತಾಃಶಬ್ದಾಃಸ್ವರೇಪರೇವಾಪ್ರಕೃತ್ಯಾತಿಷ್ಠನ್ತಿ ॥

ಪ್ರಯೋಗಃ ॥ ನೀನಲ್ಲದೆಅವನಧಿಕನಿಳೆಯೊಳ್ಸಪಾ ।ನೀನಲ್ಲದಾವನಧಿಕನಿಳೆಯೊಳ್ಸಪಾ । ತಾಂಗಡಅಂಗಜಂಗಡಅಶೋಕಶರಂಗಡಅಂಚೆಯುಂಗಡ । ತಾಂಗಡಂಗಜಂಗಡಶೋಕಶರಂಗಡಂಚೆಯುಂಗಡ । ಚಕ್ಕನೆಇಲ್ಲಿಪಾಱಿದುವು, ಚಕ್ಕನಿಲ್ಲಿಪಾಱಿದುವು॥ ಗಡಾದಿರಿತಿಕಿಂ । ಬೇಱಿಟ್ಟುದು, ಪಿರಿದಾದುದು ॥ ಗಡ, ಗಳ, ಅಲ್ತು, ಅಲ್ಲ, ಇಲ್ಲ, ಇಲ್ಲದೆ, ಅಲ್ಲದೆ, ಆಗಡ, ಈಗಡ, ಪೊಳ್ತಡ, ತಡಬಡ, ಅಕ್ಕಟ, ಅಕಟ, ಆಹಹ, ಬಳಕ್ಕೆ, ಬಳಕೆ, ಭೋಂಕನೆ, ಚಕ್ಕನೆ, ಭೋರನೆ ಪಯ್ಕನೆ, ಬಯ್ಕನೆ, ಪಾವನೆ, ಪಾವಗೆ, ನೆಟ್ಟನೆ, ನೆಟ್ಟಗೆ, ತೊಟ್ಟನೆ, ತೊಟ್ಟಗೆ, ಆಯ್ಕನೆ, ಆಯ್ಕಗೆ, ಗಿಱ್ರನೆ, ಗಿಱ್ರಗೆ, ತಿಱ್ರನೆ, ತಿಱ್ರಗೆ, ತಿಟ್ಟನೆ, ತಿಟ್ಟಗೆ, ಸುಮ್ಮನೆ, ಸುಮ್ಮಗೆ, ಬಿಮ್ಮನೆ, ಬಿಮ್ಮಗೆ, ಮೆಲ್ಲನೆ, ಮೆಲ್ಲಗೆ, ಕಮ್ಮನೆ, ಕಮ್ಮಗೆ, ತಣ್ಣನೆ, ತಣ್ಣಗೆ, ನುಣ್ಣನೆ, ನುಣ್ಣಗೆ, ಡೊಕ್ಕನೆ, ಡೊಕ್ಕಗೆ, ಪಕ್ಕನೆ, ಪಕ್ಕಗೆ, ಇತಿಗಡಾದಿರಾಕೃತಿಗಣಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಸ್ಪಷ್ಟಮೇತತ್ ॥

ಸೂತ್ರಂ ॥ ಶ್ಲೋಕಾರ್ಧಂ ॥ 50 ॥

ವೃತ್ತಿಃ ॥ ಶ್ಲೋಕಶ್ಛನ್ದೋಬದ್ಧಂಕನ್ದವೃತ್ತಾದಿ । ತಸ್ಯಾರ್ಧಂಸಮಭಾಗಃ । ಸ್ವರಾನ್ತಂಶ್ಲೋಕಾರ್ಧಂಸ್ವರೇಪರೇವಾಪ್ರಕೃತ್ಯಾತಿಷ್ಠತಿ ॥

ಪ್ರಯೋಗಃ ॥

ಕಂ ॥ ದೇವಾಕೇಳ್ಬೆನವಿಪೆಂ ।
ಶ್ರೀವೀರಜಿನೇಂದ್ರಸಮವಸರಣಂಬಂದೀ ॥
ಆವಾಸದಪಿತ್ತಿಲವನ ।
ದೋವರಿಯೊಳ್ನೆಲಸಿತಖಿಲಸುರಗಣಸಹಿತಂ ॥

ಪಕ್ಷೇ । ಸಮವಸರಣೊಂಬಂದೀ ॥ ಯಾವಾಸದ ॥

ಕಂ ॥ ಕಬ್ಬಿನಬಿಲ್ಲಲರ್ವ್ವಕ್ಕಿಯ ।
ತಿಬ್ಬಂಬಲಿದತನುಪೂಸರಂಗಳ್ನಿಸಲಾ ॥
ಉಬ್ಬೆಗೆಕೊಬ್ಬಿದಪೆಂಣಂ ।
ತಬ್ಬಿದೊಡದಱುಬ್ಬುನಿಲ್ಕುಮಿಂತಿದುಸುಖಮೋ ॥

ಪಕ್ಷೇ । ನಿಸಲಾ ॥ ಯುಬ್ಬೆಗೆ ॥ ಶ್ಲೋಕಗ್ರಹಣಂಗದ್ಯಾದೌಮಾಭೂದಿತಿ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಶ್ಲೋಕಶಬ್ದೋಲೋಕೇನುಷ್ಟುಬ್ವಿಷಯೇಪ್ರಸಿದ್ಧ ಇತಿತದೇಕಾನ್ತಭ್ರಾನ್ತಿಂ ವಾರಯನ್ನಭಿಪ್ರೇತಾರ್ಥಮಾಹ ಶ್ಲೋಕಇತ್ಯಾದಿ । ಛನ್ದೋಬದ್ಧಂವರ್ಣಗಣಮಾತ್ರೇಯತ್ತಾಯತ್ತಶಬ್ದಸಮಯಸನ್ದರ್ಭರೂಪಂಕನ್ದವೃತ್ತಾದಿ । ಕನ್ದಂನಾಮಚತುರ್ಮಾತ್ರಕತ್ರಿಪಞ್ಚಗಣಪ್ರಮಿತೌಜಾನೋಜಪಾದದ್ವಯಮನೋಜಗಜಮನೋಜಾಙ್ಘ್ರಿಮಧ್ಯಾನ್ತಗಜನಸಮಪಞ್ಚತಪ್ರಾಸರಚನಂ ॥

ಕಂ॥ ಅಸಮಾಙ್ಘ್ರಿಗೆಮೂಱುಗಣಂ ।
ಮಸಾನ್ತಜನಮಧ್ಯದಿಂಸಮಕ್ಕಯ್ದುಗಣಂ ॥
ಜೆಸನೆಡೆಗಜಗಣನಿಯಮದಿ ।
ನೆಸೆವುದುಕನ್ದಂಚತುಃಕಲದ್ವ್ಯಷ್ಟಗಣಂ ॥

ವಾಙ್ಮಯಮುಚ್ಯತೇ । ವೃತ್ತಂನಾಮೋಕ್ತಾದಿಷಡ್ವಿಂಶತಿಪ್ರಭೇದಛನ್ದಸ್ಸ್ವಚ್ಛನ್ದಸನ್ದರ್ಭಗರ್ಭಂ, ಸಮಾರ್ಧಸಮವಿಷಮತ್ರಿಭೇದಮಪ್ಯುತ್ತರೋತ್ತರಮನೇಕಪ್ರಭೇದಂ ಪ್ರಾಞ್ಚಿತಪ್ರಾಸರಚನಂ ವಾಙ್ಮಯಮುಚ್ಯತೇ ॥ ಆದಿಶಬ್ದೇನತುಮಾಲಾಲಲಿತೈಳಾಗೀತ್ಯಕ್ಕರಮದನವತಿತ್ರಿಚತುಷ್ಷಟ್ಪದಾರ್ಯಾದ್ಯನೇಕಭೇದಭಿನ್ನಮಾತ್ರಾವೃತ್ತಜಾತಂವಾಙ್ಮಯಮುಚ್ಯತೇ । ಅರ್ಧಶಬ್ದೋನೈಕದೇಶವಾಚೀ । ಕಿನ್ತುಸಮಾಂಶವಾಚೀತ್ಯಾಹ ಸಮಭಾಗಇತಿ ॥ ಸನ್ಧಿಕಾರ್ಯಪ್ರಾಪ್ತಿಃ ಸ್ವರವಿಷಯೇತ್ಯಾಹ ಸ್ವರೇತ್ಯಾದಿ ॥ ಉದಾಹರತಿ ದೇವಾಕೇಳಿತ್ಯಾದಿ ॥ ಶ್ಲೋಕಪದಪ್ರಯೋಜನಮಾಹ ಗದ್ಯಾದಾವಿತಿ । ಗದ್ಯಂವಾಕ್ಯಕದಮ್ಬಕಂನಚ್ಛನ್ದೋಬದ್ಧಂ । ಯದ್ಯಪಿತಾಳವೃತ್ತಚತುರ್ದಳದಣ್ಡಕಾದಯಶ್ಛನ್ದೋಬದ್ಧಾಅಪಿಗದ್ಯವಿಶೇಷಾಸ್ಸನ್ತಿ । ತಥಾಪಿನತದರ್ಥೇಪ್ರಕೃತಿಭಾವಇತಿ ॥ ಆದಿಶಬ್ದೇನರಘಟಾದಿಪರಿಗ್ರಹಃ ॥

ಸೂತ್ರಂ ॥ ಅನುಕರಣಂ ॥ 51 ॥

ವೃತ್ತಿಃ ॥ ಸ್ವರಾನ್ತಮನುಕರಣಂಸ್ವರೇಪರೇವಾಪ್ರಕೃತ್ಯಾತಿಷ್ಠತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಯಕ್ಷೋಯಾದೃಶಸ್ತಾದೃಶೋಬಲಿಎಂಬುಕ್ತಿಗೆದುರ್ವ್ವಿದಗ್ಧರೆವಲಂನೋಂತಪ್ಪೆರ್ಜನ್ನಕ್ಕೆಂತರೇ । ಪಕ್ಷೇ । ತಾದೃಶೋಬಲಿಯೆಂಬುಕ್ತಿಗೆ ॥ ಸಮಣೋಅಹೋಹವಯಣೋಎನಿಸಿದವರ್ಗ್ಗಂ । ಪಕ್ಷೇ । ಸಮಣೋಅವೋಹವಯಣೋಯೆನಿಸಿದವರ್ಗ್ಗಂ ॥ ಎತ್ತುಮೆಟ್ಟಿತ್ತುಚಪ್ಪಟೆಯಾಯ್ತುಎಂಬಿನಂ । ಪಕ್ಷೇ । ಎತ್ತುಮೆಟ್ಟಿತ್ತುಚಪ್ಪಟೆಯಾಯ್ತೆಂಬಿನಂ ॥ ಯೋಗವಿಭಾಗಉತ್ತರಾರ್ಥಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅನುಕ್ರಿಯತಇತ್ಯನುಕರಣಂ । ಸಂಸ್ಕೃತಂಪ್ರಾಕೃತಮನ್ಯದ್ವಾಸ್ವೋಕ್ತಂಪರೋಕ್ತಂವಾಯತ್ಪುರೋಕ್ತಮನೂದ್ಯತೇತದನುಕರಣಂ । ತಚ್ಚಾನನ್ತರೋತ್ತರಯೋಗೇವಿಕೃತ್ಯಾಅಕಾರಾನ್ತಸ್ಯವಿಶೇಷಕಥನಾದತ್ರಪ್ರಕೃತಿವಿಕೃತಿಸಾಧಾರಣ್ಯೇನಸ್ವರಾನ್ತಮಾತ್ರ

ಮುಪಸಙ್ಗೃಹೀತಮಿತ್ಯಾಹ ಸ್ವರಾನ್ತಮಿತಿ । ಯದ್ಯಪಿಯಕ್ಷೋಯಾದೃಶಸ್ತಾದೃಶೋಬಲಿರಿತಿವಿಸರ್ಜನೀಯಾನ್ತಮಿದಂ । ತಥಾಪಿ ಲುಬನವ್ಯಯಾನುಕರಣಸ್ಯವಿಸರ್ಗಸ್ಯ[81]ಇತ್ಯನೇನವಿಸರ್ಜನೀಯಲೋಪೇಸ್ವರಾನ್ತತ್ವಂಪ್ರಾಪ್ತಮಿತಿ ॥ ಸಮಣೋಅಮೋಹವಯಣೋಇತಿಸ್ವಭಾವತ ಏವಸ್ವರಾನ್ತತ್ವಂ ॥ ಯದ್ಯಪಿಶ್ಲೋಕಾರ್ಥಾನುಕರಣಮಿತ್ಯೇಕಯೋಗಕರಣಂಲಘುಭವತಿ । ತಥಾಪಿ ಅದ್ವಿಕೃತ್ಯಾ[52]ಇತ್ಯುತ್ತರತ್ರಾನುಕರಣಪದಾನುವೃತ್ತ್ಯಭಾವ್ಯಮಿತಿಪೃಥಕ್ಕರಣಮಿತ್ಯಾಹ ಯೋಗವಿಭಾಗಉತ್ತರಾರ್ಥಇತಿ॥

ಸೂತ್ರಂ ॥ ಅದ್ವಿಕೃತ್ಯಾ ॥ 52 ॥

ವೃತ್ತಿಃ ॥ ವಿಕೃತ್ಯಾಅಕಾರಾನ್ತಮನುಕರಣಂಸ್ವರೇಪರೇನಿತ್ಯಂಪ್ರಕೃತ್ಯಾತಿಷ್ಠತಿ ॥

ಪ್ರಯೋಗಃ ॥ ದಮ್ಭ್ಯರ್ವಿನಾಯಃಕ್ರಿಯತೇಸಧರ್ಮಃ ಎಂ ।
ದಂಭೋಜಗರ್ಭನುಡಿದಂಸುಮಾರ್ಗವಂ ॥
ಮೂಲಸ್ಯನಾಶೋಬಲವದ್ವಿರೋಧಎಂ ।
ದೀಲೋಕದೊಳ್ಪೇಳ್ವರಿದೇಸನರ್ತ್ಥವೋ ॥

ಅದಿತಿಕಿಂ । ವರ್ಣಾನಾಂಬ್ರಾಹ್ಮಣೋಗುರುಎಂಬುಕ್ತಿಗೆ । ವರ್ಣಾನಾಂಬ್ರಾಹ್ಮಣೋಗುರುವೆಂಬುಕ್ತಿಗೆ ॥ ವಿಕೃತ್ಯೇತಿಕಿಂ ।

ಮಾಂರಕ್ಷರಕ್ಷಎನುತೆವಿ ।
ದಾಂರಮಣಂಗೆಜಗಿನುತಿಸಿದಂಪಲತೆಜದಿಂ ॥
ಮಾಂರಕ್ಷರಕ್ಷೆನುತ್ತೆವಿ ।
ದಾಂರಮಣಂಗೆಜಗಿನುತಿಸಿದಂಪಲತೆಜದಿಂ ॥

ಯೋಗವಿಭಾಗೋನಿತ್ಯಾರ್ಥಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ವಿಕೃತಿರ್ವಿಕಾರಆದೇಶಃತಯಾ । ವಿಕೃತ್ಯಾಅದನ್ತತಾಂಪ್ರಾಪ್ತಸ್ಯಾಪ್ಯನುಕರಣತ್ವಾವಿಶೇಷಾತ್ಪೂರ್ವೇಣೈವಪ್ರಕೃತಿಭಾವೇ ಸಿದ್ಧೇಯೋಗಾನ್ತರಕರಣಮನರ್ಥಕಂಸತ್ಕಿಂಚಿದಿಷ್ಟಂಸೂಚಯತಿ । ನಾತ್ರಪೂರ್ವವದ್ವೈಭಾಷಿಕಃಪ್ರಕೃತಿಭಾವಃ । ಕಿನ್ತುನಿತ್ಯಏವ । ಅನರ್ಥಕಾನಿವಚನಾನಿಕಿಂಚಿದಿಷ್ಟಂಸೂಚಯನ್ತೀತಿಶಾಬ್ದಿಕಸಮಯಾದಿತ್ಯಭಿಪ್ರೇತ್ಯಾಹ ನಿತ್ಯಮಿತಿ ॥

ಸೂತ್ರಂ ॥ ಹ್ರಸ್ವಾನ್ನಣಲಯಳತಟೋನವ್ಯಯಸ್ಯ ಲಿಙ್ಗಾನ್ತ್ಯಸ್ಯದ್ವಿಸ್ಸ್ವರಾಣಾಮಾದೇಃ ॥ 53 ॥

ವೃತ್ತಿಃ ॥ ಸ್ವರಾಣಾಮಾದೇಃ ಸ್ವರಾದ್ಧ್ರಸ್ವಾದುತ್ತರೇಷಾಮನವ್ಯಯಸ್ಥಾನಾಂ ಲಿಙ್ಗಾನ್ತ್ಯಾನಾಂನಣಲಯಳತಟಕಾರಾಣಾಂದ್ವಿರ್ಭಾವೋಭವತಿಸ್ವರೇಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಬೆಸ–ಅಂ, ಬೆಸ್ಸಂ । ಏವಂ ಎಸ್ಸಂ, ಪೊನ್ನಳ್ಳಂ, ಕಿಸುಪೊನ್ನಂ, ಚೆಂಬೊನ್ನಳ್ಳಂ, ಪೆಣ್ಣೊಳ್ಳಿತು, ಮಣ್ಣಿದು, ಕಣ್ಣೊಳ್, ಅಲಗ್ಗಣ್ಣೊಳ್, ನಿಡುಗಣ್ಣಾಲಿ, ಕಲ್ಲೆಲ್ಲಂ ಪುಲ್ಲೊಳ್, ಬಿಲ್ಲಿದು, ಕಬ್ಬುವಿಲ್ಲಂ, ಕುಡುವಿಲ್ಲನೊಳ್, ಮೆಯ್ಯೊಳ್, ಕಯ್ಯೊಳ್, ಪೊಯ್ಯ್, ನಾಲ್ಗಯ್ಯಂ, ನಿಡುಮೆಯ್ಯಂ, ಬೆಳ್ಳಡಕಿಲ್, ಮುಳ್ಳೊತ್ತಿತ್ತು, ಕಳ್ಳುಣಿ, ತೆಳ್ಳೊಳ್, ಕಿತ್ತಡಿ, ಕಿತ್ತಿಳಿ, ಕಿತ್ತಡಕಿಲ್, ನಟ್ಟಡವಿ, ನಟ್ಟಿರುಳ್ ॥ ಹ್ರಸ್ವಾದಿತಿಕಿಂ । ಬಾನಂ, ಗೋಣಂ, ಕೋಲಂ, ಬಾಯಂ, ಬಾಳಂ, ಆತಂ, ಓಟಂ ॥ ಆದೇರಿತಿಕಿಂ । ಶರಣರ್, ಪವಣಿಲ್ಲ ॥ ಸ್ವರಾಣಾಮಿತಿಕಿಂ । ವ್ಯಞ್ಜನಾದಾವಪಿಯಥಾಸ್ಯಾತ್ ॥ ಲಿಙ್ಗಾನ್ತ್ಯಸ್ಯೇತಿಕಿಂ । ವನಂ, ಪಣಂ, ಜಲಂ, ಗಳಂ, ನಯಂ, ಸುತಂ,ಪಟಂ ॥ ನಣಲಯಳತಟಇತಿಕಿಂ । ಅಡಂ, ಸುಡಂ, ಬಗಂ, ಮಿಗಂ ॥ ಅನವ್ಯಯಸ್ಯೇತಿಕಿಂ । ವಲಿವಂ, ಪಳಿವಂ, ಹೋಹೋಪಳ್ವಳಿವಂ ಜಗದ್ವ್ಯತಿಕರಕ್ರೀಡಾವಿನೋದಂಜಿನಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ನನ್ವತ್ರನಕಾರಾದೀನಾಂದ್ವಿರ್ಭಾವೋಹಿವಿಧೇಯಃ । ಸಚಯತ್ರಕ್ವಾಪಿತೇಷಾಮಿತಿ ಪ್ರಸಕ್ತೋಮಾಭೂದಿತಿವಿಶಿಷ್ಯತೇ ಹ್ರಸ್ವಾದಿತಿ । ಏವಂಚತಸ್ಮಾದುತ್ತರಸ್ಯ[27]ಇತ್ಯನೇನಹ್ರಸ್ವಾತ್ಪರೇಷಾಮೇವತೇಷಾಂನಾನ್ಯೇಷಾಮಿತಿಭವತಿ । ಏವಮಪಿಯತ್ಕಿಂಚಿದ್ಧ್ರಸ್ವಾ

ತ್ಪರೇಷಾಮಪಿಸಸ್ಯಾದಿತ್ಯತಿಪ್ರಸಜ್ಗೋ ಮಾಭೂದಿತಿಹ್ರಸ್ವೋವಿಶಿಷ್ಯತೇ ಆದೇರಿತಿ । ಆದಿಭೂತೋಯೋಹ್ರಸ್ವಸ್ತಸ್ಮಾದೇವ ನತ್ವನಾದೇರಿತಿ॥ ಏವಂಚಹ್ರಸ್ವಾದಿಕಾ ಯೇಶಬ್ದಾಃ ಎರ್, ಉಣ್, ಇತ್ಯಾದಯಃತಏವಗೃಹ್ಯೇರರ್ । ನವ್ಯಞ್ಜನಾದಿಕಾ ಬರ್, ಕಣ್, ಇತ್ಯಾದಯಃ । ತದರ್ಥಮಾದಿರಪಿವಿಶಿಷ್ಯತೇ ಸ್ವರಾಣಾಮಿತಿ । ಸ್ವರಾಣಾಮಾದಿಭೂತೋಯೋಹ್ರಸ್ವಸ್ತಸ್ಮಾದೇವೇತಿ । ಏವಂಚಅಕಾರಾದೀನಾಮೇವಶಬ್ದಾನಾಂಗ್ರಹಣಂಸ್ಯಾತ್ । ನಹ್ಯಕಾರವ್ಯತಿರೇಕೇಣ ಸ್ವರಾಣಾಮಾದಿರನ್ಯೋಸ್ತೀತಿ ॥ ಹ್ರಸ್ವಗ್ರಹಣಮನರ್ಥಕಂಚಸ್ಯಾತ್ । ನಹಿಸ್ವರಾಣಾಮಾದಿರ್ದೀರ್ಘಃ ಪ್ಲುತೋವಾಸ್ತಿ । ಅಕಾರಸ್ಯೈವತದಾದಿತ್ವಾದಿತಿಚೇನ್ನಾತ್ರಸ್ವರಾಣಾಮಾದಿರಿತಿಮಾತೃಕಾಪಾಠಾಪೇಕ್ಷಮಾದಿತ್ವಂವಿವಕ್ಷಿತಂ । ಯೇನಅಕಾರಾದೀನಾಮೇವಗ್ರಹಣಂ ಹ್ರಸ್ವಗ್ರಹಣಾನರ್ಥಕ್ಯಂಚಸ್ಯಾತ್ । ಕಿನ್ತುಶಬ್ದಸ್ವರೂಪೇಷುಸತಾಂ ಸ್ವರಾಣಾಮಾದಿರ್ಯೋಹ್ರಸ್ವಸ್ತತಇತ್ಯೇವಂವಿವಕ್ಷಿತತ್ವಾತ್ । ವಿವಕ್ಷಾಯತ್ತಾಹಿಶಬ್ದಾನಾಮರ್ಥವತ್ತಾ । ಅತಏವಾತ್ರಷಷ್ಠೀಚನಿರ್ಧಾರಣೇ । ಯಥಾಗವಾಂಕೃಷ್ಣೇತಿ । ಅತಏವಚಸ್ವರಾಣಾಮಾದಿರಿತಿ ವ್ಯಸ್ತತಯಾನಿರ್ದೇಶಃ । ನಿರ್ಧಾರಣೇಷಷ್ಠ್ಯಾಸ್ಸಮಾಸಾಭಾವಾತ್ । ನಹಿಗವಾಂಕೃಷ್ಣೇತ್ಯತ್ರಗೋಕೃಷ್ಣೇತಿಪ್ರಯೋಗಃ। ಷಷ್ಠ್ಯಾಯತ್ನಾದಿತ್ಯನುಶಾಸನೇನವಿಶೇಷಯತ್ನಮನ್ತರಾಸಮ್ಬನ್ಧಮಾತ್ರವಿಹಿತಾಯಾ ಏವಷಷ್ಠ್ಯಾಸ್ಸಮಾಸವಿಧಿಃ । ನತುಯತ್ನಷಷ್ಠ್ಯಾಃ। ಸ್ವರಾಣಾಮಿತೀಯಂಚಯತ್ನಷಷ್ಠೀ । ನಿರ್ಧಾರಣೇಚೇತಿವಿಶೇಷಯತ್ನಪ್ರಾಪ್ತತ್ವಾತ್ । ಅನ್ಯಥಾಲಾಘವಾತ್ಸ್ವರಾದೇರಿತಿ ಸಮಸ್ತತಯೈವನಿರ್ದಿಶ್ಯೇತೇತ್ಯೇವಂಸರ್ವಮಾಕಲಯ್ಯಾಹ ಸ್ವರಾಣಾಮಿತ್ಯಾದಿ ॥ ನನುವನ, ಪಣಾದಿಶಬ್ದಗತನಕಾರಾದೀನಾಂದ್ವಿರ್ಭಾವೋಮಾಪ್ರಾಂಕ್ಷೀದಿತಿಲಿಙ್ಗನ್ಯಸ್ಯೇತಿವಿಶೇಷಣಮುಪಾತ್ತಂ । ತಥಾಚದ್ವಿರ್ಭಾವಭಾಜೋನಕಾರಾದಯೋಲಿಙ್ಗನ್ಯಾ ಉಕ್ತಲಕ್ಷಣಹ್ರಸ್ವಾತ್ಪರಾಶ್ಚೇತಿವಿಶೇಷಣದ್ವಯಪರ್ಯಾಲೋಚನಾಯಾಂ ತಥಾವಿಧಾಶ್ಶಬ್ದಾ ಏಕಸ್ವರಾಏವಪರ್ಯವಸ್ಯನ್ತಿ ॥ ನಹ್ಯನೇಕಸ್ವರತ್ವೇಲಿಙ್ಗನ್ಯನಕಾರಾದೀನಾಮಾದಿಸ್ವರಪರತ್ವಂ ಘಟತೇ । ತಥಾಚಕಥಮಿದಂಸ್ವರಾಣಾಮಿತಿಬಹುವಚನಂ । ನಿರ್ಧಾರಣೇಪಿಅನೇಕಾಸುಗೋವ್ಯಕ್ತಿಷು ಸತೀಷ್ವೇವಗವಾಮಿತಿಬಹುತ್ವನಿರ್ದೇಶೋ ಘಟತಇತಿಚೇನ್ನಾತ್ರಸ್ವರಾಣಾಮಿತ್ಯ ನೇನಲಕ್ಷ್ಯಭೂತಶಬ್ದಾನಾಂಬಹುಸ್ವರತ್ವಮಭಿಪ್ರೇತಂ । ಅಸಮ್ಭಾವಿತತ್ವಾತ್ । ಕಿನ್ತ್ವನೇಕಸ್ವರಾಯೇಶಬ್ದಾಃಶರಣ್, ಪವಣ್, ಪರಲ್, ಕೊರಲ್, ಮುಗುಳ್, ಪುಗುಳ್, ಇತ್ಯಾದಯಃ । ತತ್ರಸ್ವರಾಣಾಮನ್ತ್ಯಾದ್ಧ್ರಸ್ವಾತ್ಪರೇಷಾಂನಕಾರಾದೀನಾಂದ್ವಿರ್ಭಾವೋನಭವತೀತ್ಯತ್ರೈವತಾತ್ಪರ್ಯಾತ್ । ನಚೈವಂ ಪಡಿರ್ವೊ, ಬಿಡುಗಣ್, ಕುಡುವಿಲ್, ನಿಡುಮೆಯ್, ಇತ್ಯಾದೀನಾಮನೇಕಸ್ವರಾಣಾಂ ಶಬ್ದಾನಾಂನಕಾರಾದೇರ್ದ್ವಿರ್ಭಾವೋನಸ್ಯಾತ್ । ಆದಿಹ್ರಸ್ವಸ್ವರಪರತ್ವಾಭಾವಾದಿತಿವಾಚ್ಯಂ । ಸರ್ವೇಷಾಮಪ್ಯೇಷಾಮನೇಕಸ್ವರತ್ವಂಸಮಾಸಾಪೇಕ್ಷಮೇವನವ್ಯಾಸಾಪೇಕ್ಷಂ । ಉತ್ತರಪದಾಪೇಕ್ಷಯಾತುಸಮೇ ಪ್ಯಮೀಶಬ್ದಾ ಏಕಸ್ವರಾಏವ । ಏಕತ್ವೇತುತಸ್ಯೈವಾದಿತ್ವಮನ್ತ್ಯತ್ವಂಚ । ಆದ್ಯನ್ತವದೇಕಸ್ಮಿನ್ನಿತಿವ್ಯಪದೇಶಿವದ್ಭಾವಾತ್ ॥ ನಚಸಮಸ್ತಂಪದಂಸರ್ವದೈಕಂಭವತಿ । ಕಥಂಚಿದೈಕಪದ್ಯಂಸಮಾಸಇತಿ ವಚನಾದಿತ್ಯಭಿಪ್ರೇತ್ಯವ್ಯಸ್ತಂ ಸಮಸ್ತಂಚೋದಾಹೃತ್ಯದರ್ಶಯತಿ ಪನ್ನಂಇತ್ಯಾದಿ । ಪೆನ್ನಂ, ಎನ್ನಂ । ಪೆನ್, ಎನ್, ಇತ್ಯೇತಾಭ್ಯಾಂಕರ್ಮಣ್ಯಮ್ ॥ ಪೊನ್ನಳ್ಳಂ । ಪದದ್ವಯಮಿದಂ । ಉಳ್ಳಶಬ್ದೋಯಂತದ್ವತಿರೂಢಃ ॥ ಕಿಸುವೊನ್ನಂ, ಚೆಂಪೊನ್ನಂ । ಕೆಟ್ಟನೆ—ಪೊರ್ಆವಂಗೆ ಇತಿವಿಗೃಹ್ಯ ಕೃದ್ಗುಣೋಕ್ತೇಃಪೂರ್ವಸ್ವರೇಣೈಕಾರ್ಥೇ[333]ಇತ್ಯುಪಾನ್ತ್ಯಸ್ವ ರಾದೇರ್ಲೋಪೇ, ಕೆಟ್ಪಚ್ಛ್ಬಚ್ಛಶ್ಬಾಮಃ[341]ಇತಿಮಕಾರಾದೇಶೇ, ಏಕತ್ರಏತೇಸುಬರ್ಮಶ್ಚೋಯರ್ಾದಿ ಷ್ಣುಚ[343]ಇತಿಎಮಾಇಸ್ವಾದೇಶೇ, ಅಪರತ್ರಕೆಮಃಕಶ್ಚೋವೇ[342]ತಿಕಕಾರಸ್ಯಚಕಾರಾದೇಶೇ, ಉಭಯತ್ರಾಪಿವ್ಯಞ್ಜನಾದ್ವಾನಾದೇಶಾದಿ[92]ತಿಪಕಾರಸ್ಯವಕಾರಾದೇಶೇ, ಅಬ್ಬಹುವ್ರೀಹೇರಿ[327]ತಿಸಮಾಸಾನ್ತೇಪಿಚಸತಿಸಿದ್ಧಮಿದಂದ್ವಯಂ॥ ನಿಡುಗಣ್ಣಾಲಿ । ನಿಡಿದು—ಕಣ್ಇತಿವಿಗೃಹ್ಯ, ಕೃದ್ಗುಣೋಕ್ತೇರಿ[333]ತ್ಯಾದಿನಾಉಪಾನ್ತ್ಯಸ್ವರಾದೇರ್ಲೋಪೇಕಿಟಿಛ್ಚಕುರ್ವ್ಯಞ್ಜನೇ[340]ಇತಿಕುರಾಗಮಃ ॥ ಕುಡುವಿಲ್ಲನೊಳ್ । ಕೊಂಕು—ಬಿಲ್ಆವಂಗೆಇತಿವಿಗೃಹ್ಯ ಕೊಂಕೋಃಕುಡುರಿ[372]ತಿಕುಡ್ವಾದೇಶಃ ॥ ನಿಡುಮೆಯ್ಯಂ । ನಿಡಃಕುರಾಗಮಃ ॥ ಕಿತ್ತಡಿ, ಕಿತ್ತಿಳ್, ಕಿತ್ತಡಕಿಲ್ । ಸರ್ವತ್ರಕಿಟಸ್ತುಃ[337]ಇತಿತಕಾರಾದೇಶಃ ॥ ನಟ್ಟಡವಿ, ನಟ್ಟಿರುಳ್ । ನಡೋರ್ದೋಷ್ಟುಃ[338]ಇತಿಟಕಾರಾದೇಶಃ ॥

ಸೂತ್ರಂ ॥ ನೆಯುಯ್ಸುಯ್ಬಯಃ ॥ 54 ॥

ವೃತ್ತಿಃ ॥ ನೆಯ್ಇತ್ಯೇತದಾದೀನಾಂ ಧಾತೂನಾಂಯಕಾರಸ್ಯ ದ್ವಿರ್ಭಾವೋಭವತಿಸ್ವರೇಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ನೆಯ್—ಅಲ್, ನೆಯ್ಯಲ್ । ಏವಂ ಉಯ್ಯಲ್, ಸುಯ್ಯಲ್, ಬಯ್ಯಲ್ ॥ ಪ್ರತಿಷೇಧಾಪವಾದೋಯಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ನೆಯ್ ತನ್ತುಸನ್ತಾನೇ, ಉಯ್ ನಯನೇ, ಸುಯ್ ಉಚ್ಛ್ವಾಸೇ, ಬಯ್ ಆಕ್ರೋಶೇ । ಯದ್ಯಪ್ಯೇಷಾಂಧಾತೂನಾಂಪೂರ್ವೇಣೈವಸಿದ್ಧಿಃ । ತಥಾಪ್ಯುತ್ತರತ್ರಕೃತೀ[62]ತ್ಯನೇನಕೃತಿಪರೇಧಾತೂನಾಂ ನಕಾರಾದೇರ್ದ್ವಿರ್ಭಾವೋನಿಷೇತ್ಸ್ಯತೇ । ಯೋವಾಲೀ[64]ತಿಅಲಿಪರೇಯಕಾರಮಾತ್ರಸ್ಯವಿಕಲ್ಪಯಿಷ್ಯತೇಚ । ತದಪವಾದಕತ್ವಾದಯಂಬಾಧಕಬಾಧನಇತ್ಯಾಹ ಪ್ರತಿಷೇಧೇತ್ಯಾದಿ । ಪ್ರತಿಷೇಧಪದಂವಿಕಲ್ಪಸ್ಯಾಪ್ಯುಪಲಕ್ಷಣಂ ॥

ಸೂತ್ರಂ ॥ ಕಮ್ಕುಮಿ ॥ 55 ॥

ವೃತ್ತಿಃ ॥ ಸ್ವರಾಣಾಮಾದೇಃ ಸ್ವರಾದ್ಧ್ರಸ್ವಾದುತ್ತರೇಷಾಂ ನಣಳಕಾರಾಣಾಂದ್ವಿರ್ಭಾವೋಭವತಿಕಮಿಕುಮಿಚ ಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಕಮ್ನಣಃ346, ಪೊನ್ನಂಗಲ್, ಚಿನ್ನಂಮಣಿ, ಕಣ್ಣಂದೊಳಲಿ, ಕಣ್ಣಂಬಾಳೆ। ಳ್ಕುಮ್347 ಬೆಳ್ಳುಂಬಟ್ಟೆ, ತೆಳ್ಳುಂಬಸುಱು ॥ ಹ್ರಸ್ವಾದಿತಿಕಿಂ। ಮೀನಂಬುಳು, ಗೇಣಂಬುರಿಗೆ, ಸೀಳುಂಗಲ್ಲಂ, ಬೀಳುಂದಾಣಂ ॥ ಆದೇರಿತಿಕಿಂ। ಪವಣಂಬಟ್ಟೆ, ಮುಗುಳಂಬುಗಳ್ ॥ ಸ್ವರಾಣಾಮಿತಿಕಿಂ। ಅನ್ಯಥಾಽಽಇಹೈವಸ್ಯಾತ್। ಇನ್ನಂಮಾವು, ಬಳ್ಳುಂಗಂನಡಂ ॥ ಅಲಿಜ್ಗಾನ್ತ್ಯರ್ಥೋಽಯಮಾರಮ್ಭಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಸಮಾಸವಿಷಯೇಽಽಉತ್ತರಪದೇ ಪರೇ ಕಮ್ನಣಃ346, ಳ್ಕುಮ್347ಇತ್ಯೇತಾಭ್ಯಾಂನಕಾರಾನ್ತಾನಾಂ ಣಕಾರಾನ್ತಾನಾಂಚಕಮಾಗಮಃ, ಳಕಾರಾನ್ತಾನಾಂತುಕುಮಾಗಮೋಽವಿಧೀಯತೇ। ತಯೋಃಕಮ್ಕುಮೋಃಪರಯೋರ್ನಕಾರಾದೇರ್ದ್ವಿರ್ಭಾವೋಽನೇನವಿಧೀಯತೇ। ತತ್ರಲಯತಟಕಾರಾಣಾಮಸಮ್ಭವಾತ್ಸಮ್ಭಾವಿತಾನಾಮೇವಾಹ ನಣಳಕಾರಾಣಾಮಿತಿ ॥ ಬೆಳ್ಳುಂಬಟ್ಟೆ, ತೆಳ್ಳುಂಬಸುಱು, ಇತಿ। ಬಿಳಿದು—ಬಟ್ಟೆ, ತಿಳಿತು—ಬಸುಱು, ಇತ್ಯತ್ರಉಪಾನ್ತ್ಯಸ್ವರಾದೇರ್ಲೋಪೇ, ಎದೇಸ್ತ್ರಾನಿನಾದೇರಿ334ತಿ ಇಕಾರಸ್ಯಎಕಾರಾದೇಶಃ ॥ ಅನ್ಯಥೇತಿ। ಸ್ವರಾಣಾಮಿತ್ಯನುಕ್ತಾವಿತ್ಯರ್ಥಃ ॥ ಇಹೈವೇತಿ। ವಕ್ಷ್ಯಮಾಣೇಸ್ವರಾದಾವೇವ ನವ್ಯಞ್ಜನಾದಾವುದಾಹೃತಸ್ಥಳಇತ್ಯೇವಕಾರಾರ್ಥಃ ॥ ಪರಾನುಪಮರ್ದನೇನವಿಹಿತಾಕಮ್ಕುಮಾವೇವಲಿಜ್ಗಾನ್ತ್ಯವಿತಿನಕಾರಾದೇರತತ್ವೇಽಪಿದ್ವಿತ್ವವಿಧಾನಾರ್ಥಮಾರಮ್ಭ ಇತ್ಯಾಹ ಅಲಿಜ್ಗೇತ್ಯಾದಿ ॥

ಸೂತ್ರಂ ॥ ವಾರಯ್ಗೆಯಃ ॥ 56 ॥

ವೃತ್ತಿಃ ॥ ಆರಯ್, ಗೆಯ್, ಇತ್ಯನಯೋರ್ಧಾತ್ವೋರ್ಯಕಾರಸ್ಯದ್ವಿರ್ಭಾವೋವಾಭವತಿ ಸ್ವರೇಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಆರಯ್ಯಲ್, ಆರಯಲ್, ಆರಯ್ಯೆ, ಆರಯೆ, ಆರಯ್ಯಿಂ, ಆರಯಿಂ, ಗೆಯ್ಯಲ್, ಗೆಯಲ್, ಗೆಯ್ಯುತ್ತುಂ, ಗೆಯುತ್ತುಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ವೇತಿಪ್ರಾಪ್ತಾಪ್ರಾಪ್ತೇ ಭಯವಿಷಯಕೋಽಯಂವಿಭಾಷಾವಚನಃ। ತಥಾಹಿ। ಆರಯ್, ಗೆಯ್, ಇತ್ಯನಯೋರ್ಧಾತ್ವೋರ್ಯಕಾರದ್ವಿರ್ಭಾವಸ್ತ್ವಚಿಪೂರ್ವೇಣನಿತ್ಯತಯಾಪ್ರಾಪ್ತೋಽನೇನವಿಕಲ್ಪ್ಯತೇ। ಕೃತಿತು ಕೃತೀ62ತಿವಕ್ಷ್ಯಮಾಣ ಸೂತ್ರೇಣನಿಷೇಧಾದಪ್ರಾಪ್ತೋ ವಿಕಲ್ಪತೋಽವಿಧೀಯತಇತಿ ॥ ನಚಕೃತೀ62ತ್ಯತ್ರಸಜ್ಞೋಽಚೀಮಾನಾಭಾವಾದ್ಧಾತುಮಾತ್ರಸ್ಯಕೃನ್ಮಾತ್ರೇನಿಷೇಧಏವ। ತಿಙ್ಯೇವಾನಯೋರ್ವಿಕಲ್ಪಇತಿಪ್ರಾಪ್ತೇವಿಭಾಷೈವೇಯಂ ನತ್ವಪ್ರಾಪ್ತೇಽಚೇತಿವಾಚ್ಯಂ। ಕೃತ್ಯಪ್ಯನಯೋರ್ಯತ್ವದ್ವಿತ್ವಸ್ಯಪ್ರಯೋಗದರ್ಶನಾತ್ ॥

ಕಂ ॥ ಆರಯ್ಯೆಸರ್ವ್ವಭೂತಾ।
ಧಾರಂಮಳೆಯುಂನೃಪಾಲರುಂಮಳೆಗಾಲಂ ॥
ಬಾರದೊಡಂಜೀವಿಸಲಹು।
ದಾರುಂನೃಪರಿಲ್ಲದಂದದೇಂಜೀವಿಪರೇ ॥

ಇತಿ ॥ ತಥಾ।

ಕಂ ॥ ಕೋಗಿಲೆವಟಿಮಾಮರದೊಳ್।
ಕಾಗೆಯಕೊತ್ತಳಿಯೊಳಿದ್ದು ಪೋಗಲುಮಿರಲುಂ ॥
ಕೂಗಲುಮೆಮೆದೆಬಿದಿಕ್ಕಲು।
ಮೇಗೆಯ್ಯಲುಮಾತ್ತುದಿಲ್ಲಬನದೊಳ್ಪೆಳಱಿಂ ॥

ಇತಿಚ ॥ ಅತಏವಾರಯ್ಯಲಾರಯಲಿತ್ಯುದಾಹೃತ್ಯಾಪ್ಯಯಮಲ್ಲಿಙ್ಕೃತ್ಸಾಧಾರಣ ಇತ್ಯಪರಿತೋಷಾತ್ತಿಙ್ಕೃತಿಚಾಸಾಧಾರಣಮುದಾಹರತಿ ಆರಯ್ಯೆ, ಆರಯೆ, ಆರಯ್ಯಿಂ, ಆರಯಿಮಿತಿ ॥ ಏವಂಗೆಯೋಽಪಿದ್ರಷ್ಟವ್ಯಃ। ಏತಾದೃಕ್ಪ್ರಯೋಗಸ್ಯೈವಮಾನತ್ವಾತ್ ॥ ಕೃತೀತ್ಯತ್ರಸಜ್ಞೋಽಚಶ್ಚಪ್ರಯೋಣೀಯಃ ॥

ಸೂತ್ರಂ ॥ ಇತಃಪೋಽಚಿ ॥ 57 ॥

ವೃತ್ತಿಃ ॥ ಇಕಾರಾತ್ಪರಸ್ಯಪಕಾರಸ್ಯ ದ್ವಿರ್ಭಾವೋವಾಭವತ್ಯಚ್ಪ್ರತ್ಯಯೇಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ತರಿಪ್ಪಂ, ತರಿಪಂ, ಬರಿಪ್ಪಂ, ಬರಿಪಂ, ಮಾಡಿಪ್ಪಂ, ಮಾಡಿಪಂ ॥ ಇತಇತಿಕಿಂ । ಅಪಂ, ಪೋಪಂ ॥ ಪಇತಿಕಿಂ । ಮುಗಿವಂ, ಸುಗಿವಂ ॥ ಅಚೀತಿಕಿಂ । ಮಾಡಿಪುದು, ಕೂಡಿಪುದು । ಪುದುರಯಂಭಾವೇ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಸ್ವಾರ್ಥೇಹೇತುಮತಿವಾಇಸುಬನ್ತೇಭ್ಯೋಧಾತುಭ್ಯಃಕರ್ತರ್ಯಚಿ, ಅಚೀ[447]ತಿಭಾವಿಕಾಲೇವಪ್ರತ್ಯಯೇ । ಸೋಽರ್ಬಹುಸ್ವರಸ್ಯ[503]ಇತಿದೋರ್ಲೋಪೇ, ಲುಪ್ತದೋರಿ[515]ತಿವಕಾರಸ್ಯಪಕಾರಾದೇಶೇಚಸತಿ, ತದವಸ್ಥೋಽಸ್ಯವಿಷಯೋಜ್ಞೇಯ ಇತಿತಾದೃಶಮೇವೋದಾಹರತಿ ತರಿಪ್ಪಂ, ತರಿಪಮಿತ್ಯಾದಿ ॥ ಆಪಂಪೋಪಮಿತಿ । ಆಗು, ಪೋಗು, ಇತ್ಯನಯೋಃ ಕರ್ತರ್ಯಚಿ,ಭಾವಿನಿವಪ್ರತ್ಯಯೇ,ತಾಗೋಽಕ್ಷ್ವಿವಾ[502] ಇತಿವೈಕಲ್ಪಿಕೇದುಲೋಪೇ, ಲುಪ್ತದೋರಿ[515]ತಿಪಾದೇಶೋಜ್ಞೇಯಃ ॥ ಮಾಡಿಪುದು, ಕೂಡಿಪುದುಇತಿ । ಅಚಃ[455]ಇತ್ಯುಪ್ವಾದೇಶೇ, ಸ್ಥಾನಿವದ್ಭಾವಾದಚ್ತ್ವೇಽಕಥಮಿದಂಪ್ರತ್ಯುದಾಹರಣಂ ಸ್ಯಾದಿತ್ಯಾಶಙ್ಕ್ಯಾಹ ಪುದುರಯಂಭಾವಇತಿ । ನಾತ್ರಾಚ್ಪರತ್ವಮಿತಿಭಾವಃ ॥

ಸೂತ್ರಂ ॥ ಕೋದಪಶ್ಚತಿಜಿ ॥ 58 ॥

ವೃತ್ತಿಃ ॥ ಇಕಾರಾತ್ಪರಸ್ಯಪಕಾರಸ್ಯಕಕಾರಸ್ಯದಪಪ್ರತ್ಯಯಸ್ಯಚದ್ವಿರ್ಭಾವೋವಾಭವತಿತಿಜ್ಪ್ರತ್ಯಯೇಪರೇ॥

ಪ್ರಯೋಗಃ ॥ ಮಾಡಿಕ್ಕುಂ, ಮಾಡಿಕುಂ, ಮಾಡಿಕ್ಕೆ, ಮಾಡಿಕೆ, ಮಾಡಿಪ್ಪೆಂ, ಮಾಡಿಪೆಂ, ಮಾಡಿದಪ್ಪೆಂ, ಮಾಡಿದಪೆಂ, ತರಿಪ್ಪಯ್, ತರಿಪಯ್, ತಂದಪ್ಪಯ್, ತಂದಪಯ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಇತಃಪಃಇತಿವರ್ತತೇ । ತಿಜಿಇಕಾರಾತ್ಪರಸ್ಯಪಕಾರಸ್ಯಕಕಾರಸ್ಯದಪಪ್ರತ್ಯಯಸ್ಯಚಾನೇನ ದ್ವಿರ್ಭಾವೋವಿಧೀಯತೇ ॥ ಅತ್ರಯದ್ಯಪಿಪಕಾರಕಕಾರಯೋರಿವದಪಪ್ರತ್ಯಯಸ್ಯಾ ಪಿಸ್ವರೂಪಸ್ಯೈವದ್ವಿತ್ವಂಪ್ರಸಜ್ಯತೇ । ತಥಾಪಿಚಕಾರಸ್ಯತ್ವರ್ಥಾಶ್ರಯಣಮಹಿಮ್ನಾಪಇತ್ಯಾವೃತ್ತ್ಯಾದಪಃಪಇತಿಪಕಾರಮಾತ್ರಸ್ಯೈವ ದ್ವಿರ್ಭಾವೋನದಪಸ್ಸರ್ವಶರೀರಸ್ಯೇತಿಜ್ಞೇಯಂ ॥ ತಿಜೀತಿವಿಷಯಸಪ್ತಮೀ । ತಿಜ್ವಿಷಯಇತಿ । ನಶಿಜಿಪರೇಇತಿ । ನಹಿತಿಜಿಪರೇಪಕಾರದಪಪ್ರತ್ಯಯಾ ಇವಕಕಾರೋಽಭಿನ್ನೋಽಸ್ತಿ ॥ ಮಾಡಿಕುಂ, ತರಿಕುಮಿತ್ಯಾದಾವಮರೋಗರ್ಮಿ[463]ತಿಗುವಮಾದೇಶೇ, ವಾಗುಪೋಗ್ವಿಸುಬ್ರಲಳನಹೋಗಃಕಃ[472]ಇತಿಗಸ್ಯಕಾದೇಶೇ, ಕಿ[504]ಇತಿದೋರ್ಲೋಪೇ, ಇತಃಪರಃಕಕಾರೋಲಭ್ಯತೇ । ಸಚತತ್ರತಿಜವಯುವಪಿವನತಿಜಿಪರೇಸ್ವಯಮನ್ಯಇತಿ॥ ಕರಿಕಂ, ಬಿಳಿಕಮಿತ್ಯಾದಾವಿಕಾರಾತ್ಪರೋಽಪಿಕಕಾರೋನತಿಜ್ವಿಷಯಇತಿನದ್ವಿರ್ಭವತಿ॥

ಸೂತ್ರಂ ॥ ತೋರ್ನಪಃ ॥ 59 ॥

ವೃತ್ತಿಃ ॥ ತುಶಬ್ದಾನ್ತಸ್ಯನಪುಂಸಕಲಿಙ್ಗಸ್ಯಸಮ್ಬನ್ಧಿನಸ್ತಕಾರಸ್ಯ ದ್ವಿರ್ಭಾವೋವಾಭವತಿಸ್ವರೇಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಬಳ್ಳಿತ್ತು, ಬಳ್ಳಿತು, ಮೆಲ್ಲಿತ್ತು, ಮೆಲ್ಲಿತು, ಮಾಡಿತ್ತು, ಮಾಡಿತು, ಕೂಡಿತ್ತು, ಕೂಡಿತು ॥ ತೋರಿತಿಕಿಂ । ಕಱಿದು, ಬಿಳಿದು ॥ ನಪಇತಿಕಿಂ । ಬಳ್ಳಿದಂ, ಮೆಲ್ಲಿದಳ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಯದ್ಯಪ್ಯತ್ರಸೂತ್ರೇಸ್ಥಾನೀ ನೋಽಪಾತ್ತಃ ॥ ತಥಾಪಿನಣಲಯಳತಟಇತಿವರ್ತತೇ । ತತ್ರನಕಾರಾದೇರಸಮ್ಭವಾತ್ತಕಾರಏವಸ್ಥಾನೀತ್ಯಾಹ ತಕಾರಸ್ಯೇತಿ ॥ ನಚನಣಲಯಳತಟಇತ್ಯಸ್ಯಪ್ರಾಗೇವನಿವೃತ್ತತ್ವಾತ್ಕಥಮತ್ರಾನುವೃತ್ತಿರಿತಿವಾಚ್ಯಂ । ಮಣ್ಡೂಕಪ್ಲುತ್ಯಾಶ್ರಯಣೇನಾತ್ರಾನುವೃತ್ತೇಃ । ವಿಚಿತ್ರಾಹ್ಯಧಿಕಾರಗತಿರಿತಿ ॥ ನಚೈವಮೆನಿತು, ಅನಿತು, ಇತ್ಯತ್ರತಕಾರಸ್ಯೇವನಕಾರಸ್ಯಾಪಿಸಮ್ಭವಾದ್ದ್ವಿರ್ಭಾವಸ್ಸ್ಯಾದಿತಿವಾಚ್ಯಂ । ಇತಃ[57]ಇತ್ಯನುವೃತ್ತ್ಯಾಶ್ರಯಣೇನ ತತ್ರೇತಃಪರತ್ವಾಭಾವಾತ್ । ನಚವಾಚ್ಯಮಿನಿತ್ವಿತ್ಯತ್ರತಸ್ಯಾಪಿಭಾವಾದ್ದ್ವಿತ್ವಂಪ್ರಸಜ್ಯೇತೇತಿ । ವ್ಯಾಖ್ಯಾನತೋ ವಿಶೇಷಪ್ರತಿಪತ್ತಿರ್ನಹಿಸನ್ದೇಹಾದಲಕ್ಷಣಮಿತಿಪರಿಭಾಷಾಶ್ರಯಣೇನತುಶಬ್ದಾನ್ತೋನಪುಂಸಕಲಿಙ್ಗೋಯಶ್ಶಬ್ದಸ್ತಸ್ಯದೋರ್ನಕಾರಾದೇರಿತಿವ್ಯಾಖ್ಯಾನಾತ್ । ಅತಏವಚ, ಸ್ಥಿತಿಗೊಂಡಿತು, ಮಿತಿಮಾಡಿತು, ವಿತರಣಿಸಿತು, ಇತ್ಯಾದೌಪ್ರಥಮತಕಾರೋನದ್ವಿರ್ಭವತಿ ॥ ನನ್ವೇಷಾವ್ಯಾಖ್ಯಾನಪರಿಭಾಷಾಹಿ ವ್ಯಾಖ್ಯೇಯಾರ್ಥವಿಶೇಷೇಲಿಙ್ಗವತಿವಕ್ತವ್ಯಾ । ಅನ್ಯಥಾಯತ್ಕಿಂಚಿದುಕ್ತ್ವಾಪ್ಯೇಷಾಸಮಾಶ್ರೀಯೇತೇತ್ಯತಿಪ್ರಸಜ್ಯೇತೇತಿ ॥ ನಚೈವಂವ್ಯಾಖ್ಯಾನೇಲಿಙ್ಗಮಸ್ತಿ । ಅತಃಕಥಮೇಷಾಸಮಾಶ್ರೀಯತಇತಿಚೇತ್ । ಅನನ್ತರೋತ್ತರಸೂತ್ರಸ್ಯೈವತಲ್ಲಿಙ್ಗತ್ವಾತ್ತಥಾಹಿ । ನಸಮಾಸೇ[60]ಇತಿಸಮಾಸೇದ್ವಿರ್ಭಾವೋನಿಷಿಧ್ಯತೇ । ಅತ್ರಚನಿಷೇಧ್ಯರಿದಮಾಕೂತಂಜ್ಞಾಯತೇ । ತುಶಬ್ದಾನ್ತ

ಸೋಂಶಬ್ದಾನಾಂತಕಾರೋಯದಿಸಮಾಸವಿಷಯೇಪಿದ್ವಿರುಚ್ಯೇತ । ತದಾಅರಸ್ವಾದೀನಾಂ ದೋರ್ಲುಗುತ್ತರ ಪದೇ[332]ಇತಿದೋರ್ಲೋಪಾದೇಕಸ್ಯ ತಕಾರಸ್ಯಲೋಪೇಪ್ಯಪರಸ್ತಕಾರೋವಶಿಷ್ಯತೇ ॥ ನಚತಲ್ಲೋಪೇಯತ್ನಾನ್ತರಮಸ್ತಿ । ಭವಿತವ್ಯಂಚತಸ್ಯಾಪಿಲೋಪೇನ । ತಥೈವಪ್ರಯೋಗ ದರ್ಶನಾತ್ ॥ ನಚ ಕೃದ್ಗುಣೋಕ್ತೇಃಪೂರ್ವ ಸ್ವರೇಣೈಕಾರ್ಥೇ[333]ಇತ್ಯು ಪಾನ್ತ್ಯಸ್ವರಾದೇರ್ಲೋಪೇತಸ್ಯಾಪಿ ಲೋಪೋಭವತೀತಿವಾಚ್ಯಂ । ದ್ವಿತ್ವಕರಣೇತಸ್ಯೈವಾಸಮ್ಭವಾತ್ । ನಹಿ ಬಳ್ಳಿತು, ಮೆಲ್ಲಿತು, ಇತ್ಯಾದೌತಕಾರಸ್ಯದ್ವಿರ್ಭಾವೇದೋಃ ಪೂರ್ವಂಸ್ವರಸ್ಸಮ್ಭವತಿ । ತಕಾರಸ್ಯೈವಸಮ್ಭವಾತ್ । ಅತಸ್ಸಮಾನಾಧಿಕರಣೋತ್ತರಪದೇಪರೇದೋಃ ಪೂರ್ವಂಸ್ವರೇಣೈವಭಾವ್ಯಮಿತಿದೋಸ್ತಕಾರೋ ನದ್ವಿರ್ಭಾವೇದಿತ್ಯೇವಾಯಮಾರಮ್ಭ ಇತಿ ॥ ದ್ವಿತ್ವವಿಧಿರ್ದುರ್ವಿಷಯಏವೇತಿ ॥

ಸೂತ್ರಂ ॥ ನಸಮಾಸೇ ॥ 60 ॥

ವೃತ್ತಿಃ ॥ ತುಶಬ್ದಾನ್ತಸ್ಯನಪುಂಸಕಲಿಙ್ಗಸ್ಯ ಸಮ್ಬನ್ಧಿನಸ್ತಕಾರಸ್ಯದ್ವಿರ್ಭಾವೋ ನಭವತಿಸಮಾಸವಿಷಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ಮೆಲ್ಲಡಿ, ಬಳ್ಳುಳ್, ತೆಳ್ಗದಪು ॥

ವ್ಯಾಖ್ಯಾ ॥ ಸ್ಪಷ್ಟಮೇತದುದ್ಘಾಟಿಕಮೈದಂಪರ್ಯಂಚಪ್ರಸಙ್ಗಾತ್

ಸೂತ್ರಂ ॥ ಅಳ್ಕಳುಳಃ ॥ 61

ವೃತ್ತಿಃ ॥ ಅಳ್, ಕಳ್, ಉಳ್, ಏತೇಷಾಂಧಾತೂನಾಂ ಳಕಾರಸ್ಯದ್ವಿರ್ಭಾವೋನಭವತಿಸ್ವರೇಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಅಳ್—ಅಂ ಅಳಂ । ಏವಂ ಅಳರ್, ಕಳಂ, ಕಳರ್, ಉಳಂ, ಉಳರ್ ॥ ಏತೇಷಾಮಿತಿಕಿಂ । ಕೊಳ್ಳಂ, ಕೊಳ್ಳರ್, ಬಳ್ಳಂ, ಬಳ್ಳರ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ತಿಙ್ವಿಷಯಕೋಯಮೇಷಾಂನಿಷೇಧಃ । ಕೃತಿತುಧಾತುಮಾತ್ರಸ್ಯನಿಷೇಧೋವಕ್ಷ್ಯತಇತಿ ॥ ಉಳ್ಧಾತೋರ್ಯಾವದರ್ಥವಿಷಯಕಏವನಿಷೇಧೋನತ್ವರ್ಥವಿಶೇಷವಿಷಯಕಇತಿ । ಹಲವಿಲೇಖನೇಸತ್ತಾಯಾಂಚೋದಾಹರತಿ ಉಳಮಿತ್ಯಾದಿ ॥

ಸೂತ್ರಂ ॥ ಕೃತಿ ॥ 62 ॥

ವೃತ್ತಿಃ ॥ ಸ್ವರಾದೌಕೃತಿಪರೇನಣಲಯಳತಟಕಾರಾಣಾಂ ದ್ವಿರ್ಭಾವೋನಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ತಿನ್—ಇಸು ತಿನಿಸು । ಏವಂ ತಿನುತ್ತುಂ, ಉಣಿಸು, ಉಣುತ್ತುಂ, ಮೆಲಿಸು, ಮೆಲುತ್ತುಂ, ಕೊಲೆ, ಪೊಯೆ, ಗೆಯೆ, ಬಳವಿ, ಬೆಳಸು, ಕಲ್ಕುಟಿಗಂ, ಮರಕುಟಿಗಂ ॥ ಕೃತೀತಿಕಿಂ । ತಿನ್ನಂ, ಉಣ್ಣಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ವ್ಯಞ್ಜನಾದೌಕೃತಿದ್ವಿರ್ಭಾವ ಪ್ರಾಪ್ತೇರೇವಾಭಾವಾನ್ನಿಷೇಧೋನುಪಪನ್ನಇತ್ಯಾಹ ಸ್ವರಾದಾವಿತಿ ॥ ತಿನಿಸು । ಇಸುಪ್ತಿನಃ[578]ಇತಿಭಾವೇಇಸುಪ್ಪ್ರತ್ಯಯಃ ॥ ತಿನುತ್ತುಂ, ಉಣುತ್ತುಂ, ಮೆಲುತ್ತುಂ । ಉತೆದುತ್ತೆದಿ[544]ತ್ಯಾದಿನಾಸಮ್ಪ್ರತ್ಯುತ್ತುಂ ॥ ಕೊಲೆ । ಕೊಲ್ಲಗೋರೆದಿ[577]ತಿಎತ್ ॥ ಪೊಯೆ, ಗೆಯೆ । ಪುದುಮೆಮನ್ನ ಮಿ[588]ತ್ಯಾದಿನಾಭಾವ ಲಕ್ಷಣೇಎಪ್ರತ್ಯಯಃ ॥ ಬಳವಿ, ಬೆಳಸು । ಬಳೆಬೆಳೆತೋರವ್ಯಸೂ[563]ಇತ್ಯವಿರಸೌಷ್ಠ ॥ ಕಲ್ಕುಟಿಗಂ, ಮರಕುಟಿಗಂ । ಕುಟ್ಟೋರಿಗೋದುಲುಪ್ಚೇ[548]ತಿಇಗಃ ॥

ಸೂತ್ರಂ ॥ ಇಸುಪಿ ॥ 63 ॥

ವೃತ್ತಿಃ ॥ ಇಸುಪ್ಪ್ರತ್ಯಯೇಪರೇ ನಣಲಯಳತಟಕಾರಾಣಾಂ ದ್ವಿರ್ಭಾವೋನಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ತಿನಿಸಿದಂ, ಉಣಿಸಿದಂ, ಕೊಲಿಸಿದಂ, ಬಯಿಸಿದಂ, ಉಳಿಸಿದಂ, ನುತಿಸಿದಂ, ನಟಿಸಿದಂ, ಹನಿಸಿದಂ, ಕಿನಿಸಿದಂ, ಇತ್ಯಾದಿ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಇಸುಪಃಕೃತ್ತ್ವಭಾವಾತ್ಪೃಥಗ್ಯೋಗಃ । ತಿನಿಸಿದಂಇತ್ಯಾದೌ ಧಾತೋರ್ಹೇತುಮತಿ[536]ಇತಿಇಸುಪ್ ॥ ನುತಿಸಿದಂ । ಭೋಗಾದಿಭ್ಯಃ[535]ಇತಿಇಸುಪ್ ॥ ನಟಿಸಿದಂ । ಇಸುಪ್ತತ್ಕರೋತಿ[533]ಇತ್ಯಾದಿನಾಇಸುಪ್ ॥ ಹನಿಸಿದಂ, ಕಿನಿಸಿದಂ । ಭುಂಜಾದೇರಿ[539]ತಿಇಸುಪ್ ॥

ಸೂತ್ರಂ ॥ ಯೋವಾಲಿ ॥ **64** ॥

ವೃತ್ತಿಃ ॥ ಅಲ್ಪ್ರತ್ಯಯೇಪರೇಯಕಾರಸ್ಯ ದ್ವಿರ್ಭಾವೋವಾನಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಪೋಯ್-ಅಲೊಡಂ ಪೋಯಲೊಡಂ, ಪೋಯ್ಯಲೊಡಂ । ಏವಂ ಬಯಲೊಡಂ, ಬಯ್ಯಲೊಡಂ, ಗೆಯಲೊಡಂ, ಗೆಯ್ಯಲೊಡಂ ॥ ಯಣಿತಿಕಿಂ । ತಿನಲೊಡಂ, ಉಣಲೊಡಂ ॥ ಅಲೀತಿಕಿಂ, ಪೋಯುತ್ತೆ, ಗೆಯುತ್ತೆ ॥ ಪ್ರತಿಷೇಧವಿಕಲ್ಪವಿಧಾನಾತ್ತಿಬಲಿನಿತ್ಯಂ ದ್ವಿರ್ಭಾವಏವಭವತಿ । ಪೋಯ್ಯಲ್ವೇಡ, ಬಯ್ಯಲ್ವೇಡ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅಲರ್ಹಾರ್ಥೇ[535]ಇತ್ಯಾದಿಭಿರ್ಯೋಗೈರ್ವಿಹಿತಃಕೃದಾತ್ಮಕಃ ಪ್ರಾಯಮಲ್ಲಿತಿಬಾತ್ಮೇತಿವಿಜ್ಞೇಯಃ । ಅತಏವ ಕೃತೀ[62]ತಿ ನಿತ್ಯತಯಾಪ್ರಾಪ್ತೋನಿಷೇಧಏವಾನೇನ ವಿಕಲ್ಪ್ಯತಇತ್ಯಾಹ ವಾನಭವತೀತಿ । ಅನ್ಯಥಾತುವಾಭವತೀತ್ಯೇವೋಚ್ಯೇತ । ವಿಕಲ್ಪಸ್ಯೋಭಯಥಾಪ್ಯವಿಶೇಷಾತ್ । ವಕ್ಷ್ಯತಿಚಪ್ರತಿಷೇಧವಿಕಲ್ಪವಿಧಾನಾದಿತಿ । ಅತಏವಚೋದಾಹರಣೇಪ್ವಲಃಕೃತ್ತ್ವದ್ಯೋತನಾರ್ಥಮೊಡಂಶಬ್ದಾನುಪ್ರಯೋಗಪ್ರದರ್ಶನಮಿತಿಪ್ರತ್ಯೇತವ್ಯಂ ॥ ಪ್ರತ್ಯುದಾಹರತಿ ಪೋಯುತ್ತೆ, ಗೆಯುತ್ತೆ ಇತಿ । ಅತ್ರಪೋಯುತ್ತೆ ಇತ್ಯೇವಪ್ರತ್ಯುದಾಹರಣಂ । ಗೆಯುತ್ತೆ, ಇತ್ಯತ್ರ ವಾರಯ್ಗ್ಗಯಃ[56]ಇತಿಪಾಕ್ಷಿಕೋ ದ್ವಿರ್ಭಾವೋಪಿಸಮ್ಭಾವ್ಯತಇತಿ ॥ ಅಲಿವಿಕಲ್ಪಸ್ಯವಿಷಯನಿರ್ಣಯಂಕುರ್ವನ್ವಿಷಯಾನ್ತರೇತುನವಿಕಲ್ಪಇತ್ಯಾಹ ಪ್ರತಿಷೇಧೇತ್ಯಾದಿ ॥ ಪೋಯ್ಯಲ್ವೇಡ, ಬಯ್ಯಲ್ವೇಡಇತಿ । ಅತ್ರಾಲಸ್ತಿಙ್ವಿಷಯತ್ವದ್ಯೋತನಾರ್ಥೋವೇಡಶಬ್ದಾನುಪ್ರಯೋಗಇತಿ ॥

ಸೂತ್ರಂ ॥ ರೋದ್ವಿರ್ವ್ಯಞ್ಜನಸ್ಯಾಹಾದೇಃ ॥ **65** ॥

ವೃತ್ತಿಃ ॥ ರೇಫಾದುತ್ತರಸ್ಯಹಕಾರಾದಿವರ್ಜಿತಸ್ಯ ವ್ಯಞ್ಜನಸ್ಯ ದ್ವಿರ್ಭಾವೋಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಕುಳಿರ್—ಕೋಡುಗುಂ ಕುಳಿರ್ಕ್ಕೋಡುಗುಂ । ಏವಂ ಇವರ್ಕ್ಖಂಡಿಸಿದರ್, ಊರ್ಗ್ಗಳ್, ಸುರರ್ಘ್ಘನಮಹಿಮರ್, ಜಿನರ್ಙ್ಙವನಪಂಡಿತರ್, ಬುಧರ್ಚ್ಚದುರರ್, ಇವರ್ಛ್ಛತ್ರರ್, ಸುರರ್ಜ್ಜಯಿಸಿದರ್, ಅಲರ್ಝ್ಝಷಕೇತನಂಗೆ, ಅವರ್ಞ್ಞಕಾರಮನುಚ್ಚರಿಸಿದರ್, ಬುಧರ್ಟ್ಟೀಕಿಸಿದರ್, ಭಟರ್ಠ್ಠಣದೊಳ್, ಬಡಗರ್ಡ್ಡಂಬರ್, ನುಡಿವರ್ಢ್ಢಳಕರ್, ಅರರ್ಣ್ಣಕಾರಂಬರೆದರ್, ಸೂತರ್ತ್ತಂದರ್, ಪರರ್ಥ್ಥಟ್ಟುತಾರಾದರ್, ನೃಪರ್ದ್ದಾನಶೂರರ್, ವಣಿಜರ್ಧ್ಧನವಂತರ್, ಪಂಡಿತರ್ನ್ನೀತಿವಂತರ್, ಇವರ್ಪ್ಪಂಡಿತರ್, ಅಲರ್ಫ್ಫಲವಾದುದು, ಬಂದರ್ಬ್ಬಟ್ಟೆಗರ್, ಸತಿಯರ್ಭ್ಭೀರುಗಳ್, ಚಪಲೆಯರ್ಮ್ಮಾನಿನಿಯರ್, ಪೂರ್ವರ್ಯ್ಯಾಜಕರ್, ವಿದ್ವಾಂಸರ್ಲ್ಲಾಕ್ಷಣಿಕರ್, ಗಾಯಕರ್ವ್ವಾದಕರ್, ಕ್ಷತ್ರಿಯರ್ಶ್ಶೂರರ್, ನಪುಂಸಕರ್ಷ್ಷಂಡರ್, ಋಷಿಯರ್ಸ್ಸಾಧುಗಳ್ ॥ ರಣಿತಿಕಿಂ । ಕಯ್ಕೊಂಡಂ, ಮೆಯ್ಗಲಿ ॥ ವ್ಯಞ್ಜನಸ್ಯೇತಿಕಿಂ । ಅಲರಿದು, ಎಲರೊಳ್ ॥ ಅಹಾದೇರಿತಿಕಿಂ । ಬಂದರ್ಹನುಮಂತರ್, ಇವರ್ೞೋಡಾಡಿದರ್, ಕಂನಡಿಗರ್ಳಕಾರಮನೊಡಂಬಟ್ಟರ್ ॥ ರೇಫಸ್ಯವ್ಯಞ್ಜನಾನ್ತರ್ಭಾವೇಸತಿಯದ್ವ್ಯಞ್ಜನಕಾರ್ಯಂಪ್ರಾಪ್ತಂತತ್ಸಾಕ್ಷಾಚ್ಛಿಷ್ಟೇನನಿಮಿತ್ತಭಾವೇನಬಾಧ್ಯತ ಇತಿನದ್ವಿರುಚ್ಯತೇರೇಫಃ । ಇವರ್ರಮಣಿಯರ್, ಅವರ್ರಾಮಲಕ್ಷ್ಮಣರ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಯದ್ಯಪಿ ಹ್ರಸ್ವಾನ್ಣನಲಯಳತಟಃ[53]ಇತ್ಯತೋದ್ವಿರಿತಿವರ್ತತೇ । ಸಚಕ್ವಚಿದ್ವಿಕಲ್ಪಿತಃಕ್ವಚಿನ್ನಿವಾರಿತೋಪಿವಿಷಯತಯಾಪ್ರತಿಯೋಗಿತಯಾಚಾಪೇಕ್ಷಿತಏವ । ತಥಾಪಿ ರೇಫಾತ್ಪರಸ್ಯವ್ಯಞ್ಜನಸ್ಯನಿತ್ಯತಯಾದ್ವಿರ್ಭಾವಬೋಧನಾರ್ಥಂ ಪುನರ್ದ್ವಿರ್ಗ್ರಹಣಮಿತಿಮನ್ತವ್ಯಂ ॥ ಕ್ರಮೇಣೋದಾಹರತಿ ಕುಳಿರ್ಕ್ಕೋಡುಗುಂಇತ್ಯಾದಿ । ಕುಳಿರ್ಕ್ಕೋಡುಗುಂಶೀತೀಭವತೀತ್ಯರ್ಥಃ ॥ ಯದ್ಯಪಿಕುಳಿರಿತ್ಯಯಮೇತಾವಾನೇವಧಾತುಶ್ಶೈತ್ಯವಾಚೀ । ಕೋಡುಇತ್ಯಪಿಶೈತ್ಯವಾಚಿಧಾತ್ವನ್ತರಂ । ತಥಾಪ್ರಯೋಗದರ್ಶನಾತ್ ॥

ಕಂ ॥ ಮಿಳಿರ್ವೆಳದಳಿರ್ದೊಂಗಲಬಿ ।
ಜ್ಜಳಿಗೆಯಸುಳಿಸುಳಿದುಪಾಱುವೆಳಗಿಳಿಗಳಸು ॥
ಕ್ಕಗಳಿಗೊಂಡೆಱಂಕೆಯೆಲರಿಂ ।
ಕುಳಿರ್ದ್ದುದುಮೆಯ್ಬ್ಬನದೊಳೊಯ್ಯನಾಅರಮಗನಾ ॥

ತೀಡುವತಣ್ಣನಪ್ಪನರುಗಂಪಿನೆಲರ್ಗ್ಗದಿರಾಂತುತಣ್ಣೆಳ ।
ಲ್ದ್ಗಡಿಕುಳಿರ್ವ್ವನುಣ್ಬಳಿಲೊಳೊಯ್ಯನೆಮೆಯ್ಯನಮರ್ಚ್ಚಿತುಂಬಿತು ॥

ಳ್ಕುಡುವಮಾಡುವೊಱ್ಕೆಗಳಕೋಡುವನೀಗ್ಗರ್ಳನೀಂಟಿಮಿಂಪುಮಂ |
ಳ್ಕುಡಿಬಳಲ್ಕೆಯಂಕಳಿವೆರಾವಗಮಿಟ್ಟಳಮಲ್ಲಿಬಟ್ಟೆಗರ್ ||

ಇತಿ || ತಥಾ ಸಹಪ್ರಯೋಗೋಪಿದೃಶ್ಯತೇ ||

ಇನಿತಾನುಂಕಾಲಮೋರಂತಿರೆಯಗಣಿತಜನ್ಮಾಟವೀಮಧ್ಯದೊಳ್ಕಿಂ |
ಮನೆಕಣ್ಗೆಟ್ಟನ್ಯಮಾರ್ಗಾಚರಣವಿಧಿಗಳೊಳ್ಪೊರ್ದ್ದಿದುರ್ಬ್ಭಾವದಿಂದಂ ||
ಘನಮಿಥ್ಯಾತ್ವಾಗ್ನಿಧಳ್ಳೆಂದಡದರ್ಸುಡುವಿನಂಬೆಂದೆನಾಂಮುನ್ನಮಾಗ |
ಳ್ಜಿನಪಾದಾಂಭೋಜಯುಗ್ಮಂನೆಲಸಿನಿಲೆಕುಳಿರ್ಕ್ಕೊಡಿತೆನ್ನಂತರಂಗಂ ||

ಇತಿ || ಅಥವಾ ಕುಳಿರಿತ್ಯಯಂನಧಾತುಃ | ಕಿನ್ತು ಹಿಮಾಖ್ಯದ್ರವ್ಯವಚನಃ | ತಥಾಚಪ್ರಯೋಗಃ ||

ಕಂ || ಮುಸುಱಿದಕುಳಿರೊಳ್ದೆಸೆಯಾ |
ಗಸಮಿಳಿಬೆಟ್ಟಡವಿಯೆಂಬಿವೆಂತಾನುಂಕಾ ||
ಣಿಸಲಾತ್ತುರ್ದಿಲ್ಲಮೆನೆಮಾ |
ಮುಸಗಿದ್ದುರ್ದುಮಾಗೆಮಾಗೆಸೆಕೆವೆಸರಿಳಿಯೊಳ್ ||

ಇತಿ || ಕುಳಿರ್ಕ್ಕೊಡುಇತ್ಯಖಣ್ಡಏವಧಾತುರಿತ್ಯನ್ಯೇ || ಜಿನಜ್ಞ್ಯವನಪಣ್ಡಿತರಿತಿ | ಜವನಂಜಾವಶ್ಯಬ್ದಇತ್ಯರ್ಥಃ | ಜುಜ್‌ಶಬ್ದಇತಿಧಾತೋರನದನ್ತಃಪ್ರಯೋಗಃ | ದಿವ್ಯಧ್ವನಿರಿತಿಯಾವತ್ || ತಥಾಚಪ್ರಯೋಗಃ ||

ಕಂ || ಜವನಂಭಾವಲಯಂಸಿಂ |
ಹವಿಷ್ಟರಂಚಮರಮಮರತೂರ್ಯ್ಯಮಶೋಕಂ ||
ಧವಳಚ್ಛತ್ರಂಸುರಪು |
ಷ್ಪವೃಷ್ಟಿಜಿನನಾಥನಿಮ್ಮೊಳೆಸೆವುದುನಿಚ್ಚಂ ||

ಇತಿ || ಬುಧಟ್ಟೆರ್ೞಕಿಸಿದರಿತಿ | ಟೀಕಾಶಬ್ದಸ್ಯಭೋಗಾದಿತ್ವಾದಿಸುಪಿನದುಲೋಪಃ || ಪರತ್ಥರ್ಟ್ಟುತಾರಾದರ್ | ಶತ್ರವಸ್ತ್ರೈರ್ಗೊರ್ಧ್ವಂಚಪತಿತ್ವಾವೃತಾಇತ್ಯರ್ಥಃ || ಭಾಷಾಯಾಂ ತಾಱುಂಬಳಿಯುಂ, ಪಾಸುಪೊಕ್ಕುಂಇತಿವಾ || ಧನವಂತರ್ | ಧನವಚ್ಛಬ್ದಸ್ಯಜಸನ್ತವದ್ರೂಪಾತಿದೇಶೇಧನಶಬ್ದಾದ್ವಸ್ತ್ಪ್ರತ್ಯಯೇವಾಸತಿಅಪ್ರತ್ಯಯಃ || ನೀತಿವಂತರ್ | ನೀತಿಶಬ್ದಾದ್ವನ್ತಪ್ರತ್ಯಯೇಅರೇವ | ನಜಸನ್ತವದ್ರೂಪಾತಿದೇಶಃ | ನೀತಿಮನ್ತರಿತಿಮಕಾರಶ್ರುತ್ಯಾವಶ್ಯಕತ್ವಾತ್ || ರೇಫಾದುತ್ತರಸ್ಯವ್ಯಞ್ಜನಸ್ಯದ್ವಿರ್ಭಾವೋಹ್ಯನೇನವಿಧೀಯತೇ | ಅತ್ರಯದ್ಯಪ್ಯಹಾದೇರಿತಿಹಕಾರಾದಿವರ್ಜನಂಕೃತಮಸ್ತಿ | ರೇಫವರ್ಜನಂತುನಕೃತಂ | ಹಕಾರಾದಿಷ್ವಸತ್ವಾದುಪಾಯಾನ್ತರಸ್ಯ ಚಾಭಾವಾದತೋರೇಫಾತ್ಪರೋರೇಫೋಪಿದ್ವಿರುಚ್ಯೇತೇತ್ಯನಿಷ್ಟಮಾಶಙ್ಕ್ಯಪರಿಹರತಿ ರೇಫಸ್ಯೇತ್ಯಾದಿ|| ವ್ಯಞ್ಜನಾನ್ತರ್ಭಾವೇನೇತಿ | ವ್ಯಞ್ಜನತ್ವಾವಚ್ಛಿನ್ನತಯೇತ್ಯರ್ಥಃ || ವ್ಯಞ್ಜನಕಾರ್ಯಮಿತಿ | ವ್ಯಞ್ಜನತ್ವಪ್ರಯುಕ್ತಂ ಕಾರ್ಯಂವಿಧಾನಂ ದ್ವಿರ್ಭಾವಲಕ್ಷಣಮಿತಿಯಾವತ್ || ಸಾಕ್ಷಾಚ್ಛಿಷ್ಟೇನೇತಿ | ಸಾಕ್ಷಾದವ್ಯವಧಾನಂಶಿಷ್ಟಮುಪದಿಷ್ಟಂತೇನೇತ್ಯರ್ಥಃ | ಅತ್ರೇದಮಾಕೂತಂ | ದ್ವಿರ್ಭಾವಲಕ್ಷಣಂಕಾರ್ಯಮನೇನವಿಧೀಯತೇ | ತಚ್ಚಸ್ಥಾನಿನಂನಿಮಿತ್ತಂಚಾಪೇಕ್ಷತೇ | ತತ್ರರೇಫೋನಿಮಿತ್ತಂ | ವ್ಯಞ್ಜನಂತುಸ್ಥಾನಿ | ತಥಾಚಇವರ್ರಮಣಿಯರ್, ಅವರ್ರಾಮಲಕ್ಷ್ಮಣರ್ ಇತ್ಯಾದೌರೇಫಾತ್ಪರಸ್ಯರೇಫಸ್ಯಾಪಿದ್ವಿರ್ಭಾವಃಪ್ರಾಪ್ತಃ | ಸಚಾನಿಷ್ಟಃ | ತಾದೃಕ್ಪ್ರಯೋಗಸ್ಯಾಸಮ್ಮತತ್ವಾದತಃ ಕಥಮತ್ರಸಮಾಧಿರಿತ್ಯತೋಽಚ್ಯತೇ | ಯದ್ಯಪ್ಯತ್ರರೇಫಏವಸ್ಥಾನೀನಿಮಿತ್ತಂಚೇತಿಧರ್ಮಿತಯಾಭೇದೋನಾಸ್ತ್ಯೇವ | ತಥಾಪಿನಿಮಿತ್ತತ್ವಪ್ರಯೋಜಕೋ ಧರ್ಮೋರೇಫತ್ವಮೇವ | ನವ್ಯಞ್ಜನತ್ವಂ | ಸ್ಥಾನಿತ್ವಪ್ರಯೋಜಕಸ್ತುವ್ಯಞ್ಜನತ್ವಮೇವ | ನರೇಫತ್ವಮಿತ್ಯಸ್ತಿಧರ್ಮಭೇದಃ | ಅನೇಕಧರ್ಮಾತ್ಮಕೇವಸ್ತುನಿಕ್ವಚಿತ್ಕಶ್ಚಿದ್ಧರ್ಮಃಪ್ರಯೋಜಕೋಭವತೀತಿ | ತತ್ರರೇಫತ್ವಮಸಾಧಾರಣಂ ತನ್ಮಾತ್ರವೃತ್ತಿವ್ಯಾಪ್ಯಂ | ವ್ಯಞ್ಜನತ್ವಂತುಸಾಧಾರಣಂತದತದ್ವೃತ್ತಿವ್ಯಾಪಕಂ | ವ್ಯಾಪ್ಯಂಬಲೀಯೋವ್ಯಾಪ್ತಿರೂಪಬಲವತ್ತಯಾಸಾಧಕತ್ವಾತ್ | ವ್ಯಾಪಕಂತ್ವಬಲಂತದ್ರಹಿತ್ಯೇನಸಾಧ್ಯತ್ವಾತ್ | ಏವಂಚನಿಮಿತ್ತತ್ವಂಪ್ರಬಲಧರ್ಮಪ್ರಯುಕ್ತಂ ಸಾಕ್ಷಾದವ್ಯವಹಿತಂ | ರೇಫತ್ವಾನ್ನಿಮಿತ್ತತ್ವಮಿತ್ಯತ್ರವ್ಯವಧಾನಾಭಾವಾತ್ | ಸ್ಥಾನಿತ್ವಂತ್ವಬಲಧರ್ಮಪ್ರಯುಕ್ತಮಸಾಕ್ಷಾದ್ವ್ಯವಹಿತಂ | ರೇಫತ್ವಾದ್ವ್ಯಞ್ಜನತ್ವಂತಸ್ಮಾಚ್ಚಸ್ಥಾನಿತ್ವಮಿತಿವ್ಯವಧಾನಾತ್ | ಸಾಕ್ಷಾದಸಾಕ್ಷಾದುಭಯಮಧ್ಯೇಸಾಕ್ಷಾದೇವಪ್ರಬಲಮತೋನಿಮಿತ್ತತ್ವಾತ್ಸ್ಥಾನಿತ್ವಂ ಬಾಧ್ಯತಇತಿರೇಫೋನದ್ವಿರ್ಭವತೀತಿ || ಅಥವಾ ರೇಫಸ್ಯನಿಮಿತ್ತಭಾವಃಸಾಕ್ಷಾತ್ಪ್ರತ್ಯಕ್ಷಃ | ರಇತಿಶ್ರುತಿಗೋಚರತ್ವಾತ್ | ವಾಚ್ಯವಾಚಕಯೋರಭೇದೋಪಚಾರಾತ್ | ಸ್ಥಾನಿಭಾವಸ್ತ್ವನುಮೇಯಃ | ರೇಫೋದ್ವಿತ್ವಸ್ಥಾನೀಭವಿತುಮರ್ಹತಿ ರೇಫಾತ್ಪರತ್ವೇಸತಿವ್ಯಞ್ಜನತ್ವಾತ್ಕಕಾರಾದಿವದಿತಿ ಅನುಮೇಯಾತ್ಪ್ರತ್ಯಕ್ಷಂಪ್ರಬಲಂ | ಅನುಮಿತಿಸಾಮಗ್ರೀತಃಪ್ರತ್ಯಕ್ಷಸಾಮಗ್ರ್ಯಾಃಪ್ರಬಲತ್ವಾತ್ | ಸಂಶಯೋತ್ತರಪ್ರತ್ಯಕ್ಷಸ್ಥಲೇ ತಥಾದೃಷ್ಟತ್ವಾತ್ | ತನ್ನಿರ್ಣಯಸ್ತುಶಾಸ್ತ್ರಾನ್ತರವಿಷಯಇತಿನೇಹಪ್ರಪಞ್ಚ್ಯತೇ || ಪ್ರಬಲೇನದುರ್ಬಲಸ್ಯಬಾಧೋ ನ್ಯಾಯ್ಯಇತಿಸ್ಥಾನಿತ್ವಸ್ಯಬಾಧಿತತ್ವಾನ್ನದ್ವಿರುಚ್ಯತೇರೇಫಇತಿ ||

ಸೂತ್ರಂ ॥ ಲಳೋಽನನ್ತಸ್ಥಾಯಾಶ್ಚ ॥ 66 ॥

ವೃತ್ತಿಃ ॥ ಅನ್ತಸ್ಥಾಯರಲವಾಃ । ಲಕಾರಾತ್ಳಕಾರಾತ್ಪರಸ್ಯಾನ್ತಸ್ಥಾವರ್ಜಿತಸ್ಯ ಹಕಾರಾದಿವರ್ಜಿತಸ್ಯಚವ್ಯಞ್ಜನಸ್ಯದ್ವಿರ್ಭಾವೋಽಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಕಲ್-ಕಡಿಯಾದುದು ಕಲ್ಕ್ಕಡಿಯಾದುದು । ಏವಂ ನಿಲ್ತ್ತಂ, ಬಲ್ಸ್ಪಾಪೆಸಿ, ಮುಳ್ದ್ದೊಂಗೆಲ್, ಆಳ್ತ್ತನಂ, ಕಳ್ಗ್ಗುಡಿದಂ ॥ ಲಳಇತಿಕಿಂ । ಆನ್ತಂ, ನೋನ್ತಂ ॥ ಅನನ್ತಸ್ಥಾಯಾಇತಿಕಿಂ । ಬಲ್ಯತನಂ, ಮೇಲ್ರನ್ನಂ, ಬಲ್ಲಂಡಂ, ಕಲ್ವಾಳಿ, ಪೊಗಳ್ಯಶಮಂ, ಇವಳ್ರಮಣಿ, ಪೇಳ್ಲಕ್ಷಣಮಂ, ತೆಳ್ವಸುರ್ ॥ ಅಹಾದೇರಿತಿಕಿಂ । ಬಲ್ಹಂಸೆ, ಬೀಳ್ಶಕಾರಂ, ಮರುಳ್ಷೋಡಗಂ ॥ ಅನ್ತಸ್ಥಾಗ್ರಹಣಂಯರವಾರ್ಥಂ । ಲಕಾರಸ್ಯಪೂರ್ವವದಪಿಸಿದ್ಧೇಃ ॥ ಚಕಾರಸ್ಸಮುಚ್ಚಯಾರ್ಥಃ । ಅನ್ಯಥಾನನ್ತಸ್ಥಾಯಾ ಏವಸ್ಯಾನ್ನತ್ವಹಾದೇರಿತಿ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅನ್ತಸ್ಥೇತಿಯರಲವಇತ್ಯೇಷಾಂ ಪೂರ್ವಾಚಾರ್ಯಪ್ರಸಿದ್ಧಸಂಜ್ಞೇತಿತದರ್ಥಮಾಹ ಅನ್ತಸ್ಥಾಯರಲವಾಇತಿ ॥ ನನುಕಥಮಯಂನಿರ್ದೇಶೋನನ್ತಸ್ಥಾಯಾಇತಿ । ಯತೋವ್ಯಞ್ಜನಸ್ಯೇತಿವರ್ತತೇ । ತಸ್ಯೇದಂವಿಶೇಷಣಂ । ತಥಾಚಅನನ್ತಸ್ಥಸ್ಯೇತಿವಕ್ತವ್ಯಂ । ಲಕಾರಾಳ್ಳಕಾರಾಚ್ಚಪರಸ್ಯಾಹಾದೇರನನ್ತಸ್ಥಸ್ಯಚವ್ಯಞ್ಜನಸ್ಯ ದ್ವೇರೂಪೇಭವತಇತಿಚೇತ್ । ಸತ್ಯಂ । ದ್ವಿವಿಧೋಹಿಪ್ರತಿಷೇಧಃ । ಪ್ರಸಜ್ಯಪ್ರತಿಷೇಧಃ, ಪರ್ಯುದಾಸಪ್ರತಿಷೇಧಶ್ಚೇತಿ । ಯತ್ರಪ್ರತಿಷೇಧಸ್ಯಪ್ರಾಧಾನ್ಯಂ ಸಪ್ರಸಜ್ಯಪ್ರತಿಷೇಧಃ । ಯಥಾಬ್ರಾಹ್ಮಣಂನಾನಯೇತಿ । ಯತ್ರತುತಸ್ಯಾಪ್ರಾಧಾನ್ಯಂಸಪರ್ಯುದಾಸಪ್ರತಿಷೇಧಃ । ಯಥಾಅಬ್ರಾಹ್ಮಣಮಾನಯೇತಿ । ತದುಕ್ತಂ ॥

ಶ್ಲೋ ॥ ಅಪ್ರಾಧಾನ್ಯಂವಿಧೇರ್ಯತ್ರಪ್ರತಿಷೇಧೇಪ್ರಧಾನತಾ ।
ಪ್ರಸಜ್ಯಪ್ರತಿಷೇಧೋಽಯಂ ಕ್ರಿಯಯಾಸಹಯತ್ರನಞ್ ॥
ಪ್ರಧಾನತ್ವಂವಿಧೇರ್ಯತ್ರಪ್ರತಿಷೇಧೇಽಪ್ರಧಾನತಾ ।
ಪರ್ಯುದಾಸಸ್ಸವಿಜ್ಞೇಯೋಯತ್ರೋತ್ತರಪದೇನನಞ್ ॥

ಇತಿ ॥ ತಾರ್ಕಿಕಾಸ್ತ್ವೇತದೇವಪ್ರತಿಷೇಧ ದ್ವಯಮತ್ಯನ್ತಾಭಾವೋನ್ಯೋನ್ಯಾಭಾವಇತಿಚವ್ಯವಹರನ್ತಿ । ಪ್ರಕೃತೇತುಪ್ರಸಜ್ಯಪ್ರತಿಷೇಧಾಭಿಪ್ರಾಯೇಣೈವಂನಿರ್ದೇಶಃ । ಲಕಾರಳಕಾರಾಭ್ಯಾಂಪರಸ್ಯವ್ಯಞ್ಜನಸ್ಯ ದ್ವಿರ್ಭಾವೋಭವತಿ । ನಾನ್ತಸ್ಥಾಯಾಇತಿ ॥ ನಚಪ್ರಸಜ್ಯಪ್ರತಿಷೇಧೇಸಮಾಸೋನಘಟತೇ । ಸಾಮರ್ಥ್ಯಾಭಾವಾತ್ । ಸಮರ್ಥಃಪದವಿಧಿರಿತಿಶಙ್ಕ್ಯಂ । ಅಸಮರ್ಥಸಮಾಸಸ್ಯಾಪಿಪ್ರಾಚಾಂಸಮ್ಮತತ್ವಾತ್ । ಯಥಾ । ಅಸೂರ್ಯಂಪಶ್ಯನ್ತಿರಾಜದಾರಾಇತಿ । ನಾತ್ರಸೂರ್ಯಭಿನ್ನಂಪಶ್ಯನ್ತೀತ್ಯರ್ಥಃ । ಕಿಂತುಸೂರ್ಯಂನಪಶ್ಯನ್ತೀತಿ । ಏವಂಪ್ರಸಜ್ಯಾಭಿಪ್ರಾಯೇಣನಿರ್ದಿಷ್ಟಮಪ್ಯೇತದರ್ಥಾದ್ವ್ಯಞ್ಜನಸ್ಯೇತ್ಯಸ್ಯವಿಶೇಷಣತಯಾಪರ್ಯವಸ್ಯತೀತಿ ತಾತ್ಪರ್ಯಾರ್ಥಮಾಹ ಅನ್ತಸ್ಥಾವರ್ಜಿತಸ್ಯವ್ಯಞ್ಜನಸ್ಯೇತಿ ॥ ನನ್ವತ್ರಲಕಾರವರ್ಜನಮಕರ್ತವ್ಯಂ । ಯತೋತ್ರಲಕಾರೋನಿಮಿತ್ತತಯೋಪಾದೀಯತೇ । ತತೋಸ್ಯಪೂರ್ವರೀತ್ಯೈವಸ್ಥಾನಿತ್ವಬಾಧನಾದಿತ್ಯಾಶಙ್ಕ್ಯಾಹ ಅನ್ತಸ್ಥೇತ್ಯಾದಿ । ಯದ್ಯಪ್ಯನ್ತಸ್ಥಾಗ್ರಹಣೇನ ಚತುರ್ಣಾಮುಪಾದಾನಾಲ್ಲಕಾರವರ್ಜನಮಪಿಕರ್ತುಂಶಕ್ಯಂ । ತಥಾಪಿನಯರವಾಣಾಮಿಮಾನೇನ್ಯೈವೇತಿನಿಯಮಃ । ಗತ್ಯನ್ತರಸ್ಯಾಪಿಭಾವಾದಿತ್ಯಪೇರರ್ಥಃ ॥ ಸೂತ್ರೇಸಮುಚ್ಚಯವಾಚೀಚಕಾರೋಯದಿನೋಪಾದೀಯೇತ । ತದಾಅನ್ತಸ್ಥಾಮಾತ್ರಮೇವವ್ಯುದಸ್ಯೇತ । ನಹಕಾರಾದಿರಿತ್ಯನಿಷ್ಟಂ ಪ್ರಸಜ್ಯತಇತ್ಯಾಹ ಚಕಾರಇತ್ಯಾದಿ ॥

ಸೂತ್ರಂ ॥ ಸ್ವರಾದರೋವ್ಯಞ್ಜನೇ ॥ 67 ॥

ವೃತ್ತಿಃ ॥ ಸ್ವರಾದುತ್ತರಸ್ಯ ರೇಫವರ್ಜಿತಸ್ಯವ್ಯಞ್ಜನಸ್ಯ ದ್ವಿರ್ಭಾವೋಽಭವತಿವ್ಯಞ್ಜನೇಽಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಬರಿಸಿ-ಪ್ರಧಾನರಂ ಬರಿಸಿಪ್ಪ್ರಧಾನರಂ । ಏವಂ ಕಂಡುಕ್ಷ್ಷತ್ರಿಯರಂ, ಇದುಸ್ಸ್ವಿದು, ಅದುವ್ವ್ಯವಸಾಯಂ ॥ ಸ್ವರಾದಿತಿಕಿಂ । ಕ್ಷತ್ರಿಯರ್, ಪ್ರಧಾನರ್, ಕಪಯೋರ್ಮಾಭೂತ್ ॥ ಅರಇತಿಕಿಂ । ಇವರ್ಕ್ಕಾಲಟಿಯರ್, ಅವರ್ಸ್ಸ್ರುತಿಯರ್ । ರೇಫಸ್ಯಮಾಭೂತ್ ॥ ವ್ಯಞ್ಜನಇತಿಕಿಂ । ಪ್ರದಾನಂ, ಪ್ರಧಾನಂ, ದಧಯೋರ್ಮಾಭೂತ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ವ್ಯಞ್ಜನಸ್ಯೇತಿವರ್ತತೇ । ತಚ್ಚಾರಇತ್ಯನೇನವಿಶಿಷ್ಯತಇತ್ಯಾಹ ರೇಫವರ್ಜಿತಸ್ಯೇತಿ ॥ ನನುಕಥಮಿದಮುದಾಹರಣಂಸಮ್ಮತಂ । ಬರಿಸಿಪ್ಪ್ರಧಾನರಂ, ಕಂಡುಕ್ಷತ್ರಿಯರಮಿತ್ಯಾದಿ । ಯತೋದ್ವಿರ್ಭಾವೋದ್ವೇಧಾ । ಭಿನ್ನಪದಗತಮಭಿನ್ನಪದಗತಂಚೇತಿ । ಯತ್ರಸ್ಥಾನೀನಿಮಿತ್ತಂಚೈಕಸ್ಮಿನ್ಪದೇವರ್ತತೇ । ಬಳ್ವಳಂ, ತಳ್ವದೆ, ಇತ್ಯಾದಿ, ತದಭಿನ್ನಪದಗತಮವಿಪ್ರತಿಪನ್ನಂ । ಯತ್ರತುತದ್ದ್ವಯಂವ್ಯಸ್ತತಯಾಪೂರ್ವೋತ್ತರಪದದ್ವಯಗತಂ । ಬರಿಸಿಪ್ಪ್ರಧಾನರಮಿತ್ಯಾದಿತದ್ಭಿನ್ನಪದಗತಂಕಥಂಸುಷ್ಠುತಯಾಭಿಮನ್ಯತೇ । ಕೇಷಾಂಚಿದೇವಸಮ್ಮತತ್ವಾತ್ । ನಾಭಿಮನ್ಯನ್ತೇಽಚಕೇಚಿತ್ । ಯತೋನಿಷೇಧತಿಸ್ಮಕೇಶವಃ ॥

ಕಂ॥ ಪರಪದಪೂರ್ವ್ವಂದ್ವಿತ್ವಾ ।
ಕ್ಷರವಾಗಿರೆಪೂರ್ವ್ವಪದದಚರಮಂಹ್ರಸ್ವಾ ॥
ಕ್ಷರವಾಗೆಸನ್ಧಿದೋಷಂ ।
ಸರೇಫಮಿದಿರಾಗೆಶಿಥಿಲವೆಂದನುಸರಿಪರ್ ॥

ಇತಿ । ಉದಾಹೃತಂಚತೇನೈವ ॥

ಕಂ॥ ಬರಿಸಿಪ್ರಧಾನರಂಕು ।
ಳ್ಳಿರಿಸಿಪ್ರಿಯಕುಶಲವಾರ್ತ್ತೆಯಂನೆಱೆಕೇಳ್ದು ॥
ಸ್ಥಿರವಿದ್ದರ್ಪ್ರಭುನುಡಿಯೆ ।
ಪ್ರರೂಢಮುದನಾದನಾತನೆಂಬುದವಾಗ್ಗರಂ ॥

ಇತೀತಿಚೇನ್ನ । ಕವಿತಾವಿಷಯಏವಾಯಂ ದೋಷೋನಶಬ್ದಶಾಸನವಿಷಯಃ । ನಹ್ಯತ್ರಕವಿತಾಲಕ್ಷಣಮುಪಕ್ರಾನ್ತಂಯೇನಾಯಂದೋಷಸ್ಸ್ಯಾತ್ । ಸುಶಬ್ದಾಪಶಬ್ದವಿವೇಕೋಹಿವ್ಯಾಕರಣಸ್ಯವಿಷಯೋನೈತಾದೃಶಃ । ಅಲಙ್ಕಾರವಿಷಯತ್ವಾತ್ । ಸೂಚಿತಂಚೈತದವಾರ್ಗಮಿತ್ಯನೇನ ವಾರ್ಗರೀತ್ಯಾದಿ ರಲಙ್ಕಾರಏವನಾತ್ರೇತಿ ॥ ಅತ್ರೇದಂವಿಚಾರ್ಯತೇ । ನನ್ವತ್ರಸ್ವರಾತ್ಪರಸ್ಯವ್ಯಞ್ಜನಸ್ಯ ವ್ಯಞ್ಜನೇಪರೇದ್ವಿರ್ಭಾವಲಕ್ಷಣಂಕಾರ್ಯಮತೋಯೋಗಾದ್ವಿಧೀಯತೇ । ತತ್ರಸ್ವರಾದಿತಿಸಾಮಾನ್ಯವಚನಾತ್ ದೀರ್ಘಪ್ಲುತಯೋರಪಿಗ್ರಹಣಂಸ್ಯಾತ್ । ತಥಾಚ, ಆಳ್ವರಿ, ಕೇಳ್ವೆ, ಆಪ್ರಕಾರಂ, ಈಸ್ತೋತ್ರಂಇತ್ಯಾದೌದೀರ್ಘಾತ್ಪರಸ್ಯ ।ತಥಾ ಮಗನೇಮಗನೇತ್ವರಿತಂಮಾಡು, ಮಗಳೇಮಗಳೇ ಪ್ರಾಕೃತಮನೋದು, ಇತ್ಯಾದೌಪ್ಲುತಾತ್ಪರಸ್ಯಾಪಿವ್ಯಞ್ಜನಸ್ಯದ್ವಿರ್ಭಾವಸ್ಸ್ಯಾತ್ । ತಥಾ ಪುತ್ರಂಗೆ, ಮಿತ್ರಂಗೆ, ಇತ್ಯಾದಾವನುಸ್ವಾರಸ್ಯ । ಉಃಕೆಟ್ಟಂ, ಚಿಃಪೆಣನಾದೆಂ, ಇತ್ಯಾದೌವಿಸರ್ಜನೀಯಸ್ಯಾಪಿದ್ವಿತ್ವಂಪ್ರಸಜ್ಯೇತ । ಅನುಸ್ವಾರವಿಸರ್ಜನೀಯಯೋರ್ವ್ಯಞ್ಜನರೂಪತ್ವಾತ್ । ತಥಾ, ತೆಙ್ಕಲ್, ಬಿಙ್ಕ, ಅಞ್ಚೆ, ಮಞ್ಜಗೆ, ತೊಣ್ಡು, ಬಣ್ಣು, ಕನ್ದಲ್, ತನ್ದಲ್, ಕಮ್ಬಿ, ಇಮ್ಬು, ಇತ್ಯಾದಾವನುನಾಸಿಕಾನಾಂಚದ್ವಿರ್ಭಾವಸ್ಸ್ಯಾತ್। ತಥಾ ಚಕ್ಕುಲಿ, ದೆಕ್ಕಾಳಂ, ಸುಗ್ಗಿ, ಉಗ್ಘರಣೆ, ಅಚ್ಚು, ಮುಚ್ಛಂ, ಗೆಜ್ಜಕಂ ಮಾಜ್ಝು, ಕಟ್ಟಳೆ, ಅಟ್ಠವಣೆ, ಅಡ್ಡಕೆ, ಬಡ್ಢಾರಂ, ಕೊತ್ತಳಿ, ಕತ್ಥಳಂ, ಸೆದ್ದು, ಮದ್ಧಳೆ, ದುಪ್ಪಟೆ, ಪೊಪ್ಫಳಿ, ಕಬ್ಬಿ, ಅಬ್ಭರಣೆ, ಇತ್ಯಾದೌಸ್ವತೋದ್ವಿತ್ವಮಾಪನ್ನಾನಾಂಕಕಾರಾದೀನಾಂಪುನಶ್ಚದ್ವಿತ್ವಂಪ್ರಸಜ್ಯೇತ । ತಥಾ ಬಯ್ತಲೆ, ಅಯ್ಕಿಲ್, ಉದ್ದುರ್, ಮದ್ದುರ್, ನಿಲ್ಕೆ, ನಲ್ಮೆ, ಕವ್ವರಿ, ಅವ್ವಳಿ, ಇತ್ಯಾದಾವನ್ತಸ್ಥಾಕ್ಷರಾಣಾಂಚದ್ವಿರ್ಭಾವಸ್ಸ್ಯಾತ್ । ಸರ್ವತ್ರಾಪ್ಯುಕ್ತನಿಮಿತ್ತಸ್ಯಾವಿಶೇಷಾತ್ ॥ ಕಿಂಚ ವ್ಯಞ್ಜನೇಪರೇವ್ಯಞ್ಜನಸ್ಯಯದಿದ್ವಿರ್ಭಾವಃಸ್ಯಾತ್ದ್ವಿತ್ವಾನವಸ್ಥಾಪಿಸ್ಯಾತ್ । ಸರ್ವತ್ರನಿಮಿತ್ತಸ್ಯಸಾಲಭ್ಯಾದಿತಿಚೇತ್ । ಅತ್ರೋಚ್ಯತೇ । ಯಸ್ತಾವದ್ದೀರ್ಘಾತ್ಪ್ಲುತಾಚ್ಚಪರಸ್ಯಾಪಿವ್ಯಞ್ಜನಸ್ಯದ್ವಿರ್ಭಾವಲಕ್ಷಣಉದ್ಭಾವಿತೋತಿಪ್ರಸಙ್ಗಃಸನಸಮ್ಭಾವ್ಯಃ। ಯತೋತ್ರಪ್ರಾಚಾಂಪಕ್ಷದ್ವಯಮುಪತಿಷ್ಠತೇ। ಅಭ್ಯುಪಗಮೋನಭ್ಯುಪಗಮಶ್ಚೇತಿ । ತತ್ರ ಯೇಷಾಮಿಷ್ಟಿರ್ನತತ್ರದುಷ್ಟಿರ್ಯೇಷಾಂತು ನೇಷ್ಟಿರ್ನೇಹಾನುಶಿಷ್ಟಿರಿತಿ । ಯದಿವಾಸೋಪಿಪಕ್ಷೋತ್ರಲಕ್ಷ್ಯಃಸ್ಯಾತ್ । ತದಾ ಹ್ರಸ್ವಾದಿ53ತ್ಯತೋಹ್ರಸ್ವಾಧಿಕಾರಆಶ್ರಿಯತಇತಿ ॥ ಯಚ್ಚಾನುಸ್ವಾರವಿಸರ್ಜನೀಯಯೋರ್ದ್ವಿತ್ವಾಪಾದನಂತದಪಿನ । ಅನುಸ್ವಾರವಿಸರ್ಜನೀಯಯೋಃಸ್ವರತ್ವೇನಾಭ್ಯುಪಗಮಾತ್ । ನಹ್ಯನಯೋರ್ವ್ಯಞ್ಜನತ್ವೇನೈಕಾನ್ತಃ । ಕಥಂಚಿತ್ಸ್ವರತ್ವೇನಾಙ್ಗೀಕಾರಾತ್ । ಯದರ್ಥಸ್ತಯೋಸ್ಸ್ವರವ್ಯಞ್ಜನೋಭಯಮಧ್ಯೇಪಾಠಇತಿ ॥ ಯಚ್ಚಾನ್ಯದನುನಾಸಿಕಾನಾಂದ್ವಿತ್ವಾಪಾದನಂತದಪ್ಯನೇನೈವಪ್ರತ್ಯುಕ್ತಂ। ಯತೋನುನಾಸಿಕಾಬಿನ್ದುಸ್ಥಾನಿಕಾಃಕಥಂಚಿದ್ಬಿನ್ದುರೂಪಾಃ ಯಥಾಜಿಹ್ವಾಮೂಲೀಯೋಪಧ್ಮಾನಿಯೌವಿಸರ್ಜನೀಯಸ್ಥಾನಿಕೌತದಾತ್ಮಕಾವಿತಿಕಾತನ್ತ್ರಶಾಸ್ತ್ರೇಬಿನ್ದುಶ್ಚನೈಕಾನ್ತತೋವ್ಯಞ್ಜನಾತ್ಮಾ। ಅಪಿತುಸ್ವರಾತ್ಮಾಚೇತಿ ॥ ಯದಪ್ಯನ್ಯದುಕ್ತಂ। ಚಕ್ಕುಲಿ, ದೆಕ್ಕಾಳಮಿತ್ಯಾದೌ ಸ್ವತಏವದ್ವಿತ್ವಮಾಪನ್ನಾನಾಂಕಕಾರಾದೀನಾಂಪುನಶ್ಚದ್ವಿತ್ವಪ್ರಸಞ್ಜನಂತದಪಿನೆಲಗತಿ । ವ್ಯಞ್ಜನಾನಾಂತ್ರಿರ್ಭಾವಕರಣೇ ಪ್ರಯೋಜನಾಭಾವಾತ್ । ಶ್ರುತ್ಯರ್ಥಂಹಿತತ್ಕರಣಂ । ನಹ್ಯತ್ರತ್ರಯಾಣಾಂಸರೂಪಾಣಾಂಶ್ರುತಿರನುಭೂಯತೇ । ದ್ವಿತ್ವಂತುಪ್ರಾಗೇವಶ್ರೂಯತೇ । ತ್ರಿತ್ವಕರಣೇಪಿನವಿಲಕ್ಷಣಾಶ್ರುತಿರಸ್ತಿ । ಅತೋತ್ರನಕಾದೀನಾಂಪುನರ್ದ್ವಿರ್ಭಾವಃ । ಪಿಷ್ಟಪೇಷಣಪ್ರಸಙ್ಗಾದಿತಿ ॥ ಯತ್ತೂಕ್ತಮನ್ತಸ್ಥಾಕ್ಷರಾಣಾಂ ದ್ವಿರ್ಭಾವಪ್ರಸಙ್ಗಇತಿ । ತತ್ರರೇಫಸ್ತಾವತ್ಸ್ವತಏವನಿರಾಕೃತಃ । ಅರಇತಿವಿಶೇಷಣಾತ್ । ಲಕಾರಸ್ತ್ವನ್ತಸ್ಥಾಯಾಮೇವಪರತೋದ್ವಿರ್ಭವತಿನಾನ್ಯತ್ರೇತ್ಯುತ್ತರತ್ರನಿಯಮ್ಯತೇ । ವಕಾರಸ್ಯತುದ್ವಿತ್ವಮಿಷ್ಯತಏವ । ಎನ್ನವ್ವ್ಯವಸಾಯಂ, ತನ್ನವ್ವ್ಯಾಪಾರ ಮಿತ್ಯಾದೀನಾಂಸಾಧುತ್ವೇನಾಭ್ಯುಪಗಮಾತ್ । ಯಕಾರಏಕಃಪರಮವಶಿಷ್ಯತೇ । ಸಚಪೂರ್ವಸ್ಮಾತ್ಸೂತ್ರಾತ್ ಸಮುಚ್ಚಯವಾಚಿನಶ್ಚಶಬ್ದಸ್ಯಾನುಷಞ್ಜನಾದ್ವ್ಯಾವರ್ತ್ಯತೇ । ರೇಫವರ್ಜಿತಸ್ಯಯಕಾರವರ್ಜಿತಸ್ಯಚೇತಿ । ಅತೋಯಕಾರೋನದ್ವಿರ್ಭವತಿ । ಅಥವಾಅನುಷಕ್ತಶ್ಚಕಾರೋ ಬಹುಳಾರ್ಥಕೋಙ್ಗೀಕ್ರಿಯತೇ । ತೇನಚಯಥಾಲಕ್ಷ್ಯಂವಿಭಾಷಾವ್ಯವಸ್ಥಿತವಿಭಾಷಾನ್ಯಕರಣಲಕ್ಷಣ ಚಾತುರ್ವಿಧ್ಯಾಙ್ಗೀಕಾರೇಣನಕಾಪ್ಯನುಪಪತ್ತಿರಿತಿ ॥ ಕಿಂಚಅನಭಿಧಾನಾಚ್ಚನಭವತಿ । ಲಕ್ಷ್ಯಾನುಸಾರಿತ್ವಾಲ್ಲಕ್ಷಣೋಪದೇಶಸ್ಯೇತಿ । ನಹಿಪ್ರಾಞ್ಚೋಪಿಕುಮ್ಭಕಾರಇತಿವದ್ಗ್ರಾಮ ಗಾಮಇತಿಸಾಧಯನ್ತೀತಿ ॥ ಅನವಸ್ಥಾದೋಷೋಪ್ಯನೇನೈವಪರಿಹೃತಃ । ಪ್ರಯೋಗಶರಣಾವೈಯಾಕರಣಾಇತಿ । ಸಾಧಕಬಾಧಕಯೋಃಸಕೃದೇವಪ್ರಸಕ್ತೇಶ್ಚ । ತದುಕ್ತಂ ।

ಶ್ಲೋ ॥ ಸಾಧನಂಬಾಧನಂವಾಪಿಸಕೃದೇವಹಿನಾಸಕೃತ್ ।
ಕೃತಸ್ಯಕರಣಾಭಾವಾನ್ಮೃತಸ್ಯಮರಣಂಯಥಾ ॥

ಇತಿ ॥ ಕಪಯೋರ್ವರ್ಣಾಭೂದಿತಿ । ದ್ವಿರ್ಭಾವಇತಿಶೇಷಃ ॥ ಅರಇತಿಕಿಮಿತಿವದಯಇತಿಕಿಮಿತಿಚಪ್ರಷ್ಟವ್ಯಂ । ಬಯ್ತಲೆ, ಅಯ್ಕಿಲ್, ಇತಿಪ್ರತ್ಯುದಾಹರ್ತವ್ಯಂಚ ॥

ಸೂತ್ರಂ ॥ ಮೋಃ ॥ 68 ॥

ವೃತ್ತಿಃ ॥ ಮುಶಬ್ದಾದುತ್ತರಸ್ಯ ವ್ಯಞ್ಜನಸ್ಯದ್ವಿರ್ಭಾವೋಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಮು—ಕೊಡೆ ಮುಕ್ಕೊಡೆ । ಏವಂ ಮುಗ್ಗುಡ್ಡೆ, ಮುಚ್ಚವಡಿ, ಮುಚ್ಚೋಟು ॥ ಮೋರಿತಿಕಿಂ। ಮೂಲೋಕಂ, ಮೂಗಾವುದಂ ॥ ಮುಕುಂದಂ, ಮುಳಿಸು, ಇತ್ಯಾದಾವರ್ಥವದ್ಗ್ರಹಣೇನಾನರ್ಥಕಸ್ಯೇತಿನಭವತಿ ॥ ಸ್ವರೇಪಿಯಥಾಸ್ಯಾದಿತ್ಯಯಮಾರಮ್ಭಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ವ್ಯಞ್ಜನಸ್ಯೇತ್ಯೇವವರ್ತತೇ । ನವ್ಯಞ್ಜನಇತ್ಯಪಿ । ಸ್ವರೇವ್ಯಞ್ಜನೇವಾಪರೇಮುಶಬ್ದಾತ್ಪರಸ್ಯವರ್ಣಸ್ಯದ್ವಿರ್ಭಾವಇತ್ಯೇವಪರ್ಯಾಪ್ತೇಸ್ಸೂತ್ರಪರನಿಯಮಃ । ಮುಚ್ಚತ್ರಂ, ಮುಕ್ಕೊಡೆ, ಇತ್ಯಾದೌಸ್ವರಸ್ಯ । ಮುಕ್ಕೊಳಂ, ಮುಪ್ಪ್ರದೇಶ ಮಿತ್ಯಾದೌವ್ಯಞ್ಜನಸ್ಯೈಕಪರತ್ವಸಮ್ಭವಾತ್ ॥ ವ್ಯಞ್ಜನಸ್ಯೇತ್ಯೇತದಪ್ಯಾರ್ಥಿಕಂ । ಮುಶಬ್ದಾತ್ಪರತೋವ್ಯಞ್ಜನಸ್ಯೈವಸಮ್ಭವಾತ್ । ನವ್ಯಾವರ್ತಕಂ । ವ್ಯಾವರ್ತ್ಯಾಭಾವಾತ್ ॥ ನನುಕಥಂವ್ಯಾವರ್ತ್ಯಾಭಾವಃ । ಯತೋಯಂಮುಶಬ್ದೋಮೂಱುಇತ್ಯಸ್ಯಸಙ್ಖ್ಯಾಶಬ್ದಸ್ಯಸಮಾಸೇಉತ್ತರಪದೇಪರೇ ಮೂಱುಱೋರಿ[352]ತಿದೋರ್ಲೋಪೇ, ಹ್ರಸ್ವಸ್ತ್ರವೇ[353]ತಿಹ್ರಸ್ವಾದೇಶೇಚಕೃತೇಸಮ್ಭವತಿ । ನಾತ್ರೋತ್ತರಪದಂವ್ಯಞ್ಜನಾದಿಕ ಮೇವೇತ್ಯಸ್ತಿನಿಯಮಃ । ಸ್ವರಾದೇರಪ್ಯನಿರಾಕರಣಾದಿತಿಚೇನ್ನ । ಸ್ವರಾದಾವುತ್ತರಪದೇಪರೇ, ಸ್ವರೇಮುಯ್ಮೂಱುಱೋರಿ[360]ತಿಮುಯಾದೇಶಸ್ಯಾವಶ್ಯಕತಯಾವ್ಯಞ್ಜನಸ್ಯೈವಸಮ್ಭವಾದಿತಿ॥ ಮುಚ್ಚವಡಿಇತಿ । ಮೂಱುಸವಡಿಇತಿಸಮಾಸೇ ಸಶ್ಚೋಬಹುಳಮಲಯಃ[93]ಇತಿಸಕಾರಸ್ಯಚಕಾರಾದೇಶಃ॥ ನನುಮೋರಿತಿಸಾಮಾನ್ಯವಚನಾದ್ಯತ್ರಕ್ವಾಪಿ ಮು, ಇತ್ಯೇವಂರೂಪಾತ್ಪರಸ್ಯ ವರ್ಣಸ್ಯದ್ವಿರ್ಭಾವಃಪ್ರಾಪ್ನೋತಿ । ಏವಂಚ ಮುಕುಂದಂ, ಮುಳಿಸು, ಇತ್ಯಾದೌಕಕಾರಾದೇರಪಿತತ್ಪ್ರಸಙ್ಗಇತ್ಯಾಶಙ್ಕ್ಯ ನಾತ್ರಯಃಕಶ್ಚಿನ್ಮುಶಬ್ದೋಭಿಪ್ರೇತಃ । ಕಿನ್ತ್ವರ್ಥವಾನೇವೇತ್ಯರ್ಥವನ್ನ್ಯಾಯಾನುಸರಣಾನ್ನಾತಿಪ್ರಸಙ್ಗಇತ್ಯಾಹ ಮುಕುಂದಮಿತ್ಯಾದಿ । ಮುಕುಂದಾದಿಶಬ್ದೇಷುಮುಶಬ್ದೋನಾರ್ಥವಾನ್ । ಕಿನ್ತ್ವನರ್ಥಕಏವ । ಪ್ರಪಞ್ಚಿತಂಚೈತದರ್ಥವತ್ಸೂತ್ರಇತಿನೇಹತನ್ಯತೇ ॥ ಯದ್ಯಪಿಮುಗಿಲ್, ಮುಳಿಸು, ಇತ್ಯಾದಿರೇವೈತದ್ವಿಷಯಃ । ಮುಕುಂದಶಬ್ದಸ್ತುಸಂಸ್ಕೃತ ಇತಿನಾತ್ರವಿಚಾರವಿಷಯಸ್ತಥಾಪಿ ಮುಕುಂದೋನಾಮಕಶ್ಚಿತ್ಪುರುಷ ಇತಿಸಂಜ್ಞಾಶಬ್ದಾಭಿಪ್ರಾಯೇಣಭಾಷಾ ವಿಷಯೋಪಿಭವತೀತಿ ಪ್ರದರ್ಶನಮಿತಿಜ್ಞೇಯಂ ॥ ಯದಿಚಮುರಿತ್ಯೇವಂನಾಮಾಕಶ್ಚಿತ್ತದಾ ಅರ್ಥವನ್ನ್ಯಾಯಾನುಸರಣೇಪ್ಯತಿಪ್ರಸಙ್ಗೋದುಷ್ಪರಿಹಾರ್ಯಃ । ತದಾವ್ಯಾಖ್ಯಾನಪರಿಭಾಷಾಶ್ರಯಣಾದತಿಪ್ರಸಙ್ಗಃಪರಿಹರಣೀಯಃ ॥ ಮುಯ್ಯಾಳ್, ಮುಯ್ಯೇಳು, ಮುಯ್ಯಾಱಡಿ, ಇತ್ಯಾದೌತುವ್ಯಾಖ್ಯಾನಪರಿಭಾಷಾ ಶ್ರಯಣೇನವಾ ಹ್ರಸ್ವಾನ್ಣಲಯಳತಟಃ [53]ಇತಿಸಾಮಾನ್ಯ ವಿಧಿತೋವಾಯಕಾರಸ್ಯದ್ವಿರ್ಭಾವೋಜ್ಞೇಯಇತಿ ॥

ಸೂತ್ರಂ॥ ಉಕಿ ॥ 69 ॥

ವೃತ್ತಿಃ ॥ ಉಗಾಗಮೇಪರೇಪೂರ್ವಸ್ಯವ್ಯಞ್ಜನಸ್ಯದ್ವಿರ್ಭಾವೋಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಮನಸ್—ಉ ಮನಸ್ಸು । ಏವಂ ವಯಸ್ಸು, ಯಶಸ್ಸು, ಪಯಸ್ಸು, ನಭಸ್ಸು, ರಜಸ್ಸು ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅತ್ರಾಯಂವಿಶೇಷಃ। ಯತ್ರಾಗಮಾನ್ತರಮನ್ತರೇಣೋಜ್ಮಾತ್ರ ವಿಧಾಯಕೈರುಗಲೋಪೇ[133]ಉಗಬಾದೀನಾಮಿ[135]ತ್ಯಾದಿಸೂತ್ರೈರುಗ್ವಿಧೀಯತೇ ತತ್ರೈವದ್ವಿರ್ಭಾವಃ । ಯತ್ರತ್ವಾಗಮಾನ್ತರವಿಧಾಯಿನಾ ಅಗಿಗುಗ್ವ್ಯಞ್ಜನೇವ್ಯಞ್ಜನಸ್ಯ[147]ಇತ್ಯನೇನವಿಧೀಯತೇ ನತತ್ರದ್ವಿರ್ಭಾವಇತಿ॥ ಯದಿಸರ್ವತ್ರಸ್ಯಾತ್ತದಾ ಕಮ್ಕು ವಿಱ[55]ತಿಕಮಾಗಮೇಕುಮಾಗಮೇಚದ್ವಿರ್ಭಾವೋವಿಹಿತಸ್ತತ್ರೈವಲಾಘವಾತ್ಕಮ್ಕುಮುಕೀತ್ಯೇಕಮೇವಸೂತ್ರಂಕ್ರಿಯೇತ । ನೋಕೀತಿಯೋಗಾನ್ತರಮಿತಿ ॥

ಸೂತ್ರಂ॥ ಲೋನ್ತಸ್ಥಾಯಾಂ ॥ 70 ॥

ವೃತ್ತಿಃ ॥ ಅನ್ತಸ್ಥಾಯಾಂಪರತೋಲಕಾರಸ್ಯದ್ವಿರ್ಭಾವೋಭವತಿ ॥

ಪ್ರಯೋಗಃ॥ ಬಲ್—ಯತನಂ ಬಲ್ಲ್ಯತನಂ । ಏವಂ ಮೇಲ್ಲ್ರನ್ನಂ, ಬಲ್ಲ್ಲಂಡಂ, ಕಲ್ಲ್ವಾಳ್॥ ಸಿದ್ಧೇಸತ್ಯಾರಮ್ಭೋನಿಯಮಾರ್ಥಃ। ಲಕಾರಸ್ಯಯದಿದ್ವಿರ್ಭಾವಸ್ಸ್ಯಾದನ್ತಸ್ಥಾಯಾಮೇವೇತಿ । ತೇನೇಹನಭವತಿ। ನಿಲ್ತಂ,ಕಲ್ತಂ॥

ವ್ಯಾಖ್ಯಾ॥ ಅನ್ತಸ್ಥಶಬ್ದೋನಿಗದಿತಾರ್ಥಃ । ತಸ್ಯಾಂಪರತೋಲಕಾರಸ್ಯದ್ವಿರ್ಭಾವಃ ಸ್ವರಾದರೋವ್ಯಞ್ಜನೇ67ಇತಿಪೂರ್ವೇಣೈವಸಿದ್ಧಇತಿಪುನರಾರಮ್ಭಣಮನರ್ಥಕಮಾಶಙ್ಕ್ಯ, ನೈಷಯೋಗೋವಿಧಾಯಕಃ । ಕಿನ್ತುಸಿದ್ಧೇಸತ್ಯಾರಮ್ಭೋನಿಯಮಾರ್ಥಇತಿಕಸ್ಮಿಂಶ್ಚಿತ್ಕಾರ್ಯೇಸ್ಥಾನಿನಿಮಿತ್ತವೈಪುಲ್ಯವಿಷಯತಯಾಪೂರ್ವೇಣೈವಸಿದ್ಧೇಸತ್ಯಪಿಪುನರಾರಮ್ಭಸ್ತತ್ಸಙ್ಕೋಚವಿಷಯತಯಾನಿಯಾಮಕಏವೇತಿತದಾನರ್ಥಕ್ಯಂಪರಿಹೃತ್ಯತನ್ನಿಯಮೋಪ್ಯನ್ಯತ್ರಯಥಾಕಥಂಚಿದಪ್ಯತ್ರನಾನ್ತಸ್ಥಾಯಾಂಪರತೋಲಕಾರಸ್ಯೈವದ್ವಿತ್ವಮಿತಿಸ್ಥಾನಿವಿಷಯಕಃ । ವರ್ಣಾನ್ತರಸ್ಯಾಪ್ಯನಿಷೇಧಾತ್ । ಕಿನ್ತುಲಕಾರಸ್ಯದ್ವಿತ್ವಮನ್ತಸ್ಥಾಯಾಮೇವಪರತೋನಾನ್ಯತ್ರೇತಿನಿಮಿತ್ತವಿಷಯಕಏವೇತ್ಯಾಹ ಲಕಾರಸ್ಯೇತ್ಯಾದಿ ॥ ನನ್ವೇವಮನ್ತಸ್ಥಾಯಾಂಪರತೋಯದಿಲಕಾರೋದ್ವಿರುಚ್ಯೇತ । ತದಾ ಕಲ್ಯಾಣಂ, ಪಲ್ಯಯನಂ, ಹಲ್ರಾಶಿ, ಕುಲ್ರಜತಂ, ಗಲ್ಲಂ, ಫುಲ್ಲಂ, ಪಲ್ವಲಂ, ಖಲ್ವಿತ್ಯಾದಿಷುಸರ್ವತ್ರಾಪಿತಥೋಚ್ಯೇತ । ಉಕ್ತನಿಮಿತ್ತಸ್ಯಾವಿಶೇಷಾದಿತಿಚೇತ್ । ಇದಮ್ಪುಸಿತ್ವಂಪ್ರಷ್ಟವ್ಯಃ । ಕಿಮತ್ರಲಕಾರಸ್ಯದ್ವಿರ್ಭಾವಃಪ್ರಯೋಗಸಮ್ಮತೋನಭವತೀತ್ಯಭಿಪ್ರೇತ್ಯಾನಿಷ್ಟತಯಾದ್ವಿತ್ವಮಾಪಾದಯಸಿ । ಕಿಂವಾಸಮ್ಮತೋಪ್ಯೇಷತತ್ರಾಪ್ಯತಏವಯೋಗಾತ್ಸ್ಯಾದಿತಿ ಕಥಯಸೀತಿ । ನಾದ್ಯಃ । ತತ್ರಾನಾದಿಸಿದ್ಧಪ್ರಯೋಗಸಮ್ಮತ್ಯಾಲಕಾರದ್ವಿತ್ವಮಿಷ್ಯತಏವೇತಿನಕಿಂಚಿದನಿಷ್ಟಮಿತಿ ॥ ನಾಪಿದ್ವಿತೀಯಃ । ತೇಷಾಂಶಬ್ದಾನಾಂಸಂಸ್ಕೃತರೂಪತಯಾಸ್ಥಾನಿನಿಮಿತ್ತಯೋರುಭಯೋರಪಿಸಂಸ್ಕೃತಗತತ್ವೇನಸ್ವರಾದ್ವ್ಯಞ್ಜನಮುಸ್ವರಇತಿಶಾತನ್ತ್ರಶಾಸ್ತ್ರಾದಿಪೂರ್ವಶಾಸ್ತ್ರಸ್ಯೈವವಿಷಯೋಯಂವಿಧಿರ್ನೈತಚ್ಛಾಸ್ತ್ರವಿಷಯಃ । ಯತ್ರಸ್ಥಾನೀನಿಮಿತ್ತಂಚೇತಿದ್ವಯಮನ್ಯತರದ್ವಾಭಾಷಾಶಬ್ದಗತಂ । ತತ್ರೈವಾಸ್ಯಶಾಸ್ತ್ರಸ್ಯಪ್ರವೃತ್ತಿರಿತಿ । ಏತಚ್ಚೋಕ್ತೇಷುವಕ್ಷ್ಯಮಾಣೇಷುಚಸರ್ವತ್ರಾನುಸನ್ಧೇಯಮನ್ಯತ್ರತದ್ಭವವಿಧಾನಾತ್ । ತದ್ಭವವಿಧೌತುನೈವಂ । ತತ್ರಸಂಸ್ಕೃತೇಷ್ವೇವಶಬ್ದೇಷುಯಥಾಯಥಮಾಗಮವಿಕಾರವಿಪರ್ಯಯಲೋಪಾನಾಂಪ್ರವೃತ್ತೇಸ್ತಥೈವವಕ್ಷ್ಯತೇ। ಯತಸ್ತತ್ರಭವಸ್ತದ್ಭವಇತಿ ॥

ಸೂತ್ರಂ॥ ಳಃ ॥ 71 ॥

ವೃತ್ತಿಃ ॥ ಅನ್ತಸ್ಥಾಯಾಂ ಪರತೋಳಕಾರಸ್ಯದ್ವಿರ್ಭಾವೋಭವತಿ ॥

ಪ್ರಯೋಗಃ॥ ಬಳ್—ಯತನಂ ಬಳ್ಳ್ಯತನಂ। ಏವಂ ಬಳ್ಳ್ರನ್ನಂ, ಬಳ್ಳ್ವಣಿಗೆ ॥ ಅಸ್ಯಾಪಿನಿಯಮಾರ್ಥತ್ವಾದಿಹನಭವತಿ । ಕಳ್ಗುಡಿದಂ । ಮುಳ್ಮೆಟ್ಟಿದಂ ॥ ಯೋಗವಿಭಾಗಉತ್ತರಾರ್ಥಃ ॥

ವ್ಯಾಖ್ಯಾ॥ ಅನನ್ತರಯೋಗವನ್ನಿಯಾಮಕಏವಾಯಂನಾತ್ರವಿಶೇಷಇತ್ಯಾಹ ಅಸ್ಯಾಪೀತ್ಯಾದಿ ॥ ಕಳ್ಗುಡಿದಂ ಇತಿ । ಕಳ್ಳಂ—ಕುಡಿದಂಇತಿವಿಗ್ರಹಃ । ಅಮುಕ್ತವೃತ್ತಿ ಸೂ298 ಇತಿಸಮಾಸಃ ॥ ಏವಂಮುಳ್ಮೆಟ್ಟಿದಂಇತಿ ॥

ಸೂತ್ರಂ॥ ವಿವಾನೇಕಸ್ವರಸ್ಯ ॥ 72 ॥

ವೃತ್ತಿಃ ॥ ಅನೇಕಸ್ವರಸ್ಯ ಶಬ್ದಸ್ಯಾವಯವೋಯೋಳಕಾರಸ್ತಸ್ಯದ್ವಿರ್ಭಾವೋವಾಭವತಿವಕಾರೇಪರೇ ॥

ಪ್ರಯೋಗಃ॥ ಎಸಳ್—ವಳಿ ಎಸಳ್ವಳಿ, ಎಸಳ್ಳ್ವಳಿ । ಏವಂ ನುಸುಳ್ವಾಗಿಲ್, ನುಸುಳ್ಳ್ವಾಗಿಲ್ ॥ ವೀತಿಕಿಂ । ನುಸುಳ್ಮವಣಿಗೆ ॥ ಅನೇಕಸ್ವರಸ್ಯೇತಿಕಿಂ । ಮುಳ್ಳ್ವಾಗಿಲ್ ॥

ವ್ಯಾಖ್ಯಾ॥ ಳಇತಿವರ್ತತೇ। ತಸ್ಯಚೇದಂವಿಶೇಷಣಮನೇಕಸ್ವರಸ್ಯೇತಿ । ತಚ್ಚಸಮಾನಾಧಿಕರಣಮಸಮ್ಭವಿ । ನಹ್ಯೇಕೋಳಕಾರಃಸ್ವಯಮನೇಕಸ್ವರೋಭವತೀತ್ಯತೋವ್ಯಧಿಕರಣಮೇವೇದಂವಕ್ತವ್ಯಂ । ತತ್ರಚಾನೇಕಃಸ್ವರೋಯಸ್ಯೇತಿಬಹುವ್ರೀಹಾವನ್ಯಪದಾರ್ಥಃಶಬ್ದಏವನಾನ್ಯಃ। ಅಸಮ್ಭವಾತ್ । ತಸ್ಯಚಳಕಾರಸ್ಯಚ ಸಮ್ಬನ್ಧಶ್ಚಾವಯವಾವಯವಿಭಾವಲಕ್ಷಣಏವನಾನ್ಯಸ್ಸಮ್ಭವತೀತ್ಯೇವಮಾಕಲಯ್ಯಾಹ ಅನೇಕಸ್ವರಸ್ಯಶಬ್ದಸ್ಯಾವಯವೋಯೋಳಕಾರಇತಿ ॥ ವೇತ್ಯಪ್ರಾಪ್ತೇವಿಭಾಷೇಯಂ ॥

ಸೂತ್ರಂ ॥ ನಲಘ್ವಾದಿಲಘೂಪಾನ್ತ್ಯದಲೋಗದವಜೋವೃತ್ತೌ ॥ 73 ॥

ವೃತ್ತಿಃ ॥ ಅನೇಕಸ್ವರಸ್ಯೇತ್ಯನುವರ್ತತೇ । ತಚ್ಚ ಷಷ್ಠ್ಯನ್ತತಯಾವಿಪರಿಣಮ್ಯತೇ । ವೃತ್ತಯಃಕೃತ್ತದ್ಧಿತಸಮಾಸಾಃ । ತದ್ಧಿತಸಮಾಸಸಂಜ್ಞೇಚವಕ್ಷ್ಯೇತೇ । ಲಘ್ವೇಕ್ಷರಾದೇರ್ಲಘೂಪಾನ್ತ್ಯದನೇಕಸ್ವರಾದಲಕಾರಾನ್ತಾಚ್ಛಬ್ದಾತ್ಪರೇಷಾಂಗದವಜಕಾರಾಣಾಂದ್ವಿರ್ಭಾವೋನಭವತಿವೃತ್ತೌವಿಷಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ಕೃತಿತಾವತ್ । ಉಸಿರ್—ದಂ ಉಸಿರ್ದಂ । ಏವಂ ಉಸಿರ್ದನಂ, ಉಸಿರ್ವಂ, ಉಸಿರ್ವನಂ, ಬಿದಿರ್ದಂ, ಬಿದಿರ್ದನಂ, ಪೊಗಳ್ದಂ, ಪೊಗಳ್ದನಂ, ಮಗುಳ್ದಂ, ಮಗುಳ್ದನಂ, ಅದಿರ್ದಂ, ಅದಿರ್ದನಂ, ಅದಿರ್ವೊಡೆ, ಜಗುಳ್ದಂ, ಜಗುಳ್ದನಂ, ಜಗುಳ್ದೊಡೆ, ಜಗುಳ್ವನಂ, ಜಗುಳ್ವನಂ ॥ ತದ್ಧಿತೇ । ಉಸಿರ್ಗಂ, ಬೆಸುರ್ಗಂ, ನೆಗಳ್ಗಂ, ಅಗಳ್ಗಂ, ಕದಿರ್ವಳಂ, ಬಿದಿರ್ವಳಂ, ಮುಗುಳ್ವೋಲ್, ನೆಗಳ್ವೋಲ್ ॥ ಸಮಾಸೇ । ತಳಿರ್ಗೆಂಪು, ಬೆಳರ್ಗೆಂಪು, ಮುಗುಳ್ಗಾಯ್, ಎಸಳ್ಗಂದಂ, ಅಲದೊರ್ಗೆಂಟಂ, ಬಿದಿರ್ದಟ್ಟಿ, ಮುಗುಳ್ದಂಗಲ್, ಎಸಳ್ದಾಣಂ, ಬೆಮರ್ವನಿ, ಪೊಗರ್ವಟ್ಟೆ, ಅಮಳ್ವಾಸು, ಎಸಳ್ವಸೆ, ಅಲಜೊರ್ಂಪಂ, ಕದಿಜೊರ್ನ್ನಂ, ಅಮಳ್ಜಂತ್ರಂ, ಎಸಳ್ಜಪೆ ॥ ಲಘ್ವಾದೇರಿತಿಕಿಂ । ನೇಸರ್ವೊರ್ಗೆಲ್, ಬಾಸುಳ್ವೋಲ್, ನೇಸರ್ದಾಣಂ, ಬಾಸುಳ್ಗಂಟು ॥ ಲಘೂಪಾನ್ತ್ಯದಿತಿಕಿಂ । ಪೊಡಮಾರ್ಗಂಟೆ, ಪೊಡಮಾರ್ದನಂ, ಗಳೆಗೂಳ್ಜಾರಿ, ಬಳನಾಳ್ಜಗಳಂ ॥ ಅನೇಕಸ್ವರಾದಿತಿಕಿಂ । ಇರ್ದ್ದಂ, ಬಗ್ಗೆಣ್, ಮುಳ್ಗೊಂಚಲ್, ಅಗಳ್ದ್ದು ॥ ಅಲಇತಿಕಿಂ । ಅರಲ್ದ್ದು, ಅರಲ್ದೊರ್ಟಂ ॥ ಗದವಜಇತಿಕಿಂ । ಬಿಗುತ್ತುಂ, ಬಿಗುತ್ತುಂ, ಮುಗುಳ್ತು, ಅಗಳ್ತೆ ॥ ವೃತ್ತಾವಿತಿಕಿಂ । ಮಿಸುಪೊಣ್ಗಂಗೆಯೊಳ್, ಅವಳ್ಗ್ಗಾಡಿಕಾರ್ತಿ, ಇವರ್ದ್ದಕ್ಷರ್, ಇವಳ್ದಾಕ್ಷಾಯಣಿ, ಬುಧರ್ವ್ವಿಶಿಷ್ಟರ್, ಪೊಗಳ್ವ್ಯಾಸವನಂ । ಕುಡಿದಜ್ರ್ಜನಮಂ, ಪೊಗಳ್ಜಾನಕಿಯಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅತ್ರಗದವಜಇತಿಗಕಾರಾದೀನಾಂದ್ವಿತ್ವನಿಷೇಧೋವಿಧೀಯತೇ । ಸಚಯತ್ರಕ್ವಾಪಿಸ್ಥಿತಾನಾಮಪಿತೇಷಾಮವಿಶೇಷಾತ್ಪ್ರಾಪ್ನೋತೀತ್ಯತಿಪ್ರಸಙ್ಗವಾರಣಾರ್ಥಂಲಘ್ವಾದಿಲಘೂಪಾನ್ತ್ಯದಿತಿವಿಶೇಷಣಂ । ಲಘುರಾದಿರ್ಯಸ್ಯಸಲಘ್ವಾದಿಃ । ಲಘುರುಪಾನ್ತ್ಯೋಯಸ್ಯಸಲಘೂಪಾನ್ತ್ಯಃ । ಲಘ್ವಾದಿಶ್ಚಾಸೌಲಘೂಪಾನ್ತ್ಯಶ್ಚೇತಿಕರ್ಮಧಾರಯಃ । ತಸ್ಮಾತ್ಪರೇಷಾಮಿತಿ । ತಥಾಪಿ ಇರ್, ಕಳ್, ಇತ್ಯಾದ್ಯೇಕಸ್ವರೇಭ್ಯಃಶಬ್ದೇಭ್ಯಃಪರೇಷಾಮಪಿಪ್ರಾಪ್ನೋತೀತ್ಯನೇಕಸ್ವರಾದಿತಿವಕ್ತವ್ಯಮಿತ್ಯಾಶಙ್ಕ್ಯನಾತ್ರಾನೇಕಸ್ವರಾದಿತಿವಕ್ತವ್ಯಂ । ಯತೋನನ್ತರಯೋಗಾದನುವರ್ತಮಾನಮನೇಕಸ್ವರಗ್ರಹಣಂಷಷ್ಠ್ಯನ್ತಮಪ್ಯರ್ಥವಶಾದ್ವಿಭಕ್ತಿಪರಿಣಾಮಇತಿಪಞ್ಚಮ್ಯನ್ತತಯಾವಿಪರಿಣಮಮಾನಮನ್ವೀಯತಇತ್ಯಾಹ ಅನೇಕಸ್ವರಸ್ಯೇತ್ಯಾದಿ ॥ ನನುಕಿಮರ್ಥಮಿಯಮನುವೃತ್ತಿರ್ವಿಭಕ್ತಿಪರಿಣತಿರ್ವಾಶ್ರೀಯತೇ । ಲಘ್ವಾದ್ಯುಪಾನ್ತ್ಯದಿತ್ಯೇವಂನಿರ್ದೇಶಾದೇವೇಷ್ಟಸಿದ್ಧೇಸ್ತಥಾಹಿ । ಲಘುಶ್ಚಲಘುಶ್ಚಲಘೂ । ಆದಿಶ್ಚೋಪಾನ್ತ್ಯಶ್ಚಾದ್ಯುಪಾನ್ತ್ಯೇ । ಲಘೂಆದ್ಯುಪಾನ್ತ್ಯೇಯಸ್ಯಸಲಘ್ವಾದ್ಯುಪಾನ್ತ್ಯಸ್ತಸ್ಮಾದಿತಿದ್ವನ್ದ್ವಗರ್ಭಬಹುವ್ರೀಹ್ಯಾಶ್ರಯಣೇಸಕೃದೇವಲಘುಶಬ್ದೋಪಾದಾನಾಲ್ಲಾಘವಂಭವತಿ । ಲಘ್ವಾದಿತ್ವಂಲಘೂಪಾನ್ತ್ಯತ್ವಮನೇಕಸ್ವರತ್ವಂಚಲಭ್ಯತೇ । ನಹ್ಯೇಕಸ್ವರೇಷು ಇರ್, ಕಳ್, ಇತ್ಯಾದಿಷುಲಘೂಆದ್ಯುಪಾನ್ತ್ಯೇಯಸ್ಯೇತಿದ್ವನ್ದ್ವಘಟಿತೋವಿಗ್ರಹಸ್ಸಮ್ಭವತಿ । ಯೋಲಘುರಾದಿಸ್ಸಏವೋಪಾನ್ತ್ಯಇತ್ಯಾದ್ಯುಪಾನ್ತ್ಯಯೋರ್ಭೇದಾಭಾವಾತ್ । ಸಮಸ್ಯಮಾನಪದಾರ್ಥಾನಾಂಭೇದೇಸತ್ಯೇವದ್ವನ್ದ್ವಸ್ಯಪ್ರವೃತ್ತೇಃ । ಅತೋರ್ಥಾದನೇಕಸ್ವರೇಷ್ವೇವೈಷವಿಗ್ರಹಃಸಮ್ಭಾವ್ಯತಇತಿನಿರ್ದೇಶಸಾಮರ್ಥ್ಯಾದೇವಸಿದ್ಧೇರ್ನಾನುವೃತ್ತಿರ್ವಿಭಕ್ತಿಪರಿಣತಿರ್ವಾನುಸರ್ತವ್ಯೇತಿಚೇನ್ನ । ಏವಮಪಿಲಘ್ವಾದಿತ್ವಲಘೂಪಾನ್ತ್ಯತ್ವಯೋರ್ಲ್ಲಾಭೇಪ್ಯನೇಕಸ್ವರತ್ವಸ್ಯಾಲಾಭಾತ್ । ನಹ್ಯೇಕಸ್ವರೇಷು ಇರ್, ಕಳ್, ಇತ್ಯಾದಿಷುಶಬ್ದೇಷ್ವಪ್ಯುಕ್ತವಿಗ್ರಹಾನ್ತಃಪಾತಿನೋದ್ವನ್ದ್ವಸ್ಯಾಸಮ್ಭವಃ । ಆದ್ಯುಪಾನ್ತ್ಯಯೋರ್ಧರ್ಮಿಭೇದಾಭಾವೇಪಿಧರ್ಮಭೇದಮಾದಾಯದ್ವನ್ದ್ವಸಮ್ಭವಾತ್ । ನಹಿಸಮಸ್ಯಮಾನಪದಾರ್ಥಭೇದೇಸತ್ಯೇವದ್ವನ್ದ್ವಇತ್ಯೇಕಾನ್ತಃ । ಪದಾರ್ಥತಾವಚ್ಛೇದಕಧರ್ಮಭೇದೇಪಿದ್ವನ್ದ್ವಸಮ್ಭವಾತ್ । ಅನ್ಯಥಾಪ್ರಮಾಣಪ್ರಮೇಯಪ್ರಮಾತೃಪ್ರಮಿತೀನಾಮಿತ್ಯಾದೌದ್ವನ್ದ್ವೋನಸಮ್ಭಾವ್ಯೇತ । ಸಕಲಪದಾರ್ಥಾನಾಂಪ್ರಮೇಯತ್ವೇನಧರ್ಮಿಭೇದಾಭಾವಾತ್ । ಅತಃಪ್ರಮಾಣತ್ವಪ್ರಮೇಯತ್ವಾದಿಧರ್ಮಭೇದಪಿವದ್ವನ್ದ್ವಇತಿ । ಅಸ್ತುವಾಧರ್ಮಿಭೇದಏವದ್ವನ್ದ್ವಃ । ಧರ್ಮಭೇದೇಧರ್ಮಿಭೇದಸ್ಯಾವಶ್ಯಕತ್ವಾತ್ ॥

ಧರ್ಮೇಧರ್ಮೇನ್ಯಏವಾರ್ಥೋಧರ್ಮಿಣೋನನ್ತಧರ್ಮಿಣಃ ।

ಇತಿವಚನಾತ್ ॥ ವ್ಯಕ್ತ್ಯಾಕೃತಿಜಾತಯಃಪದಾರ್ಥಾಇತಿಪರನೇಯಸ್ಯಾಪಿಕಥಂಚಿದಙ್ಗೀಕಾರಾಚ್ಚ । ತತ್ಪ್ರಪಞ್ಚಸ್ತುಶಾಸ್ತ್ರಾನ್ತರವಿಷಯಇತಿನೇಹತನ್ಯತೇ ॥ ಅತೋದ್ವನ್ದ್ವಾಶ್ರಯಣೇಪ್ಯುಕ್ತಾನುಪಪತ್ತಿರ್ದುರುತ್ತರೇತಿದ್ವನ್ದ್ವಗರ್ಭಂಬಹುವ್ರೀಹಿಮುಪೇಕ್ಷ್ಯ ಪ್ರಾಮಾಣಿಕಂ

ಗೌರವಂನದೋಷಾಯೇತಿಗೌರವದೋಷಮನಾದೃತ್ಯಲಘುಶಬ್ದಂದ್ವಿರುಪಾದದಾನಸ್ಯಸೂತ್ರಕೃತೋಬಹುವ್ರೀಹಿಗರ್ಭಃಕರ್ಮಧಾರಯಸ್ಸಮ್ಮತಇತಿ । ಏಕಸ್ವರೇಷ್ವತಿವ್ಯಾಪ್ತಿಮನೇಕಸ್ವರಾನುವೃತ್ತಿಬಲಾದೇವಪರಿಹರತಾವಿಭಕ್ತಿಪರಿಣತಿರವಶ್ಯಮಙ್ಗೀಕರ್ತವ್ಯೇತ್ಯಭಿಪ್ರೇತ್ಯತಾಮಙ್ಗೀಕಕಾರೇತಿ ॥ ವೃತ್ತಿಶಬ್ದೋಜೀವನಾದ್ಯನೇಕಾರ್ಥೋಪಿಶಬ್ದಶಾಸ್ತ್ರೇಕೃತ್ತದ್ಧಿತಸಮಾಸವಚನಃ । ಕೃದ್ವೃತ್ತಿಸ್ತದ್ಧಿತವೃತ್ತಿಸ್ಸಮಾಸವೃತ್ತಿರಿತಿ ಸಕಲಶಾಬ್ದಿಕವ್ಯವಹಾರಪ್ರಸಿದ್ಧೇರಿತ್ಯಾಹ ವೃತ್ತಯಇತ್ಯಾದಿ । ತತ್ರ ಕೃದಜಾದಿರಿ[15]ತಿಕೃತ್ಸಂಜ್ಞಾಯಾಉಕ್ತತ್ವಾದವಶಿಷ್ಟದ್ವಯಮುತ್ತರತ್ರವಾದ್ಯಾತ್ತದ್ಧಿತಃ[401] ಸುಪ್ಸುಪಾಸಮಾಸಃ[293]ಇತಿಚವಕ್ಷ್ಯತಇತ್ಯಾಹ ತದ್ಧಿತೇತ್ಯಾದಿ ॥ ಏವಮುಪಸ್ಕೃತ್ಯವಾಕ್ಯಾರ್ಥಮಾಹ ಲಘ್ವಿತ್ಯಾದಿ । ಸೂತ್ರೇ ವೃತ್ತಾವಿತಿಸಪ್ತಮೀನೋಪಶ್ಲೇಷಾದಿಲಕ್ಷಣಾ । ಅಸಮ್ಭವಾತ್ । ಕಿಂತುವಿಷಯಲಕ್ಷಣೈವೇತ್ಯಾಹ ವೃತ್ತೌವಿಷಯಇತಿ ॥ ಕೃದಾದಿಷುಕ್ರಮೇಣೋದಾಹರಣಾನಿಪ್ರದರ್ಶಯನ್ಪ್ರಥಮತಃಕೃತಿದರ್ಶಯತೀತ್ಯಾಹ ಕೃತಿತಾವದಿತಿ ॥ ಉಸಿರ್ದಂ । ಉಸಿರ್—ಭಾಷಣಇತಿಧಾತೋಃ ಕರ್ತರ್ಯಚ್ ॥ ತದ್ಧಿತೇ । ಉಸಿರ್ಗಮಿತ್ಯತ್ರಉಸಿರಿತ್ಯಯಂನಧಾತುಃ । ಕಿಂತೂಚ್ಛ್ವಾಸವಾಯುದ್ರವ್ಯವಾಚಕಂನಾಮೈವ । ತತಶ್ಚ ತೇನಜೇವತಿ ಗವಣಿಗಾವಿ [415]ತಿಗಪ್ರತ್ಯಯಃ ॥ ಕದಿರ್ವಳಮಿತಿ । ಕಣಿಶವಾಚಕಾತ್ಕಿರಣವಾಚಕಾದ್ವಾಕದಿರ್‌ಶಬ್ದಾದ್ವಳವಳ್ಳೌ[426] ಇತಿತತ್ರಾಧಿಕೃತೇವಳಪ್ರತ್ಯಯಃ ॥ ಸಮಾಸೇ । ತಳಿರ್ಗೆಂಪುಇತಿ । ತಳಿರ—ಕೆಂಪುವೋಲ್ ಕೆಂಪುಇತಿ ತಳಿರ—ಕೆಂಪುಇತಿವಾವಿಗೃಹ್ಯಸಮಾಸಃ । ಎಸಳ್ಗಂದಂ । ಗಂದಇತಿ ತದ್ಭವಶಬ್ದೇನಸಮಾಸಃ । ಅನ್ಯಥಾಅಸಮ್ಭವಾತ್ ॥ ಬಿದಿರ್ದಟ್ಟಿಇತಿ । ತಟ್ಟಿಶಬ್ದಃಕಟವಾಚೀ । ವೇಣುಕಟಇತ್ಯರ್ಥಃ । ಸರ್ವತ್ರರೋರ್ದ್ವಿರ್ವ್ಯಞ್ಜನಸ್ಯಾಹಾದೇರಿ[65]ತಿ ಲಳೋರನನ್ತಸ್ಥಯೋಶ್ಚ[66]ಇತಿಚಪ್ರಾಪ್ತಿಃ ॥ ಪ್ರತ್ಯುದಾಹರಣೇಷು ಪೊಂಜಮಾಗ್ಗಂಟೆಇತಿ । ಪೊಂಜ ಮಾಱಿನ—ಗಂಟೆಇತಿವಿಗೃಹ್ಯ ಉಡೋರ್ದೋರಳಮಿ[8]ತಿಉಃಶಬ್ದಸ್ಯರೇಫಾದೇಶೇ, ರೋರ್ದ್ವಿರಿ[65]ತ್ಯಾದಿನಾದ್ವಿರ್ಭಾವಃ । ಏವಂಪೊಂಜಮಾದ್ದನಮಿತಿತದ್ಭವೇನದ್ರವಿಣವಾಚಿನಾದೇಶ್ಯೇನಗೋವಾಚಿನಾವಾದನಶಬ್ದೇನಸಮಾಸಃ ॥ ಬಳನಾಳ್ಗಳಮಿತಿ । ಬಳನಾಡುಶಬ್ದಸ್ಯದೋಃಳಕಾರಾದೇಶೇ ಲಳೋರನನ್ತಸ್ಥಯೋಶ್ಚ[66]ಇತಿದ್ವಿರ್ಭಾವಃ ॥

ಸೂತ್ರಂ ॥ ವಾಗೆಗಳ್ದದಪವಗುಮಿ ॥74॥

ವೃತ್ತಿಃ ॥ ಇಹಪ್ರತಿಷೇಧಸ್ಯಾಪ್ರಾಪ್ತತ್ವಾದ್ವಿಧಿರೇವಾಯಂ ವಿಕಲ್ಪೋವಸೀಯತೇ । ಲಘ್ವಕ್ಷರಾದೇರ್ಲಘೂಪಾನ್ತ್ಯಾದನೇಕಸ್ವರಾದಲಕಾರಾನ್ತಾಚ್ಚಶಬ್ದಾತ್ಪರೇಷಾಂ ಗೆ, ಗಳ್, ದ, ದಪ, ವ, ಗುಮ್, ಇತ್ಯೇತತ್ಪ್ರತ್ಯಯನಿಷ್ಠಾನಾಂ ಗ, ದ, ವ, ಕಾರಾಣಾಂದ್ವಿರ್ಭಾವೋವಾಭವತಿ॥

ಪ್ರಯೋಗಃ ॥ ಕೊನರ್—ಗೆ ಕೊನರ್ಗೆ, ಕೊನರ್ಗ್ಗೆ । ಏವಂ ಅದಿರ್ಗೆ, ಅದಿರ್ಗ್ಗೆ, ಎಸಳ್ಗೆ, ಎಸಳ್ಗ್ಗೆ, ಪೊಗಳ್ಗೆ, ಪೊಗಳ್ಗ್ಗೆ, ಸುರರ್ಗಳ್, ಸುರರ್ಗ್ಗಳ್, ಎಸಳ್ಗಳ್, ಎಸಳ್ಗ್ಗಳ್, ಉಸಿರ್ದರ್, ಉಸಿರ್ದ್ದರ್, ಅಗುಳ್ದಯ್, ಅಗುಳ್ದ್ದಯ್, ಉಸಿರ್ದಪೆಂ, ಉಸಿರ್ದ್ದಪೆಂ, ಪೊಗಳ್ದಪೆಂ, ಪೊಗಳ್ದ್ದಪೆಂ, ಕಿಸುರ್ವಯ್, ಕಿಸುರ್ವ್ವಯ್, ತೆಗಳ್ವೆಂ, ತೆಗಳ್ವ್ವೆಂ, ಬಸರ್ಗುಂ, ಬಸರ್ಗ್ಗುಂ, ಮಗುಳ್ಗುಂ, ಮಗುಳ್ಗ್ಗುಂ ॥ ಲಘ್ವಾದೇರಿತಿಕಿಂ । ತಾಯ್ವಿರ್ಗ್ಗೆ, ತಾಯ್ವಿರ್ಗ್ಗಳ್, ಕಣ್ಮಲರ್ದ್ದಯ್, ಕಣ್ಮಲರ್ದ್ದಪಯ್, ಕಣ್ಮಲರ್ವ್ವಯ್, ಕಣ್ಮಲರ್ಗ್ಗುಂ, ಬಾಸುಳ್ಗ್ಗೆ, ಬಾಸುಳ್ಗ್ಗಳ್, ಸೂರುಳ್ಗ್ಗೆ, ಸೂರುಳ್ಗ್ಗುಂ ॥ ಲಘೂಪಾನ್ತ್ಯಾದಿತಿಕಿಂ । ಪೊಂಜಮಾರ್ಗ್ಗೆ, ಪೊಂಜಮಾರ್ಗ್ಗಳ್, ಬಳಸೋರ್ಗ್ಗೆ, ಬಳಸೋರ್ಗ್ಗಳ್, ಬಳಸೋರ್ದ್ದಂ, ಬಳಸೋರ್ದ್ದಪಂ, ಬಳಸೋರ್ದ್ದಯ್, ಬಳಸೋರ್ವ್ವಂ, ಬಳಸೋರ್ಗ್ಗುಂ, ನೆಲದಾಳ್ಗ್ಗೆ, ನೆಲದಾಳ್ಗ್ಗಳ್, ನೆಲೆಬಾಳ್ಗ್ಗೆ, ನೆಲೆಬಾಳ್ಗ್ಗಳ್, ನೆಲೆಬಾಳ್ದ್ದಂ, ನೆಲೆಬಾಳ್ದ್ದಪಂ, ನೆಲೆಬಾಳ್ವ್ವಂ, ನೆಲೆಬಾಳ್ಗ್ಗುಂ ॥ ಅನೇಕಸ್ವರಾದಿತಿಕಿಂ । ಮುಳ್ಗ್ಗೆ, ಮುಳ್ಗ್ಗಳ್, ಕಳ್ಗ್ಗೆ, ಕಳ್ಗ್ಗಳ್, ಕಳ್ದ್ದಂ, ಕಳ್ದ್ದಪಂ, ಕಳ್ವ್ವಂ, ಕಳ್ಗ್ಗುಂ ॥ ಅಲಇತಿಕಿಂ । ಬಿಸಿಲ್ಗ್ಗೆ, ಬಿಸಿಲ್ಗ್ಗಳ್, ಕವಲ್ಗ್ಗೆ, ಕವಲ್ಗ್ಗಳ್, ಕವಲ್ದ್ದುದು, ಕವಲ್ದ್ದಪುದು, ಕವಲ್ವ್ವಂ, ಕವಲ್ಗ್ಗುಂ ॥ ಗೆಗಳ್ದದಪವಗುಮೀತಿಕಿಂ । ಅಲಗ್ಗೊರ್ಗೆರಟೆಯಾ, ಪೊಗಳ್ಗಾಂಗೇಯನಂ, ಪಾರ್ವ್ವದ್ದಾನಪ್ರಿಯರ್, ಮುಗುಳ್ದ್ದಾಳಂಬದ, ಜಿನರ್ವ್ವಂದ್ಯರ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅನನ್ತರಯೋಗೇನೇತಿಸಾಕ್ಷಾನ್ನಿಷೇಧಉಕ್ತಸ್ತತ್ಪ್ರತಿಯೋಗಿತ್ವೇನದ್ವಿರಿತ್ಯುಪಸ್ಥಿತಃ । ಅತ್ರವೇತಿವಿಕಲ್ಪಃಕಿನ್ನೇತ್ಯನೇನಸಮ್ಬಧ್ಯತೇ ಉತದ್ವಿರಿತ್ಯನೇನವೇತ್ಯಾಶಙ್ಕ್ಯ ನಾತ್ರನಿಷೇಧೋವಿಕಲ್ಪ್ಯತೇ । ಪ್ರಾಪ್ತ್ಯಭಾವಾತ । ನಹಿ ಗೆ, ಗಳ್, ದ, ದಪ, ವ, ಗುಮಿ ನಿಷೇಧಃಪೂರ್ವೇಣನಿತ್ಯತಯಾಪ್ರಾಪ್ತಃ । ಕೋವಾತ್ರವಿಕಲ್ಪ್ಯೇತ । ನಿಷೇಧೋಹಿವೃತ್ತಿವಿಷಯಕಃ । ವೃತ್ತಾವಿತ್ಯುಕ್ತತ್ವಾತ್ । ಗೆಪ್ರಭೃತಯಸ್ತು ಕೇವಲಂಪದವಿಷಯಾಏವ । ನವೃತ್ತಿವಿಷಯಾಃ । ಗೆಗಳೋಸ್ಸುಪಿ ದಾದೀನಾಂತುತಿಙಿಪ್ರವೃತ್ತೇಃ । ಯದ್ಯಪಿಗೆಪ್ರತ್ಯಯಃತಿಙ್ವಿಷಯೋ

ಪಿಭಷತಿ । ತಥಾಪಿನವೃತ್ತಿವಿಷಯಇತಿ ॥ ಪ್ರತಿಷೇಧಪ್ರಸಕ್ತೇರಭಾವಾದ್ವಿಧಿರೇವನಿತ್ಯತಯಾಪ್ರಾಪ್ತೋವಿಕಲ್ಪ್ಯತಇತ್ಯಾಹ ಇಹೇತ್ಯಾದಿ ॥ ಯ ದ್ಯಪ್ಯುಭಯಥಾಪಿನಫಲಭೇದಃ । ವಿಧೇರ್ವಿಕಲ್ಪೇಪಕ್ಷೇಪ್ರತಿಷೇಧಃಪ್ರತಿಷೇಧಸ್ಯತುವಿಧಿರಿತಿಪಕ್ಷದ್ವಯಸ್ಯಾಪ್ಯವಿಶೇಷಾತ । ತಥಾಪಿವೇತಿಕಿಮಪ್ರಾ ಪ್ತೇವಿಭಾಷಾಪ್ರಾಪ್ತೇವಾ । ಪ್ರಾಪ್ತಿಶ್ಚಕಿಂವಿಧೇರ್ನಿಷೇಧಸ್ಯವೇತಿಮಾರ್ಗಭೇದಶ್ಚಿನ್ತ್ಯತೇ । ಸಖಲ್ವವಶ್ಯಂಮೃಗ್ಯಃ । ಯತೋವ್ಯುತ್ಪತ್ತಿಮಾ ರ್ಗಜಿಜ್ಞಾಸಾಪರ್ಯವಸಾಯಿನೀತಿ ॥ ಗ, ದ, ವ, ಜ, ಇತ್ಯನುವೃತ್ತವರ್ಣನೀಯ ಗೆಗಳ್ದಪವಗುಮಿತಿಸಪ್ತಮ್ಯನ್ತೇನವಿಶೇಷಣೇನಸಮ್ಬಧ್ಯತೇತಾ ಪ್ಯಸಮ್ಭಾವಿತಂಜಕಾರಂವಿಹಾಯುಸಮ್ಭಾವಿತಾರ್ಗದವಕಾರಾನೇವಾದಾಯತಾತ್ಪರ್ಯಾರ್ಥಮಾಹ ಏತತ್ಪ್ರತ್ಯಯನಿಷ್ಠಾನಾಂಗದವಕಾರಾಣಾ ಮಿತಿ । ಅತ್ರಗೆಇತಿಸುಪ್ತಿಙ್‌ಸಾಧಾರಣಃಪ್ರತ್ಯಯಃ ॥ ಏಕತ್ರನಿಯಾಮಕಾಭಾವಾತ್ । ನಚಗಳ್ಸಾಹಚರ್ಯಾತ್ಸುಬೇವನತಿಙಿತಿನಿಯಮ್ಯತಇ ತಿವಾಚ್ಯಂ । ಗಳಸ್ತಥಾನಿಯಮನಶಕ್ತ್ಯಭಾವಾತ್ । ನಹಿಗಳ್ಸ್ವಯಂಸುಬಾತ್ಮಾ । ಯೇನಾತ್ಮಸಾಹಚರ್ಯಾದಪರಂಸ್ವಾತ್ಮತಯಾ ನಿಯಮ ಯೇತ್ । ಅಪಿತುಸುಙ್ಮಿಮಿತ್ತಕಇತ್ಯೇತಾವತ್ । ಅತಸ್ಸಮಾನಶ್ರುತಿಕತ್ವಾತ್ಸಾಧಾರಣಏವೇತಿಮನ್ವಾನಉಭಯಥಾಪ್ಯುದಾಹರತಿ ಕೊನರ್ಗೆಇ ತ್ಯಾದಿ । ಕೊನರಿತ್ಯಙ್ಕುರವಾಚಕಂನಾಮ । ತತಸ್ಸಮ್ಪ್ರದಾನೇಚತುರ್ಥೀ ॥ ಅದಿರಿತಿಕಮ್ಪನವಾಚೀಧಾತುಃ । ತತಆಶೀರಾದಿಗೆತ್ । ಏವಮುಪರಿಸರ್ವತ್ರನಾಮಧಾತುವಿಭಾಗೇನಸುಪ್ತಿಙ್ವಿಭಾಗೋದ್ರಷ್ಟವ್ಯಃ ॥

ಸೂತ್ರಂ ॥ ಕಾದಲರಃ ॥ 75 ॥

ವೃತ್ತಿಃ ॥ ಕಾದಲರ್ಇತ್ಯೇತಸ್ಮಾದುತ್ತರಸ್ಯ ಗೆ, ಗಳ್, ಇತ್ಯೇತತ್ಪ್ರತ್ಯಯನಿಷ್ಠಸ್ಯಗಕಾರಸ್ಯದ್ವಿರ್ಭಾವೋವಾ ಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಕಾದಲರ್ಗೆ, ಕಾದಲಗ್ಗೆ । ಏವಂ ಕಾದಲರ್ಗಳ್, ಕಾದಲಗ್ಗಳ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅತ್ರಕಾದಲರಿತಿ ಸ್ತ್ರೀಪುಂಸಾದರ್ದಿರ್ವಿರ್ಬಹುಳಮಿ[239] ತ್ಯಪರ್ರತ್ಯಯಾನ್ತೋರಮಣವಾಚಕಃಕಾದಲಶಬ್ದೋಗೃಹ್ಯತೇ । ತತಶ್ಚದಪಾದೀನಾಮಸಮ್ಭವಾದ್ಗೆಗಳೋರೇವಸಮ್ಭವಇತಿಫಲಿತಮೇವಾರ್ಥಮಾಹ ಕಾದಲರಿತ್ಯಾದಿ । ಪ್ರಕೃತಿಪ್ರತ್ಯಯಾನ್ತರವ್ಯಾವೃತ್ತ್ಯ ರ್ಥಂವಿಶಿಷ್ಟಸ್ವರೂಪೋಪಾದಾನಂ । ತೇನಕಾದಲೆಯರಿತ್ಯರನ್ತಸ್ಯರಮಣೀವಾಚಕಸ್ಯಕಾದಲೆಶಬ್ದಸ್ಯ, ಕಾದಲದಿರ್, ಕಾದಲವಿರ್ ಇತಿದಿರ್ವಿರನ್ತ ಸ್ಯಕಾದಲಶಬ್ದಸ್ಯಚನಗ್ರಹಣಮಿತಿ । ತತಃಪರಸ್ಯಗಕಾರಸ್ಯದ್ವಿತ್ವಂನವಿಕಲ್ಪ್ಯತೇ । ಕಾದಲೆಯಗ್ಗೆ, ಕಾದಲೆಯಗ್ಗಳ್, ಕಾದಲದಿಗ್ಗೆ, ಕಾದಲ ದಿಗ್ಗಳ್, ಕಾದಲವಿಗ್ಗೆ, ಕಾದಲವಿಗ್ಗಳ್ಇತಿನಿತ್ಯಏವದ್ವಿರ್ಭಾವಇತಿ ॥

ಸೂತ್ರಂ ॥ ಬರ್ದಿಲಾದಯಃ ॥ 76 ॥

ವೃತ್ತಿಃ ॥ ಬರ್ದಿಲಾದಿಗಣಪಠಿತಾ ಶ್ಶಬ್ದಾದ್ವಿರ್ಭಾವರಹಿತಾನಿಪಾತ್ಯನ್ತೇ ॥

ಪ್ರಯೋಗಃ ॥ ಬರ್ದಿಲಂ, ಗೆದುರ್ಗು, ಅದಿಮುರ್ತ್ತೆ, ಕದುರ್ಕು, ಕದುರ್ಂಕು, ಬದುರ್ಕು, ಬದುರ್ಂಕು, ಅಮುದುರ್, ಅಮುದುರ್ವಳ್ಳಿ, ಎರ್ದೆ ಇತಿಬರ್ದಿಲಾದಿರಾಕೃತಿಗಣಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಸ್ಪಷ್ಟಮೇತತ್ ॥ ಬರ್ದಿಲಂ-ಸ್ವರ್ಗಃ । ಗೆದುರ್ಗು-ಕುಬ್ಜೇರಾಕ್ಷೀ । ಅದಿಮುರ್ತ್ತೆ-ವಸನ್ತದೂತೀ । ಕದುರ್ಕು, ಕದುರ್ಂ ಕು-ಚಕ್ಷುಕ್ರಿಯಾ । ಬದುರ್ಕು, ಬದುರ್ಂಕು-ಜೀವನಕ್ರಿಯಾ । ಅಮುದುರ್-ಅಮೃತಂ । ಅಮುದುರ್ವಳ್ಳಿ-ಸೋಮಲತಾ । ಎರ್ದೆ-ಹೃದ ಯಂ॥

ಸೂತ್ರಂ ॥ ಮೋನಸ್ಸ್ವರೇ ॥ 77 ॥

ವೃತ್ತಿಃ ॥ ಮಕಾರಸ್ಯ ನಕಾರಾದೇಶೋ ಭವತಿ ಸ್ವರೇಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಜಿನಮ್-ಈತಂ, ಜಿನನೀತಂ । ಏವಂ ಸುಜನನಭಿವಂದ್ಯಂ, ಅಕ್ಕನೀಕೆ, ಅಮ್ಮನಿವಳ್ ॥ ಸ್ವರಇತಿಕಿಂ । ಅಣ್ಣಂಬಂದಂ , ಅಕ್ಕಂಪೋದಳ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ನನ್ವತ್ರಕಃಸ್ಥಾನೀಕೋವಾದೇಶಇತಿನಜ್ಞಾಯತೇ । ಮೋನಇತಿಸಾಕ್ಷಪ್ರಥಮಾನ್ತಾನಕ್ಷಷಷ್ಠ್ಯನ್ತರೂಪಯೋರವಿಶೇ ಷಾತ್ । ಯದ್ಯಪಿನಾತ್ರೋಭಯತ್ರೈಕಾವಿಭಕ್ತಿರನನ್ವಯಪ್ರಸಙ್ಗಾತ್ । ಕಿಂತ್ವೇಕತ್ರಷಷ್ಠ್ಯನ್ಯತ್ರಪ್ರಥಮಯಾಚಭವಿತವ್ಯಂ । ಅನ್ಯ ಥಾಸ್ಥಾನ್ಯಾದೇಶಭಾವಯೋಜನಾಘಟನಾತ್ ॥ ನಚೋಭಯತ್ರಪ್ರಥಮಾಪಕ್ಷೇಪಿನಾನನ್ವಯಃ । ಅಸ್ಯೇದಮಿತಿವೈಯಧಿಕರಣ್ಯವದಿದಮಿದಂಭ ವತೀತಿಸಾಮಾನಾಧಿಕರಣ್ಯೇಪಿಸ್ಥಾನ್ಯಾದೇಶಭಾವಘಟನಾತ್। ಯದೂಚುಃಪ್ರಾಞ್ಚೋಬಿರಾತ್ಜಸಿರಾದಿತ್ಯಾದೀತಿವಾಚ್ಯಂ । ನಹಿತದ್ವದತ್ರಾಭೇ

ದನಯಂಪರಿಣಾಮವಾದಂವಾಶ್ರಿತ್ಯಸ್ಥಾನ್ಯಾದೇಶಭಾವೋನಿರೂಪ್ಯತೇ । ಕಿಂತುಶ್ರೋತ್ರ್ಯಾಣಾ ... ದನಯಪ್ರಾಧಾನ್ಯೇನೈವಾಸ್ಯಶಾಸ್ತ್ರಸ್ಯಪ್ರವೃತ್ತೇಃ । ತಥಾಪಿಕುತ್ರಷಷ್ಠೀಕುತ್ರವಾಪ್ರಥಮೇತಿವಿವಿಚ್ಯಜ್ಞಾತುಮುಪಾಯಾಭಾವಾದಿತಿಚೇನ್ನ । ಯದ್ಯಪ್ಯತ್ರಯೋಗಃ ಪ್ರಾಥಮ್ಯಮಿತ್ಯಾದ್ಯುದ್ದೇಶ್ಯಲಕ್ಷಣಮಿತಿಪೂರ್ವಶಾಸ್ತ್ರರೀತ್ಯಾಪ್ರಥಮೋದ್ದಿಷ್ಟಏವಸ್ಥಾನೀ । ಅನನ್ತರೋದ್ದಿಷ್ಟಆದೇಶಇತಿನಿಶ್ಚಿತ್ಯ ಮಇತ್ಯಸ್ಯಸ್ಥಾನಿತ್ವಾತ್ಷಷ್ಠ್ಯನ್ತತ್ವಂ ನಇತಿಪ್ರಥಮಾನ್ತ ಇತಿಸುವ್ಯಕ್ತಮಾಹ ಮಕಾರಸ್ಯೇತ್ಯಾದಿ ॥ ಪದಾನ್ತವಿಷಯಕಮಿದಂ । ಪದಾನ್ತೇವರ್ತಮಾನಸ್ಯೈವಮಕಾರಸ್ಯನಕಾರಾದೇಶೋನಾಪದಾನ್ತಸ್ಯೇತಿ । ತೇನ ಬೆಮರ್, ತೆಮರ್, ಮೞೆಗೆ, ಮಂಚಿಗೆ ಇತ್ಯಾದೌನಾತಿಪ್ರಸಙ್ಗಃ । ನಚಪದಾನ್ತಇತ್ಯನುಕ್ತೇರನನುವೃತ್ತೇಶ್ಚಕಥಮೇವಂನಿರ್ಣಯಇತಿವಾಚ್ಯಂ । ವ್ಯಾಖ್ಯಾನಪರಿಭಾಷಾಶ್ರಯಣಾತ್ । ವ್ಯಾಖ್ಯಾನತೋಹಿವಿಶೇಷಪ್ರತಿಪತ್ತಿರಿತಿ ॥ ನನುಚಾಸ್ಯಾಃ ಪರಿಭಾಷಾಯಾ ವ್ಯಾಖ್ಯೇಯಾರ್ಥವಿಶೇಷೇ ಲಿಙ್ಗವತ್ತ್ವನಿಯಮೋನೋಪದರ್ಶಿತಾರ್ಥವಿಶೇಷೇಚ ಲಿಙ್ಗಾಭಾವಾತ್ಕಥಮೇವಂವ್ಯಾಖ್ಯಾನಮಿತಿವಾಚ್ಯಂ । ನಸ್ಯಮಿಃಚ[259]ಇತಿವಕ್ಷ್ಯಮಾಣಯೋಗಸ್ಯೈವತಲ್ಲಿಙ್ಗತ್ವಾತ್ । ಯದ್ಯಪದಾನ್ತೇಪಿಮಕಾರಸ್ಯನಕಾರಾದೇಶಸ್ಸ್ಯಾತ್ । ತರ್ಹಿಅಕಾರಾನ್ತನಾಂಶಬ್ದಾನಾಂನಪುಂಸಕಲಿಙ್ಗೇಅಮಿಪರೇಅತೋಯೋಗಾನ್ಮಾಗಮೋನೋಪದಿಶ್ಯೇತ । ಕೃತೇಪಿಮಕಾರೇನಕಾರಾದೇಶಾವಶ್ಯಂಭಾವೇನಮುಗ್ವಿಧೇರಫಲತ್ವಾತ್ । ನಚನಕಾರಾರ್ಥಮೇವತದುಪದೇಶಃ । ಅನ್ಯಥಾಕಸ್ಯವಾನಕಾರಆದಿಶ್ಯೇತೇತಿನಾನರ್ಥಕಇತಿವಾಚ್ಯಂ । ನಸ್ಸ್ವರೇ[260]ಇತ್ಯುತ್ತರಸೂತ್ರೇಣೈವಚಾರಿತಾರ್ಥ್ಯಾತ್ । ಅತಇದಂಜ್ಞಾಯತೇ । ಅಪದಾನ್ತೇಮಕಾರಸ್ಯನಕಾರಾದೇಶೋನಭವತೀತಿ ॥ ಸ್ತ್ರೀಪುಂಸವಿಷಯಕಮಿದಂ । ನಪುಂಸಕೇನಪಿವಾ[78]ಇತಿವಕ್ಷ್ಯಮಾಣತ್ವಾತ್ ॥ ಪುಲ್ಲಿಙ್ಗಮುದಾಹರತಿ ಜಿನನೀತಂಇತ್ಯಾದಿ । ಜಿನಶಬ್ದಾತ್ಪ್ರಥಮಾ ॥ ಸ್ತ್ರೀಲಿಙ್ಗಮುದಾಹರತಿ ಅಕ್ಕನೀಕೆ ಇತ್ಯಾದಿ ॥ ಪ್ರತ್ಯುದಾಹರಣೇ ಅಣ್ಣಬಂದಂ, ಅಕ್ಕಪೋದಳೆತಿ । ತದನ್ಯೋವಾವರ್ಗೇ[80]ಇತಿವೈಭಾಷಿಕೋಬಿನ್ದುರಿತಿ ॥

ಸೂತ್ರಂ ॥ ನಪಿವಾ ॥ 78 ॥

ವೃತ್ತಿಃ ॥ ಮಕಾರಸ್ಯ ನಕಾರಾದೇಶೋವಾ ಭವತಿ ಸ್ವರೇಪರೇನಪುಂಸಕಲಿಙ್ಗವಿಷಯೇ

ಪ್ರಯೋಗಃ ॥ ನೆಲಮ್—ಇದು ನೆಲನಿದು । ಏವಂ ಪೊಲನಿದು, ನೆಲನೊೞ್ಕಿತ್ತು, ಪೊಲನೊೞ್ಕಿತ್ತು ॥ ವಾಶಬ್ದೋಯಂ ವ್ಯವಸ್ಥಿತ ವಿಭಾಷಾರ್ಥಃ । ತೇನೇಹನಭವತಿ । ವೃಕ್ಷಮಿದು, ಪ್ಲಕ್ಷಮಿದು, ನಿರ್ದ್ವಾಣಮೆಸೆದುದು, ಕಾಳಗಮೊಪ್ಪಿತ್ತು ॥ ನಪೀತಿಕಿಂ । ಜನಕನೀತಂ, ಅಕ್ಕನಿವಳ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಮೋನಸ್ಸ್ವರೇ[77] ಇತಿಯತ್ತದೇವನಪಿವಿಕಲ್ಪ್ಯತೇ ನಾನ್ಯದಿತಿ ಪದಾನ್ತವಿಷಯಕಮೇವೇದಂನಾಪದಾನ್ತವಿಷಯಕಮಿತಿದ್ರಷ್ಟವ್ಯಂ ॥ ನನುವಿಕಲ್ಪೇಸತಿ ನೆಲನಿದು, ಪೊಲನಿದು ಇತ್ಯತ್ರಪಕ್ಷೇ ನೆಲಮಿದು, ಪೊಲಮಿದು ಇತಿಮಕಾರಶ್ರುತ್ಯಾಪಿಭವಿತವ್ಯಮಿತ್ಯಾಶಙ್ಕ್ಯನಾತ್ರವಾಶಬ್ದೋ ವಾಗೆಗಳ್[74]ಇತ್ಯಾದಿವತ್ಕೇವಲಂವಿಭಾಷಾವಚನಃ । ಕಿಂತುವ್ಯವಸ್ಥಿತವಿಭಾಷಾವಚನಃ । ವಿಭಾಷಾಹಿದ್ವೇಧಾ । ಕೇವಲವಿಭಾಷಾವ್ಯವಸ್ಥಿತವಿಭಾಷಾಚೇತಿ । ಯತ್ರೈಕಸ್ಮಿನ್ನೇವವಿಷಯೇಪ್ರವೃತ್ತ್ಯಪ್ರವೃತ್ತಿಭೇದಾದ್ದ್ವೈರೂಪ್ಯಂಸಾಕೇವಲವಿಭಾಷಾ । ಯತ್ರತುಕ್ವಚಿತ್ಪ್ರವೃತ್ತಿಃಕ್ವಚಿದಪ್ರವೃತ್ತಿರಿತಿಭಿನ್ನೇವಿಷಯೇಸಾವ್ಯವಸ್ಥಿತವಿಭಾಷೇತ್ಯುಚ್ಯತೇ । ವಿವಿಧಮವಸ್ಥಾವ್ಯವಸ್ಥೇತಿ ॥ ಅತ್ರತುವ್ಯವಸ್ಥಿತವಿಭಾಷಾವಚನಇತ್ಯಾಹ ವೇತ್ಯಾದಿ ॥ ಉದಾಹೃತ್ಯದರ್ಶಯತಿ ವೃಕ್ಷಮಿದುಇತ್ಯಾದಿ ॥ ಮಶ್ರುತೇಸ್ಸಂಸ್ಕೃತಏವವಿಷಯಇತಿಭ್ರಾನ್ತಿಂವಾರಯನ್ಕರ್ಣಾಟಕಮಪ್ಯುದಾಹರತಿ ನಿರ್ದ್ವಾಣಮಿತ್ಯಾದಿ ॥ ಯಥಾಶಿಷ್ಟಪ್ರಯೋಗಂವಿಷಯವಿಭಾಗೋದ್ರಷ್ಟವ್ಯಃ ॥

ಸೂತ್ರಂ ॥ ನಶ್ಚಬಿನ್ದುರನ್ಯತ್ರ ॥ 79 ॥

ವೃತ್ತಿಃ ॥ ಮಕಾರಸ್ಯ ನಕಾರಸ್ಯಚ ಬಿನ್ದುರಾದೇಶೋಭವತಿ ಸ್ವರಾದನ್ಯತ್ರವಿಷಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ತಾಮ್—ಯಜಮಾನರ್ ತಾಂಯಜಮಾನರ್ । ಏವಂ ನೀಂರಸಿಕರ್, ಆಂಲಾಕ್ಷಣಿಕರ್, ಎನಿಗುಂವಧುಗಳ್, ತಾಂಶಠಂ, ನೀಂಷಣ್ಮುಖಂ, ಆಂಸಾಧು, ಆವೊಂಪರಿಹೆಯಂ ॥ ಅಕೃತ್ವಾವ್ಯಞ್ಜನಗ್ರಹಣಮನ್ಯತ್ರಗ್ರಹಣಂ ವಿರಾಮೇಪಿಯಥಾಸ್ಯಾದಿತಿ । ತೇನ ಪೋದತ್ತಾರ್ಗಂ, ಬಂದಿನ್ನಿರ್ಗೆಂ, ಕಂಡೆವಾಂ, ಅಟ್ಟಂತಾಂ, ಇಕ್ಕಿದಯ್ಯಿಂ, ಉಂಡೆನಾಂ ಇತ್ಯಾದಿಸಿದ್ಧಂಭವತಿ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಪದಾನ್ತವಿಷಯಕಮೇವೈತದಪೀತ್ಯೂಹ್ಯಂಪದಾನ್ತ ಇತ್ಯಾದಿ ॥ ಚಶಬ್ದೇನಮಇತ್ಯೇತತ್ಸಮುಚ್ಚೀಯತಇತ್ಯಾಹ ಮಕಾರಸ್ಯೇತ್ಯಾದಿ ॥ ಅನ್ಯತ್ರಶಬ್ದಸ್ಸಾಪೇಕ್ಷಕಃ । ಸರ್ವತ್ರಾಪಿಯತ್ಕಿಂಚಿದಪೇಕ್ಷ್ಯೈವಾನ್ಯತ್ವಸಮ್ಭವಾತ್ । ಅಪೇಕ್ಷ್ಯಶ್ಚಾತ್ರನಾನ್ಯೋನುಭೂಯತೇ ।

ಅನುಪಸ್ಥಾನಾದತ[illegible]ಸ್ವರಾದಿತಿ ॥ ವರ್ಗಾಕ್ಷರೇಷುವಿಶೇಷಸ್ಯವಕ್ಷ್ಯಮಾಣತ್ವಾದವರ್ಗಾಕ್ಷರಪರಾಣ್ಯೇವೋದಾಹರಣಾನಿದರ್ಶಯತಿ ತಾಂಯಜಮಾನರಿತ್ಯಾದಿ ॥ ತನ್ನಿನೆನೋಮನೇಕತ್ವೇ[282]ಇತಿಮಕಾರಾದೇಶಃ ॥ ನಕಾರಸ್ಯದರ್ಶಯತಿ ತಾಂಟಂಇತ್ಯಾದಿ ॥ ನನುಸ್ವರಾದನ್ಯಹ್ಯ ವ್ಯಞ್ಜನಮೇವ। ನಾನ್ಯದಸ್ತಿ । ತಥಾಚವಿಧಿಮುಖತೋವ್ಯಞ್ಜನಇತ್ಯೇವವಕ್ತುಮುಚಿತಂಲಘುಪ್ರತಿಪತ್ತೇಃ। ನಾನ್ಯತ್ರೇತಿನಿಷೇಧಮುಖತೋವಿಲಮ್ಬಿತಪ್ರತಿಪತ್ತೇರಿತ್ಯಾಶಙ್ಕ್ಯ ತಥಾನಿರ್ದೇಶಪ್ರಯೋಜನಮಾಹ ಅಕೃತ್ವೇತ್ಯಾದಿ । ವ್ಯಞ್ಜನಗ್ರಹಣೇ ವಿರಾಮೇನಸಿಧ್ಯತೀತಿಭಾವಃ । ಯತಃಪರವರ್ಣಾಭಾವೋವಿರಾಮಇತಿ ॥ ಇದಮಪಿಜ್ಞಾಪಕಂಪದಾನ್ತಇತ್ಯತ್ರ । ನಹ್ಯಪದಾನ್ತೇಮಕಾರೋವಿರಾಮೇಸಮ್ಭವತಿ । ಪ್ರಕೃತಿಮಾತ್ರಸ್ಯಪ್ರಯೋಗಾನರ್ಹತ್ವಾದಿತಿ ॥

ಸೂತ್ರಂ ॥ ತದನ್ತ್ಯೇವಾವರ್ಗೇ ॥ 80 ॥

ವೃತ್ತಿಃ ॥ ಮಕಾರಸ್ಯನಕಾರಸ್ಯಚ ವರ್ಗಾಕ್ಷರೇ ಪರೇ ತದನ್ತ್ಯವರ್ಣಾದೇಶೋವಾಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಆಮ್–ಕುಲೀನರ್ ಆಙ್ಕುಲೀನರ್, ಆಂಕುಲೀನರ್ । ಏವಂ ನೀಙ್ಗಾಡಿಕಾಱಂ, ನೀಂಗಾಡಿಕಾಱಂ, ತಾಞ್ಚಲಚಿತ್ತರ್, ತಾಂಚಲಚಿತ್ತರ್, ಆಞ್ಜಗನ್ನುತಂ, ಆಂಜಗನ್ನುತಂ, ತಾಣ್ಟಕ್ಕಿಗರ್, ತಾಂಟಕ್ಕಿಗರ್, ನೀಣ್ಡಾಳಕಂ, ನೀಂಡಾಳಕಂ, ತಾನ್ತನ್ದೆಗಳ್, ತಾಂತಂದೆಗಳ್, ಆನ್ಧಮ್ಮಾರ್ಜ್ಞಂ, ಆಂಧಮ್ಮಾರ್ಜ್ಞಂ, ಅಕ್ಕಮ್ಭದ್ರಂ, ಅಕ್ಕಂಭದ್ರಂ, ಆವ್ರೊಮ್ಮಹಿತಂ, ಆವ್ರೊಂಮಹಿತಂ ॥ ವರ್ಗಇತಿಕಿಂ । ಆಂಯಜಮಾನರ್, ನೀಂಲಂಚಗುಳಿ ॥ ತೆಙ್ಕಲ್, ತೆಂಕಲ್ ಇತ್ಯಾದಯಃಸಾನುನಾಸಿಕತ್ವೇನ ಸಬಿನ್ದುತ್ವೇನಚ ಘಟಕುಮ್ಭಾದಿವದಖಣ್ಡಾಏವಶಬ್ದಾ ಇತಿನಾತ್ರಾನ್ವಾಖ್ಯಾಯನ್ತೇ ॥

ವ್ಯಾಖ್ಯಾ ॥ ನನ್ವತ್ರವರ್ಗಇತ್ಯಯಮಸಮ್ಭಾವಿತೋನಿಮಿತ್ತನಿರ್ದೇಶಃ । ಯತಃಕಚಟತಪಾದಯಃ ಪಞ್ಚಪಞ್ಚವರ್ಣಾಃ ಖಲುವರ್ಗಪದವಾಚ್ಯಾಃ । ನಹಿಯತ್ರಕ್ವಾಪಿಲಕ್ಷ್ಯೇವರ್ಗಃ ಪರೋಭವತಿ। ಏಕೈಕಾಕ್ಷರಸ್ಯೈವ ಪರತ್ವಸಮ್ಭವಾದಿತ್ಯಾಶಙ್ಕ್ಯ ನಾತ್ರವರ್ಗಶಬ್ದೋಮುಖ್ಯಾರ್ಥಮಾಹ । ಕಿಂತೂಪಚಾರ ವೃತ್ತ್ಯಾತದವಯವಭೂತೈಕೈಕವರ್ಣಮಿತ್ಯಾಹ ವರ್ಗಾಕ್ಷರಇತಿ ॥ ತದನ್ತ್ಯಇತಿ । ಯದ್ವರ್ಗೀಯಃ ಪರೋಭವತಿ ತದ್ವರ್ಗಾನ್ತ್ಯಇತ್ಯರ್ಥಃ ॥ ಪಕ್ಷೇತುಪೂರ್ವೇಣಬಿನ್ದುರೇವ । ಕವರ್ಗಾದಿಷುಕ್ರಮೇಣಮನಕಾರಯೋರುದಾಹರತಿ ಆಙ್ಕುಲೀನರಿತ್ಯಾದಿ ॥ ಆವ್ರೊಮ್ಮಹಿತಂ ಇತಿ ಆವೋನಾವೌಕ್ಯೈಕತ್ವೇ[175]ಇತ್ಯಾವುದೋರಾವ್ರೊನ್ನಾದೇಶಃ ॥ ನನುಪದಾನ್ತವಿಷಯಕಮಿದಮಿತ್ಯುಪದರ್ಶಿತಂ । ತಥಾಚ ತೆಙ್ಕಲ್, ತೆಂಕಲ್, ಬಿಙ್ಕಂ, ಬಿಂಕಂ । ಏವಂ, ವಙ್ಗಡಂ, ವಂಗಡಂ, ಮಞ್ಚಿಗೆ, ಮಂಚಿಗೆ, ಕುಞ್ಚಿಗೆ, ಕುಂಚಿಗೆ, ಅಞ್ಚಿಕೆ, ಅಂಚಿಕೆ, ಪುಞ್ಜ, ಪುಂಜ, ಸಞ್ಜೆ, ಸಂಜೆ, ಗಣ್ಟು, ಗಂಟು, ಎಣ್ಟು, ಎಂಟು, ತೊಣ್ಡಿಲ್, ತೊಂಡಿಲ್, ಸೊಣ್ಡಿಲ್, ಸೊಂಡಿಲ್, ಉನ್ತೆ, ಉಂತೆ, ಅನ್ತುಕಂ, ಅಂತುಕಂ, ಕನ್ದಲ್, ಕಂದಲ್, ತನ್ದಲ್, ತಂದಲ್, ಸೊಮ್ಪು, ಸೊಂಪು, ಕಮ್ಪು, ಕಂಪು, ಅಮ್ಬಲಿ, ಅಂಬಲಿ, ತಮ್ಬುಲಂ, ತಂಬುಲಂ ಇತ್ಯಾದಯಃ ಶಬ್ದಾಃ ಅಪದಾನ್ತೇಪಿ ಸಾನುನಾಸಿಕಾಃ ಸಬಿನ್ದುಕಾಶ್ಚಶಿಷ್ಟೈಃ ಪ್ರಯುಜ್ಯನ್ತೇ । ಪ್ರಯೋಗಶ್ಚ ॥

ಬಿಙ್ಕಂಪೆತ್ತೆಸೆವಞ್ಚೆಯು ।
ಸೆಙ್ಕಳಮುಂತೊಣ್ಡೆಗೆಡೆವಸುಕಸಾರಿಕೆಯುಂ ॥
ಸೊಙ್ಕಿಬಲವನ್ದುತೀಡುವ ।
ತೆಙ್ಕಣಗಾಳಿಯು ಮದೇಂಮನಙ್ಗೊಳಿಸಿದುವೋ ॥

ಇತಿ॥ ಅತಃಕಥಮೇತೇನುಃಷ್ಯನ್ತ ಇತ್ಯಾಶಙ್ಕ್ಯನಾತ್ರ್ಯತೇನುಃಷ್ಯನ್ತೇ। ರೂಢತ್ವಾತ್। ನಹ್ಯತ್ರಪ್ರಕೃತಿಪ್ರತ್ಯಯ ವಿಭಾಗಪ್ರದರ್ಶನಪೂರ್ವಕಪ್ರಕ್ರಿಯಾಪ್ರತಿಪಾದನಮಸ್ತಿ। ರೂಢಾನಾಂ ವ್ಯುತ್ಪತ್ತ್ಯನಪೇಕ್ಷತ್ವಾತ । ತ್ರಿವಿಧಾಹಿನಾಮಭೇದಾಃ। ಅನ್ವರ್ಥಾಅಙ್ಕಿತಾರೂಢಾಶ್ಚೇತಿ । ತತ್ರಯೇರ್ಥಾನುಗತಾಅರ್ಥಗತ್ಯರ್ಥವನ್ತಃ ಕೆಂಪಂ, ಕರಿಕಂ, ಮುದುಕಂ, ಬಿಳಿಕಮಿತ್ಯಾದಯಸ್ತೇನ್ವರ್ಥಾಃ । ಯೇತುಕತಿಪಯವ್ಯವಹಾರೋಪಯೋಗಿನಃ ಸ್ವೇಚ್ಛಾಪರಿಕಲ್ಪಿತಾಃ ಕಾಚಂ, ಪೋಚಂ, ತಿಪ್ಪಂ, ಜೊಪ್ಪಮಿತ್ಯಾದಯಸ್ತೇಙ್ಕಿತಾಃ । ಯೇತುದೇಶಾವಚ್ಛೇದೇನ ಪ್ರವೃತ್ತಿನಿವೃತ್ತಿರೂಪ ಸಕಲಜನವ್ಯವಹಾರಪ್ರಸಿದ್ಧಾಃ ಜಟ್ಟಂ, ಗಟ್ಟಂ, ನೆಲಂ, ಪೊಲಮಿತ್ಯಾದಯಸ್ತೇಹಿರೂಢಾಃ । ಅತ್ರಾನ್ವರ್ಥಾಏವಶಬ್ದಾಯಥಾಯೋಗಂ ವ್ಯುತ್ಪತ್ತ್ಯಪೇಕ್ಷಾಃ । ಅಙ್ಕಿತಾರೂಢಾಶ್ಚ ವ್ಯುತ್ಪತ್ತ್ಯನಪೇಕ್ಷಾ ಏವೇತಿಸದೃಷ್ಟಾನ್ತ ಮಾಹ ತೆಙ್ಕಲಿತ್ಯಾದಿ ॥ ಬಿನ್ದೂತ್ತರತೋಮಹಾಪ್ರಾಣಾ ಅಪ್ರಸಿದ್ಧಾ ಇತ್ಯಲ್ಪಪ್ರಾಣೋಪದರ್ಶನಂ। ನತುನಿಷಿದ್ಧಾ ಇತಿ । ಇಂಘರಿಗೆ, (ಕಂಧಾಯಂ) ಅಂಘವಣೆ, ಇತ್ಯಾದೀನಾಂಬಹುಳಮುಪಲಮ್ಭಾತ್ ॥ ಪುಞ್ಜಶಬ್ದೋಪಿನರಾಶಿವಾಚೀಸಂಸ್ಕೃತಃ । ಕರ್ಣಾಟಕಾನುಶಾಸನಾವಿಷಯತ್ವಾತ್ । ಕಿಂತುಪುಂಸ್ಕೋಕಿಲವಾಚೀಭಾಷಾಶಬ್ದಏವೇತಿವಿಚಾರವಿಷಯ ಏವ ॥ ಅಂಗಾಲ್, ಮೇಂಗಯ್, ಮುಂಜಾಲ್, ಪೊಂಜೆಳೆ, ಪಂಡಾಣಿ, ಪೊಂಡವಕೆ, ಪಂದಲೆ, ಬೆಂದೊವಲ್, ಪಂಬಳಿ, ಪೊಂಬಸುಱು, ಇತ್ಯಾದಿಷುಮಕಾರನಕಾರಯೋರಪದಾನ್ತೇಪ್ಯಾನ್ತರಾಳಿಕಸುಬಪೇಕ್ಷಯಾಪದಾನ್ತತ್ವಸಮ್ಭವಾತ್ತದನ್ತ್ಯೇವಾವರ್ಗೇ

ಇತ್ಯೇತದ್ವಿಷಯತ್ವೈವೇತಿ ॥ ನನುಘಟಕುಮ್ಭಾದಿವದಿತಿವಿಷಮೋದೃಷ್ಟಾನ್ತಃ । ಯತಸ್ತೇಸಂಸ್ಕೃತಾಔಣಾದಿಕಪ್ರತ್ಯಯಾನ್ತತಯಾವ್ಯುತ್ಪನ್ನಾ ಏವೇತಿನಾಖಣ್ಡಾ ಇತಿಚೇನ್ನ । ಸಂಜ್ಞಾಶಬ್ದಾವ್ಯುತ್ಪನ್ನಾಅವ್ಯುತ್ಪನ್ನಾಶ್ಚೇತ್ಯನಾದಿಶಾಬ್ದಿಕಸಂಸಿದ್ಧಪಕ್ಷದ್ವಯೇ ಅವ್ಯುತ್ಪತ್ತಿಪಕ್ಷೇದೃಷ್ಟಾನ್ತತ್ವಸಮ್ಭವಾತ್ ॥ ಕುಮ್ಭಶಬ್ದಏಕಏವಪ್ರಕೃತೇದೃಷ್ಟಾನ್ತತಯೋಪದರ್ಶಿತಃ । ತಸ್ಯೈವಸಾನುನಾಸಿಕತಯಾಸಬಿನ್ದುಕತಯಾಚಸದೃಶತ್ವಾತ್। ಘಟಶಬ್ದಸ್ತು ಅಬಿನ್ದುಕಾಶ್ಚಸನ್ತೀತಿಪ್ರದರ್ಶನಾರ್ಥಮುಪದರ್ಶಿತಃ ॥ ಪೂರ್ವಶಾಸ್ತ್ರೇಪ್ಯವ್ಯುತ್ಪನ್ನಾಃ ಶಬ್ದಾಸ್ಸನ್ತೀತಿಪ್ರದರ್ಶನಾರ್ಥಂ ಸಂಸ್ಕೃತೋಪದರ್ಶನಂ । ಇದಂಚಸಬಿನ್ದುಕಾಬಿನ್ದುಕಶಬ್ದದ್ವಯೋಪದರ್ಶನಂ ದ್ವಿಭಾವತದಭಾವಯೋರಪ್ಯುಪಲಕ್ಷಣಂ । ಕೇಚನಶಬ್ದಾಃ ಸ್ವಭಾವತಏವದ್ವಿಭಾವಿತಾಕ್ಷರಾಃ ಕೇಚನಶಿಥಿಲಾಕ್ಷರಾಶ್ಚೇತಿ। ತಮುಕ್ತಂಕೇಶಿರಾಜೇನ ।

ಕೆಲವೆನಿಜಬಿಂದುಗಳ್ಕೆಲ ।
ಕೆಲವುವಿಕಲ್ಪಾರ್ಥಬಿಂದುಗಳ್ದ್ವಿತ್ವಂಗಳ್ ॥
ಕೆಲವಾಶಿಥಿಲದ್ವಿತ್ವಂ ।
ಕೆಲವುಭಯಮುಮಾಗಿಕೆಲವುಪದನಱಿವುದವಂ ॥

ಇತಿ । ಕೇಚನಶಬ್ದಾನಿತ್ಯಬಿನ್ದುಕಾಃ ತೊಡಂಬೆ, ಕೊಡಂತಿ, ಕಡುಂಬು, ನಿಡುಂಬು, ತುಱುಂಬು, ಕುಱುಂಬಂ, ಕುಸುಂಬೆ, ಪಸುಂಬೆ, ಸಂತಿಲ್, ಮೆಂಟೆ, ಬೆಂಟೆ, ಕೂಂಟು, ಕುಂಟಣಿ, ವಂಟೆ, ಇತ್ಯಾದಯಃ। ಕೇಚನ ವಿಕಲ್ಪಿತಬಿಂದವಃ ಕದಂಪು, ಕದಪು, ಕೊಡಂಕೆ, ಕೊಡಕೆ, ಬಣಂಜು, ಬಣಜು, ನೊರಂಜು, ನೊರಜು, ಕಣಂಜು, ಕಣಜು, ಕಱುಂಕೆ, ಕಱುಕೆ, ಇಱುಂಪೆ, ಇಱುಪೆ, ಅಣಂಬೆ, ಅಣಬೆ, ಇತ್ಯಾದಯಃ । ಕೇಚನದ್ವಿತ್ವಾಕ್ಷರಾಃಮಬ್ಬುರ್, ಪುಬ್ಬುರ್, ತೆಬ್ಬುರ್, ಕೊಬ್ಬುರ್, ಉದ್ದುರ್, ಮದ್ದುರ್, ಗದ್ದಿರ್, ಎಕ್ಕಿರ್, ಉಕ್ಕುರ್, ಪುಗ್ಗು, ಪತ್ತು, ತೊಳ್ತು, ಎಳ್ತು, ಕಳ್ತು, ಕಳ್ತಲೆ, ಇತ್ಯಾದಯಃ। ಕೇಚನಶಿಥಿಲಾಕ್ಷರಾಃ ಬರ್ದಿಲಾದಯಃ ಪ್ರದರ್ಶಿತಾಃ। ಕೇಚಿದುಭಯರೂಪಾಃ ಅದಿರ್ಮುತ್ತೆ ಇತ್ಯಾದಯಃ । ಸರ್ವಾಣ್ಯಪ್ಯೇತಾನಿನಾಮಾನ್ಯೇವ । ಧಾತವಶ್ಚೈವಂವಿಕಲ್ಪಾಸ್ಸನ್ತಿ ।ಅಡಂಗು, ಕಡಂಗು, ತೊಡಂಕು, ದಾಂಟು, ದೂಂಟು, ಇತ್ಯಾದಯೋನಿತ್ಯಬಿನ್ದುಕಾಃ । ಕುಱುಂಕು, ಕುಱುಕು, ಇಱುಂಕು, ಇಱುಕು, ಕಲಂಕು, ಕಲಕು, ಮಲಂಗು, ಮಲಗು, ಇತ್ಯಾದಯೋವಿಕಲ್ಪಿತಬಿನ್ದುಕಾಃ । ಉಕ್ಕುರ್, ಸೊಕ್ಕುರ್, ಉಬ್ಬುರ್, ಸೊಬ್ಬುರ್, ಕೊಬ್ಬುರ್, ಇತ್ಯಾದಯೋದ್ವಿತ್ವಾಕ್ಷರಾಃ । ಕರ್ದುಕು, ಕರ್ದುಂಕು, ಬರ್ದುಕು, ಬರ್ದುಂಕು, ಇತ್ಯಾದಯಃ ಶಿಥಿಲಾಕ್ಷರಾಃ । ತೆಮಳ್ದು, ಅಗುಳ್ದು, ಇತ್ಯಾದಯ ಉಭಯರೂಪಾಃ । ಸರ್ವೇಪ್ಯೇತೇ ಅಖಣ್ಡಾ ಏವಧಾತವಇತಿ ॥ ಉದಾಹೃತಾಸ್ತೇಮೀನಾಮಭೇದಾಧಾತುಭೇದಾಶ್ಚಸ್ವಭಾವತಏವೈವಂವಿಧಾಃಸಕಲಶಿಷ್ಟವ್ಯವಹಾರರೂಢಾಇತಿನಾತ್ರಾನ್ವಾಖ್ಯಾಯನ್ತೇ ॥

ಸೂತ್ರಂ ॥ ಲುಬನವ್ಯಯಾನುಕರಣಸ್ಯವಿಸರ್ಗಸ್ಯ ॥ 81 ॥

ವೃತ್ತಿಃ ॥ ವಿಸರ್ಗಾನ್ತಸ್ಯಾವ್ಯಯಾತಿರಿಕ್ತಾನುಕರಣಸ್ಯವಾಲುಬ್ಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಕಃ ಕೇನಾರ್ಥೀಕೋದರಿದ್ರಃ—ಎನಿತುಮನಿತುಮಂಥಮ್ಮರ್ಜಂಸೂಱಿಗೊಟ್ಟಂ । ಕಃ ಕೇನಾರ್ಥೀಕೋದರಿದ್ರಎನಿತುಮನಿತುಮಂಥಮ್ಮರ್ಜಂಸೂಱಿಗೊಟ್ಟಂ । ವರ್ಣಾನಾಂಬ್ರಾಹ್ಮಣೋಗುರುಃ—ಎಂಬವಚನಂ। ವರ್ಣಾನಾಂಬ್ರಾಹ್ಮಣೋಗುರುಎಂಬವಚನಂ । ಯಕ್ಷೋಯಾದೃಶಸ್ತಾದೃಶೋಬಲಿಃ—ಎಂಬುಕ್ತಿಗೆ । ತಾದೃಶೋಬಲಿಎಂಬುಕ್ತಿಗೆ ॥ ವಿಸರ್ಗಸ್ಯೇತಿಕಿಂ । ಮಾಂರಕ್ಷರಕ್ಷಎನುತೆವಿದಾಂರಮಣಂಗೆಱಗಿನುತಿಸಿದಂಪಲತೆಱದಿಂ ॥ ಅನವ್ಯಯಸ್ಯೇತಿಕಿಂ । ಉಃಎಂದಂ, ಚೀಃಎಂದಂ, ಆಃಎಂದಂ ॥ ಅನುಕರಣಸ್ಯೇತಿಕಿಂ । ಉಃಕಷ್ಟಮಾಯ್ತು, ಚೀಃಕಷ್ಟಮಾಯ್ತು ॥

ವ್ಯಾಖ್ಯಾ ॥ ನನ್ವತ್ರಾನುಕರಣಸ್ಯೇತಿಕೋಯಂಶಬ್ದಃ। ಭಾವಸಾಧನಃಕರ್ಮಸಾಧನೋವಾ । ನಾದ್ಯಃ । ಅನುಕೃತಿರನುಕರಣಂ । ಅನವ್ಯಯಸ್ಯಾನುಕರಣಮನವ್ಯಯಾನುಕರಣಂ । ತಸ್ಯವಿಸರ್ಗಸ್ಯೇತ್ಯತ್ರವಿಷಯವಿಷಯಿಭಾವಏವಸಮ್ಬನ್ಧಃ । ನಹ್ಯನುಕೃತಿಕ್ರಿಯಾಯಾವಿಸರ್ಗಸ್ಯಚತೇನವಿನಾನ್ಯಸ್ಸಮ್ಬನ್ಧೋಸ್ತಿ। ತಥಾಚಕಃಕೇನಾರ್ಥೀಕೋದರಿದ್ರಇತ್ಯಾದೌಪ್ರಾಕ್ತನಸ್ಯಾಪಿವಿಸರ್ಗಸ್ಯಲೋಪಃಪ್ರಸಜ್ಯೇತ । ವಿಷಯತ್ವಾವಿಶೇಷಾತ್ ॥ ನಾನ್ತ್ಯಃ । ತತಏವ । ತಥಾಹಿ । ಅನುಕ್ರಿಯತಇತಿ ಅನುಕರಣಂಶಬ್ದಃ । ತಸ್ಯಚವಿಸರ್ಗಸ್ಯಚಾವಯವಾವಯವಿಭಾವಏವಸಮ್ಬನ್ಧಃ। ನಹಿಶಬ್ದವಿಸರ್ಗಯೋರೇನಮನ್ತರೇಣಾನ್ಯೋಸ್ತಿಸಮ್ಬನ್ಧಃ। ತಥಾಚಸದೋಷಸ್ತದವಸ್ಥಏವಾವಯವತ್ವಾವಿಶೇಷಾದಿತಿಚೇನ್ನ। ಅನ್ತ್ಯಪಕ್ಷಸ್ಯೈವಸ್ವೀಕಾರಾತ್ ॥ ನಚೋಕ್ತದೋಷಾನುಷಙ್ಗಃ । ಅನುಕ್ರಿಯಮಾಣಸ್ಯೇದಂವಿಶೇಷಣತಯಾಭಿಮನ್ಯತೇವಿಸರ್ಗಸ್ಯೇತಿ । ತಥಾಚ

ಯೋಸವಿಧಿಸ್ತದನ್ತಸ್ಯೇ[28]ತಿವಿಸರ್ಗಾನ್ತಸ್ಯೇತಿಲಭ್ಯತೇ ॥ ತಸ್ಯಲೋಪಇತ್ಯತ್ರಷಷ್ಠ್ಯಾಸ್ಥಾನೇನ್ತ್ಯಸ್ಯೇ[22]ತ್ಯನ್ತ್ಯಸ್ಯೈವಭವತಿ । ನಾನ್ಯಸ್ಯೇತ್ಯಭಿಪ್ರೇತ್ಯಾಹ ವಿಸರ್ಗಾನ್ತಸ್ಯೇತಿ ॥ ಅನವ್ಯಯಾನುಕರಣಸ್ಯೇತ್ಯತ್ರಾಪಿನಷಷ್ಠೀಸಮಾಸಃ । ಸಾಮಾನಾಧಿಕರಣ್ಯಾಘಟನಾತ್ । ಕಿನ್ತುಕರ್ಮಧಾರಯಏವೇತಿನಿಶ್ಚೇತವ್ಯಂ ॥ ವಿಸರ್ಜನೀಯಲೋಪೇಕಃಕೇನಾರ್ಥೀಕೋದರಿದ್ರಇತ್ಯಾದಾವಧ್ವಿಕೃತ್ಯಾ[52]ಇತಿನಿತ್ಯಃಪ್ರಕೃತಿಭಾವಃ ॥ ಇತರತ್ರವರ್ಣಾನಾಂಬ್ರಾಹ್ಮಣೋಗುರುಃಇತ್ಯಾದಾವನುಕರಣಮಿ[51]ತಿವೈಕಲ್ಪಿಕೋವಿಜ್ಞೇಯಃ ॥

ಸೂತ್ರಂ ॥ ಱುಡೋರ್ದೋರ್ಱೞಂವ್ಯಞ್ಜನೇ ॥ 82 ॥

ವೃತ್ತಿಃ ॥ ಱು, ಡು, ಇತ್ಯೇವಮಾತ್ಮನೋರ್ದೋರ್ಯಥಾಕ್ರಮಂರೇಫೞಕಾರಾವಾದೇಶೌವಾಭವತೋವ್ಯಞ್ಜನೇಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ನೇಸಱು—ಬಟ್ಟು ನೇಸರ್ಬಟ್ಟು । ಏವಂ ಬೇಸಱು—ನುಡಿ ಬೇಸರ್ನುಡಿ, ನೂಱು—ಸಾಸಿರಂ ನೂರ್ಸಾಸಿರಂ, ಕಾಡು—ಕಿಚ್ಚು ಕಾೞ್ಕಿಚ್ಚು, ಕೋಡು—ಮೊನೆ ಕೋೞ್ಮೊನೆ, ಬೀಡು—ತಾಣಂ ಬೀೞ್ತಾಣಂ ॥ ಱುಡೋರಿತಿಕಿಂ । ಪಾಱುವೆಣ್, ತಾಱುವರಂ, ಸೂಡಿಗಂಟು, ಕೋಡಿನೀರ್ ॥ ವ್ಯಞ್ಜನಇತಿಕಿಂ । ನೇಸಱೊಳ್, ಕಾಡೊಳ್ ॥ ದುಗ್ರಹಣಮನ್ತ್ಯಾದೇಶನಿವೃತ್ತ್ಯರ್ಥಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ನನು ಱುಡೋರ್ದೋರಿತಿಕಥಮತ್ರನಿರ್ದೇಶಃ । ಱುಡು ಇತ್ಯೇವಮಾತ್ಮಕಸ್ಯದೋರಿತಿಸಮಾನಾಧಿಕರಣೋವಾ ಱುಡೋಃಸಮ್ಬನ್ಧೀಯೋದುಸ್ತಸ್ಯೇತಿವ್ಯಧಿಕರಣೋವಾ । ನಾದ್ಯಃ । ಅಸಮ್ಭವಾತ್ । ನಹಿ ಱುಡು ಇತ್ಯೇತಾವದ್ವರ್ಣಾತ್ಮಕೋದುಃಸಮ್ಭವತಿ । ಅನ್ತ್ಯವ್ಯಞ್ಜನಾದ್ಯವಯವಸ್ಯೈವದುಸಂಜ್ಞಿತ್ವಾತ್ ॥ ನಾನ್ತ್ಯಃ । ಱುಡು ಇತ್ಯೇವಂರೂಪಸ್ಯ ರವುಭಾಗೋಯೇಷಾಂತೇ ಮಾಱುಡು, ಪಾಱುಡು, ಸೀಱುಡು, ಬೆದೆಱುಡು, ಇತ್ಯಾದಯಃ ಶಬ್ದಾಸ್ತದೀಯಸ್ಯದೋರೇವಸ್ಥಾನಿತ್ವೇನಕೇವಲಂಱುಶಬ್ದಾನ್ತಾನಾಂಡುಶಬ್ದಾನ್ತಾನಾಂಚದೋಃಸ್ಥಾನಿತ್ವೇನಾಗ್ರಹಣಪ್ರಸಙ್ಗಾತ್ । ಕಿಂಚತಾದೃಶಸ್ಯಾಪಿದೋರೇಕಸ್ಯೈವರೇಫೞಕಾರೌಪರ್ಯಾಯೇಣಾದಿಶ್ಯೇಯಾತಾಮಿತ್ಯಪ್ಯನಿಷ್ಟಮಾಪದ್ಯೇತ ॥ ಯದಿಚಱುಡೋರಿತಿನಾಖಣ್ಡಸ್ವರೂಪಗ್ರಹಣಂ । ಕಿಂತುಱುಶ್ಚಡುಶ್ಚೇತಿವಿಗೃಹ್ಯದ್ವನ್ದ್ವೈಕತ್ವಾಭಿಪ್ರಾಯೇಣನಿರ್ದೇಶಾತ್ ಱೋರ್ಡೋಶ್ಚೇತಿವಿವಕ್ಷಾ । ತಥಾಪಿತತ್ಸಮ್ಬನ್ಧೀನಾನ್ಯೋ ದುರಸ್ತಿ ಸ್ವಸ್ಯೈವದುತ್ವಾದಿತಿಚೇತ್ । ನಾತ್ರಱುಡುಇತ್ಯಖಣ್ಡಗ್ರಹಣಂ । ಸಖಣ್ಡತ್ವೇಪಿನತತ್ಸಮ್ಬನ್ಧಿನೋದೋರಿತಿವ್ಯಧಿಕರಣನಿರ್ದೇಶೋವಾ । ಯೇನೋಕ್ತಾತಿಪ್ರಸಙ್ಗಸ್ಸ್ಯಾತ್ । ಕಿಂತುಸಮಾನಾಧಿಕರಣಏವನಿರ್ದೇಶಃ ॥ ತತ್ರಚೈಕಂವಿಶೇಷಣಮನ್ಯದ್ವಿಶೇಷ್ಯಂ । ವಿಶೇಷ್ಯವಿಶೇಷಣಭಾವಸ್ಯಕಾಮಚಾರತಃಪ್ರವೃತ್ತೇರಿತಿ ॥ ತಥಾಚ । ದುಸಂಜ್ಞಾವಿಶಿಷ್ಟಯೋಃ ಱು, ಡು, ಇತ್ಯನಯೋರ್ವಾಱು, ಡು, ಇತ್ಯೇವಂರೂಪಯೋರ್ದುಸಂಜ್ಞಕಯೋರ್ವಾದ್ವಯೋಃಸ್ಥಾನಿನೋಃಯಥಾಕ್ರಮಂರೇಫೞಕಾರಾವಾದೇಶೌಭವತಇತಿನಕಶ್ಚಿದ್ದೋಷಇತ್ಯಭಿಪ್ರೇತ್ಯಮನ್ದಾನುಗ್ರಹಾರ್ಥಂವಿಶೇಷಣಂ ಪುರಸ್ಕೃತ್ಯೇತಿನ್ಯಾಯಮನುಸೃತ್ಯ ಪುರಃ ಸ್ಫೂರ್ತಿಕತಯಾಪ್ರಥಮೋದ್ದಿಷ್ಟಸ್ಯಱುಡೋರಿತಿಪದಸ್ಯವಿಶೇಷಣತ್ವಾಭಿಪ್ರಾಯೇಣಾಹ ಱು, ಡು, ಇತ್ಯೇವಮಾತ್ಮನೋರಿತ್ಯಾದಿ ॥ ನೇಸರ್ಬಟ್ಟು ಸೂರ್ಯಮಣ್ಡಲಮಿತ್ಯರ್ಥಃ ॥ ನೂರ್ಚಾಸಿರಂ । ಸಙ್ಖ್ಯಾಯಾಂಛಃ[94]ಇತಿಸಕಾರಸ್ಯಛಕಾರಾದೇಶಃ ॥ ಕೋೞ್ಮೊನೆ ಶೃಙ್ಗಾಗ್ರಂ ॥ ಬೀೞ್ತಾಣಂ ಶಿಬಿರಂ ॥ ಪಾಱುವೆಣ್ ಕಲಹಶೀಲಾಸ್ತ್ರೀ ॥ ತಾಱುವರಂ ವಿಭೀತಕವೃಕ್ಷಃ ॥ ಸೂಡಿಗಂಟುಪ್ರತಿಗ್ರನ್ಥಿಃ ॥ ಕೋಡಿನೀರ್ ತಟಾಕಪ್ರಾನ್ತೋದಕಂ ॥ ನನುಕಿಮರ್ಥಮತ್ರದುಗ್ರಹಣಂಕ್ರಿಯತೇ । ಱುಡೋಱೞಮಿತ್ಯೇತಾವತೈವಪರ್ಯಾಪ್ತೇಃ । ನಚೈವಂಷಷ್ಠ್ಯಾಸ್ಥಾನೇನ್ತ್ಯಸ್ಯ[22]ಇತ್ಯುಕಾರಮಾತ್ರಸ್ಯೈವಸ್ಯಾದಿತಿವಾಚ್ಯಂ । ದೋರಿತ್ಯುಕ್ತೇಪಿಷಷ್ಠ್ಯನ್ತತ್ವಾವಿಶೇಷೇಣತಥಾಪ್ರಸಙ್ಗಾತ್ । ನಹಿದುಗ್ರಹಣಂ ಷಷ್ಠ್ಯಾಸ್ಥಾನೇನ್ತ್ಯಸ್ಯ[22]ಇತ್ಯಸ್ಯಬಾಧಕಮಿತಿಚೇನ್ನ । ಱು, ಡು, ಇತ್ಯೇವಂಪಿಣ್ಡಮಾತ್ರಸ್ಯಾಪಿಸ್ಥಾನಿತ್ವಾರ್ಥಂಹಿತದ್ಗ್ರಹಣಂ । ಯದ್ಯನ್ತ್ಯಮಾತ್ರಸ್ಯಸ್ಯಾತ್ತದಾದುಗ್ರಹಣಮನರ್ಥಕಮೇವಸ್ಯಾತ್ । ಅತೋದುಗ್ರಹಣಮಹಿಮ್ನಾದೋಃಸರ್ವಶರೀರಸ್ಯೈವಭವತಿ । ನಾನ್ತ್ಯಮಾತ್ರಸ್ಯೇತ್ಯಾಹ ದುಗ್ರಹಣಮಿತ್ಯಾದಿ ॥ ನನ್ವತ್ರಸಮಾಸಇತಿವಕ್ತವ್ಯಂ । ಯತೋಯಂನಿಯಮಃಸಮಾಸಏವದೃಶ್ಯತೇ । ಉದಾಹರಣಾನ್ಯಪಿಸಮಾಸಏವಪ್ರದರ್ಶಿತಾನಿ । ಅನ್ಯಥಾ ದೂಱು ಪುಟ್ಟಿತು, ಅೞಱು ಪೆಟ್ಟಿತು, ಕೊಱುಡು ಮುಱಿದುದು, ಕೋಡುಮೂಡಿತು, ಇತ್ಯಾದಾವಪಿದೋಃರೞಾದೇಶಸ್ಸ್ಯಾದಿತ್ಯತಿಪ್ರಸಙ್ಗಸ್ಸ್ಯಾದಿತಿಚೇನ್ನ । ಅಸಮಾಸೇಪಿ ನೇಸರ್ಮೂಡಿತು, ಜೇಸರ್ತೊಲಗಿತು, ನಾೞ್ಕೆಟ್ಟುದು, ಬಾೞ್ಸವಿಯಾದುದು. ಇತ್ಯಾದಿಪ್ರಯೋಗದರ್ಶನಾತ್ । ಪ್ರಯೋಗಶ್ಚ ।

ಮಗಮಗಿಸಿತ್ತುತೋಳವೊದಲಾನನಮೊಳ್ಪಲರಾಯ್ತುಕಣ್ಮಲ ।
ರ್ಮಿಗೆನಿಡಿದಾಯ್ತುಮೂಡಿದುವುಪೇರುರದೊಳ್ಮುಕುಳಸ್ತನಂಗಳೂ ॥
ರುಗಳೆಡೆನುಣ್ಪನಾೞ್ದುದುಬಸುರ್ಬಡವಾದುದುಬಾಸೆನೀಳ್ದುದಾ ।
ಕೆಗೆಬರೆಜವ್ವನಂಬಳಿಕೆಬಂದುದುಕಾಮನಕಯ್ಗೆಕಾಮ್ಮುಕಂ ॥

ತಥಾ । ಹರಹಾಸಕ್ಕೊಂದೆರಡ್ಡಿಕ್ಕುಱಿರ್ದದನಕೆರೞ್ಕೊಱಿನಾಕಾಧಿನಾಥ ।
ದ್ವಿರದಕ್ಕಂಮೂಱುನಾಲ್ಕಿಂದುವಿನರುಚಿಗೆನಾಲ್ಕಯ್ದುದುಗ್ಧಾಬ್ಧಿಗೆಯ್ದಾ ॥
ಅರವಿಂದಕ್ಕಱುಲಾಱೇೞಮರನದಿಗಮೇೞೆಣ್ಟುಕೈಲಾಸಧಾತ್ರೀ ।
ಧರಕೆಂಟೊಂಬತ್ತುಮೇಲಾಯ್ತೆನೆಪಸರಿಸಿದಂಕೀರ್ತ್ತಿಯಂನಾಗವರ್ಮ್ಮಂ ॥

ಇತಿ । ಅತ್ರ ಬಸುಱ್ಬಡವಾದುದು, ಒಂದೆರಡ್ಡಿಕ್ಕುಱಿ ಇತಿವ್ಯಾಸವಿಷಯೇಹಿಮಹತಾಂಪ್ರಯೋಗಃ । ಉದಾಹರಣಪ್ರದರ್ಶನಂತುಸಮಾಸಪ್ರಾಚುರ್ಯ್ಯಾಭಿಪ್ರಾಯೇಣೇತಿ ॥ ದೂಱುಪುಟ್ಟಿತು ಇತ್ಯಾದೌತುಬಹುಳಾಧಿಕಾರಾತ್ ಬೆಸಕೋಲಾದಿತ್ವಾದ್ವಾಅನಭಿಧಾನಾದ್ವಾನಭವತೀತಿ ॥

ಸೂತ್ರಂ ॥ ಬಹುಸ್ವರಸ್ಯ ॥ 83 ॥

ವೃತ್ತಿಃ ॥ ಬಹುಸ್ವರಸ್ಯಶಬ್ದಸ್ಯಱಡೋರ್ದೀರ್ಘರೇಫಳಕಾರಾದೇಶೌವಾಭವತೋವ್ಯಞ್ಜನೇಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಬೆದರ್ಗ್ಗಂಟಿ, ಬೆದಱುಗಂಟಿ, ಕೆದರ್ತ್ತಲೆ, ಕೆದಱುದಲೆ, ಮುದುಳ್ಗಂಟು, ಮುದುಡುಗಂಟು, ಕವಳ್ಗೊಲೆ, ಕವಡುಗೊಲೆ ॥ ವಕ್ಷ್ಯಮಾಣನಿಷೇಧಬಾಧನಾರ್ಥೋಯೋಗಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಱಡೋರಿತ್ಯಸ್ಯಾನೇನಸಾಮಾನಾಧಿಕರಣ್ಯಂಬಾಧಿತಮಿತಿವೈಯಧಿಕರಣ್ಯೇನಯೋಜಯತಿ ಬಹುಸ್ವರಸ್ಯಶಬ್ದಸ್ಯೇತಿ ॥ ಬೆದರ್ಗ್ಗಂಟಿ ಚಕಿತಗವೀ ॥ ಮುದುಳ್ಗಂಟು ಆಮೂಲಾಗ್ರಗ್ರನ್ಥಿಃ ॥ ಱಡೋರಿತ್ಯೇವಸಿದ್ಧೇಪೃಥಗಾರಮ್ಭಣಮನರ್ಥಕಮಾಶಙ್ಕ್ಯಾಹ ವಕ್ಷ್ಯಮಾಣೇತ್ಯಾದಿ । ನಿಷೇತ್ಸ್ಯತೇಹ್ರಸ್ವಾದೇರಸಮಾಸೇ[87]ಇತಿ । ತಸ್ಯಾಯಂಪಾರಸ್ತ್ಯೋಪವಾದೋಜ್ಞೇಯಃ ॥

ಸೂತ್ರಂ ॥ ಪ್ರತ್ಯಯೇ ॥ 84 ॥

ವೃತ್ತಿಃ ॥ ಱಡೋರ್ದೀರ್ಘರೇಫಳಕಾರಾದೇಶೌನಿತ್ಯಂಭವತೋವ್ಯಞ್ಜನಾದೌಪ್ರತ್ಯಯೇಪರೇ ॥ ಯೋಗವಿಭಾಗಾದುತ್ತರತ್ರವಾಗ್ರಹಣಾಚ್ಚನಿತ್ಯೋಯಂವಿಧಿಃ ॥

ಪ್ರಯೋಗಃ ॥ ತೋಱು—ಕೆ ತೋರ್ಕ್ಕೆ । ಏವಂ ತೋರ್ಕ್ಕುಂ, ಮಾಳ್ಕೆ, ಮಾಳ್ಕುಂ ॥ ವ್ಯಞ್ಜನಾದಾವಿತಿಕಿಂ । ತೋಱಿಂ, ಮಾಡಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ವ್ಯಞ್ಜನಇತಿವರ್ತತೇ । ತೇನಚಾಯಂವಿಶಿಷ್ಯತೇ ಪ್ರತ್ಯಯಇತಿ । ತತ್ರಚಯಸ್ಮಿಂಸ್ತದಾದೇ[30]ರಿತ್ಯಾದಿನಾತದಾದಿತ್ವಂಲಭ್ಯತಇತ್ಯಾಹ ವ್ಯಞ್ಜನಾದಾವಿತಿ ॥ ಪೂರ್ವೇಣೈವಸಿದ್ಧೇಪುನರಾರಮ್ಭಣಾನರ್ಥಕ್ಯಮಾಶಙ್ಕ್ಯಾಹ ಯೋಗವಿಭಾಗಾದಿತಿ ॥ ನನುನಾತ್ರಯೋಗವಿಭಾಗಾವತಾರಃ । ತತ್ರೈವಸೋವತರೇದ್ಯತ್ರೋತ್ತರಮಪಿ ಪೂರ್ವೇಣೈವೈಕಯೋಗೀಕರ್ತುಂಶಕ್ಯಮಪಿವಿಭಜ್ಯಪ್ರಯುಜ್ಯತೇ। ಯಥಾಶ್ಲೋಕಾರ್ಥಾನುಕರಣಮಿತ್ಯೇವನಿರ್ದೇಷ್ಟುಂಶಕ್ಯತ್ವೇಪಿಶ್ಲೋಕಾರ್ಥಂ[50]ಅನುಕರಣಂ[51]ಇತಿವಿವೇಚನಂ । ನಾತ್ರತಥೇತ್ಯರುಚ್ಯಾ ಯುಕ್ತ್ಯನ್ತರಮಾಹ ಉತ್ತರತ್ರವಾಗ್ರಹಣಾದಿತಿ । ವೇತಿಪೂರ್ವೇಣಾನುವರ್ತತೇ । ಯದ್ಯತ್ರಾಪಿವಾನುವೃತ್ತಿಃ ಸ್ಯಾದುತ್ತರತ್ರವಾಗ್ರಹಣಮನರ್ಥಕಮೇವಸ್ಯಾದತಇದಂಜ್ಞಾಯತೇತ್ರನಿತ್ಯಏವವಿಧಿರಿತಿ ॥ ತೋರ್ಕ್ಕೆ । ತೋಱುದರ್ಶನಇತ್ಯತಆಶೀರಾದಾಗೆತ್ ॥ ತೋರ್ಕ್ಕುಂ । ತತಏವಧಾತೋರಮರೋರ್ಗುಮಿ[463]ತಿಗುಮ್ । ಉಭಯತ್ರಾಪಿವಾಗುಪೋಗ್ವಿ[472]ತ್ಯಾದಿನಾಕಕಾರಾದೇಶಃ । ಏವಂ ಮಾಳ್ಕೆ, ಮಾಳ್ಕುಂ, ಇತ್ಯತ್ರಾಪಿ ॥

ಸೂತ್ರಂ ॥ ವಾಗಿ ॥ 85 ॥

ವೃತ್ತಿಃ ॥ ಱಡೋರ್ದ್ವಿರೇಫಳಕಾರಾದೇಶೌವಾಭವತೋಗಕಾರಾದೌಪ್ರತ್ಯಯೇಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ತೇರ್ಗ್ಗಳ್, ತೇಱುಗಳ್ । ಏವಂ ತೋರ್ಗ್ಗುಂ, ತೋಱುಗುಂ, ಮಾರ್ಗ್ಗೆ, ಮಾಱುಗೆ, ನೋಳ್ಗೆ, ನೋಡುಗೆ, ಮಾಳ್ಗುಂ, ಮಾಡುಗುಂ, ಮೂಳ್ಗುಂ, ಮೂಡುಗುಂ, ಕೂಳ್ಗುಂ, ಕೂಡುಗುಂ ॥ ಗೀತಿಕಿಂ । ಮಾಳ್ಕುಂ, ತೋರ್ಕ್ಕೆ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಪ್ರತ್ಯಯಇತಿವರ್ತತೇ । ತಸ್ಯೇದಂಗೀತಿವಿಶೇಷಣಮಿತ್ಯಾಹ ಗಕಾರಾದಾವಿತಿ ॥ ಪೂರ್ವೇಣನಿತ್ಯತಯಾಪ್ರಾಪ್ತಾವಾರಮ್ಭಃ ॥

ಸೂತ್ರಂ ॥ ನವಿಮುಖ್ಯೇ ॥ 86 ॥

ವೃತ್ತಿಃ ॥ ಱಡೋರ್ದ್ವಿರೇಫಳಕಾರಾದೇಶೌನಭವತೋಮುಖ್ಯವಕಾರಾದೌಪ್ರತ್ಯಯೇಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ತೋಱುವಂ, ತೋಱುವಿನಂ, ಬೀಱುವನ್ನಂ, ಬೀಱುವುದು, ಬೀಱುವೊಡಂ, ಮಾಡುವಂ, ಮಾಡುವಿನಂ, ಮಾಡುವನ್ನಂ, ಮಾಡುವುದು, ಮಾಡುವೊಡಂ ॥ ವೀತಿಕಿಂ । ತೋರ್ಕ್ಕುಂ, ತೋರ್ಕ್ಕೆ, ಮಾಳ್ಕುಂ, ಮಾಳ್ಕೆ ॥ ಮುಖ್ಯಗ್ರಹಣಂ ಮಾಳ್ಪಂ, ತೋರ್ಪ್ಪಮಿತ್ಯಾದಾವಾತಿದೇಶಿಕೇಮಾಭೂದಿತಿ ॥

ವ್ಯಾಖ್ಯಾ ॥ ನನ್ವತ್ರಮುಖ್ಯಇತ್ಯನುವರ್ತಮಾನಸ್ಯಪ್ರತ್ಯಯಸ್ಯವಿಶೇಷಣಮುತಸಮಭಿವ್ಯಾಹೃತಸ್ಯವಕಾರಸ್ಯವಾ । ನೋಭಯಥಾಪಿ ಘಟತೇ । ಪ್ರತ್ಯಯೇವರ್ಣಮಾತ್ರೇವಾಮುಖ್ಯಗೌಣವಿಕಲ್ಪಾಭಾವಾತ್ ॥ ನಚಯಸ್ಯಸ್ಥಾನೇಯೋವರ್ಣಆದಿಶ್ಯತೇ । ತತ್ರಾದಿಷ್ಟೋವರ್ಣಃ ಸ್ಥಾನಿವದ್ಭಾವೋಪಚಾರೇಣಪೂರ್ವವರ್ಣಾತ್ಮಾಪಿಭವತೀತಿವರ್ಣೇಗುಣಭಾವಃ ಸಮ್ಭವತೀತಿವಾಚ್ಯಂ । ಪ್ರತ್ಯಯಸ್ಯಾಪ್ಯೇವಂಗುಣಭಾವಸ್ಯ ವಕ್ತುಂಶಕ್ಯತ್ವೇನನಿಯಾಮಕಾಭಾವಾದಿತ್ಯಾಶಙ್ಕ್ಯ ಯದ್ಯಪಿಸ್ಥಾನಿವದ್ಭಾವೋಪಚಾರೇಣಗುಣಭಾವೋವರ್ಣಪ್ರತ್ಯಯಯೋಃಸಮಾನಏವ । ತಥಾಪಿವರ್ಣಸ್ಥಾನೇಆದೇಶೋವರ್ಣತ್ವೇನೈವ । ಪ್ರತ್ಯಯಸ್ಥಾನೇತುನಪ್ರತ್ಯಯತ್ವೇನಕಿಂತ್ವಾದೇಶತ್ವರೂಪೇಣೈವೇತಿವರ್ಣಪ್ರತ್ಯಯೇಗುಣಮುಖ್ಯವಿಕಲ್ಪಇತಿವರ್ಣಸ್ಯೈವವಿಶೇಷಣಮಿತ್ಯಭಿಪ್ರೇತ್ಯಾಹ ಮುಖ್ಯವಕಾರಾದಾವಿತಿ ॥ ಮಾಳ್ಪಂ, ತೋರ್ಪ್ಪಮಿತ್ಯಾದೌವಕಾರಸ್ಯಸ್ಥಾನೇ ಪಕಾರೋಪಿಸ್ಥಾನಿವದ್ಭಾವಾದ್ವಕಾರೋಭವತಿ । ತಥಾಪಿನಮುಖ್ಯಇತಿನಿಷೇಧಾಭಾವಃ ॥ ಅಸ್ತು ವಾಃಪ್ರತ್ಯಯಸ್ಯೈವವಿಶೇಷಣಂವಕಾರಾದೌಮುಖ್ಯಪ್ರತ್ಯಯಇತಿ । ಮಾಳ್ಪಂ, ತೋರ್ಪ್ಪಮಿತ್ಯಾದಾವಾದಿಷ್ಟತ್ವಾತ್ಪ್ರತ್ಯಯೋನಮುಖ್ಯಇತ್ಯಪಿನದೋಷಇತಿ ॥ ಮುಖ್ಯಪದಪ್ರಯೋಜನಮಾಹ ಮುಖ್ಯೇತ್ಯಾದಿ । ಆತಿದೇಶಿಕೇ ಸ್ಥಾನಿವದ್ಭಾವೋಪಚರಿತೇ ॥

ಸೂತ್ರಂ ॥ ಹ್ರಸ್ವಾದೇರಸಮಾಸೇ ॥ 87 ॥

ವೃತ್ತಿಃ ॥ ಪ್ರತ್ಯಯಇತಿನಿವೃತ್ತಂ । ಸಮಾಸಕೃತಂಯಸ್ಯಹ್ರಸ್ವಾದಿತ್ವಂನಾಸ್ತಿ ತತ್ಸಮ್ಬನ್ಧಿನೋಃ ಱಡೋರ್ದ್ವಿರೇಫಳಕಾರಾದೇಶೌನಭವತೋವ್ಯಞ್ಜನೇಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಕಿಱು—ಕೋಲ್ ಕಿಱುಗೋಲ್ । ಏವಂ ತುಱುಗಾಡು, ಕುಱುಗಂಟು, ಕುಡುಗೋಲ್, ಕಡುಗಂಪು, ನಿಡುಸೂಲ್ ॥ ಹ್ರಸ್ವಾದೇರಿತಿಕಿಂ । ತೋರ್ತ್ತಣಂ, ಮಾರ್ಗ್ಗಂಟೆ, ಬೀಳ್ತಣಂ, ಮಾಳ್ತುಱೆ ॥ ಅಸಮಾಸಇತಿಕಿಂ । ಪೊಱಮಾರ್ಗ್ಗಂಟೆ, ಪೊಸಮಾಳ್ಕಟ್ಟೆ ॥

ವ್ಯಾಖ್ಯಾ ॥ ನನ್ವತ್ರಹ್ರಸ್ವಾದಿರ್ಯಃಶಬ್ದಃ ತದೀಯಸ್ಯಱಡೋರ್ದ್ವಿರೇಫಳಕಾರಾದೇಶೋನಭವತ್ಯಸಮಾಸಇತಿಯೋಜನಾಯಾಂ ಸಮಾಸೇತುಭವತೀತಿಸ್ಯಾತ್ತಥಾಚ ಕಿಱುಗೋಲ್, ಕುಱುಗಂಟು, ನಿಡುದೋಳ್, ಕಡುಬಾಗಂ ಇತ್ಯಾದಾವತಿಪ್ರಸಙ್ಗಸ್ಸ್ಯಾತ್ಸಮಾಸತ್ವಾತ್ ॥ ಅಥಾಸಮಾಸೇ ಹ್ರಸ್ವಾದಿರ್ಯಃಶಬ್ದಸ್ತದೀಯಸ್ಯೈವಱಡೋರಳಂನಭವತೀತ್ಯನ್ವಯಸ್ತಥಾಪಿ ಎಳದು ಱುವಿಂಡು, ಪೊಸಬಿಡುಮುತ್ತು, ಇತ್ಯಾದೌಸಮಾಸೇಹ್ರಸ್ವಾದಿತ್ವಾದಾದೇಶಃ ಪ್ರಸಜ್ಯೇತ । ಅತೋತ್ರಕಥಮನ್ವಯಇತ್ಯಾಶಙ್ಕ್ಯವಿವಕ್ಷಿತಮರ್ಥಮಾಹ, ಸಮಾಸಕೃತಮಿತ್ಯಾದಿ । ಯೇಶಬ್ದಾಃಸಮಾಸಾದೇವಹ್ರಸ್ವಾದಿಕಾನಸ್ವಭಾವತಸ್ತದತಿರಿಕ್ತೋಯಃ ಸಮಸ್ತೋವ್ಯಸ್ತೋವಾಹ್ರಸ್ವಾದಿ ಶಬ್ದಸ್ತತ್ಸಮ್ಬನ್ಧಿನಏವಱಡೋ

ದೀರ್ಘೋಱಳಾದೇಶೋನಭವತೀತ್ಯರ್ಥಃ। ತಥಾಚ ಎಳಗಱು, ಪೊಸಮಡು, ಇತ್ಯಾದೇಃಕೇವಲಸ್ಯಾಪಿಹ್ರಸ್ವಾದಿತ್ವಾನ್ನ ತದೀಯಸ್ಯದೀರ್ಘೋಱಾದೇಶಃ॥ ಪೊಱಮಾಱು, ಪೊಸಬೀಡು ಇತ್ಯಾದೇಸ್ತು ಸಮಾಸಕೃತಮೇವ ಹ್ರಸ್ವಾದಿತ್ವಂ । ನಸ್ವಭಾವಕೃತಮಿತಿನತಸ್ಯತನ್ನಿಷೇಧಃ । ಅತಏವಚ ಬಾಳ್ದುಱುವಿಂಡು, ಸಾಲ್ಗುಱುದಾಣಂ, ನೀರ್ವೞ್ಗಡುದಾಣಂ, ಕಾಳ್ಗಡುವೇರಿತ್ಯಾದೌಸಮಾಸಾದ್ದೀರ್ಘಾದಿತ್ವೇಪಿ ಸ್ವಭಾವತೋಹ್ರಸ್ವಾದಿತ್ವಮಿತಿನಾದೇಶಃ ॥ ಬೆದಗ್ಗೞ್ಂಟಿ, ಮುದುಳ್ಗೞ್ಂಟು, ಇತ್ಯಾದೌತು ಹ್ರಸ್ವಾದಿತ್ವಾನ್ನಿಷೇಧಪ್ರಾಪ್ತಾವಪಿ ಬಹುಸ್ವರತ್ವಾತ್ಪ್ರಾಗೇವಾಪವಾದಃಕೃತಇತಿ ॥

ಸೂತ್ರಂ ॥ ಆಱುಮೂಱೋಃ ॥ 88 ॥

ವೃತ್ತಿಃ ॥ ಆಱು, ಮೂಱು, ಇತ್ಯೇತಯೋರ್ದೀರ್ಘೋರೇಫಾದೇಶೋನಭವತಿವ್ಯಞ್ಜನೇಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಆಱು—ಗಾವುದಂ ಅಱುಗಾವುದಂ, ಮೂಱು—ಗಾವುದಂ ಮೂಗಾವುದಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ನನುಕಥಮತ್ರನಿರ್ದೇಶಃ । ಯತೋಮೂಱುಶಬ್ದಃಪ್ರಥಮಂನಿರ್ದೇಷ್ಟವ್ಯಃ। ಸಙ್ಖ್ಯಾಲ್ಪಾಸಮಾಸೇ ಇತಿವಚನಾತ್। ಅತೋವ್ಯತ್ಯಸ್ತಕರಣಾದಸ್ತ್ಯತ್ರವಿಶೇಷಃ । ಮೂಱುಶಬ್ದಸ್ಯದೀರ್ಘೋನಿಷೇಧಃಕ್ವಾಚಿತ್ಕ ಇತಿ । ಮೂವೞ್ಗ, ಮೂವೞ್ಗಡಿ, ಇತ್ಯಾದಿ ಪ್ರಯೋಗದರ್ಶನಾತ್ ।

> ಕೂರ್ವೞ್ಗಯಿನಾಮುನಿಯಂಕಂ ।
> ಡಾವೞ್ಗಂನೀನಲ್ಲದಿಲ್ಲವೆಱತೆಂದರಸಂ ॥
> ಮೂವೞ್ಗಬಲವೆಂದುನುತಿಸಿಪ ।
> ಲಕ್ಷ್ಮೞ್ಗತುಳಿಲ್ಗೆಯ್ದು ಭಕ್ತಿಯಿಂಬೆಸಗೊಂಡಂ ॥

ಇತಿ ॥ ಅಱುಗಾವುದಂ ಇತಿ । ಆಱಿಱೋಃ[355]ತಿವೈಕಲ್ಪಿಕೋಹ್ರಸ್ವಾದೇಶಃ ॥

ಸೂತ್ರಂ ॥ ಕತಪಸ್ತೃತೀಯಉತ್ತರಪದಾದೇಃ ॥ 89 ॥

ವೃತ್ತಿಃ ॥ ಉತ್ತರಪದಸ್ಯಾದಿಭೂತಾನಾಂ ಕಕಾರ, ತಕಾರ, ಪಕಾರಾಣಾಂ ತೃತೀಯವರ್ಣಾದೇಶೋಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಪಳದು—ಕನ್ನಡಂ ಪಳಗನ್ನಡಂ । ಏವಂ ಗಳಿಗೂಳ್, ತಣ್ಗದಿರ್, ನುಣ್ಗದಪು, ನುಣ್ಗಱ, ಕಣ್ದೆಱವಿ, ಉಡಿದೊವಲ್, ಬಾಯ್ದೆಱೆ, ಮೆಯ್ದೊವಲ್, ಕಣ್ಬೊಲಂ, ತಣ್ಬುಳಿಲ್, ನುಣ್ಬೊಗರ್, ಕಣ್ಬಾಪೆ ॥ ಕತಪಇತಿಕಿಂ । ಕಡುಚಾಗಿ, ಕಣ್ಬಲ್ಲಂ, ಕಡುಟಕ್ಕು, ಪೊಸಪೊಪ್ಪಿಗೆ ॥ ಉತ್ತರಪದಾದೇರಿತಿಕಿಂ । ತಣ್ಗದಿರ್, ಕಣ್ಸೋಲಂ । ತಕಾರಕಕಾರಯೋರ್ವರ್ಣಾಭೂತ್ ॥ ಆದೇರಿತಿಕಿಂ । ಪೊಸಸಕ್ಕರೆ, ಮನೆಸರಕು, ಕಕಾರಯೋರ್ವರ್ಣಾಭೂತ್ ॥ ಉತ್ತರಪದತ್ವಂಚಸಮಾಸಏವೇತಿವಾಕ್ಯೇನಭವತಿ । ಕಣ್ಣ ಕಡೆ, ರನ್ನದ ಕಣಿ, ಪೊನ್ನ ತಗಡು, ಅಲತಿಗೆ ಯಪಡಲಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಉತ್ತರಪದಾದೇರಿತ್ಯುತ್ತರಪದಪ್ರಭೃತೇರಿತ್ಯೇವಂಭ್ರಾನ್ತಿಂವಾರಯನ್ನಾಹ ಉತ್ತರಪದಸ್ಯೇತಿ । ಆದಿಭೂತಾನಾಂಪ್ರಥಮಾವಯವಭೂತಾನಾಂದ್ವಿತೀಯತೃತೀಯಾದಿವ್ಯವಹಾರೋಲೋಕೇಸಜಾತೀಯಾಪೇಕ್ಷಯೈವ। ನತುವಿಜಾತೀಯಾಪೇಕ್ಷಯೇತ್ಯಾಹ ತೃತೀಯವರ್ಣಾದೇಶಇತಿ । ತೃತೀಯತ್ವಂಚನಶಬ್ದಸ್ವರೂಪಸನ್ನಿವೇಶಾಪೇಕ್ಷಂ । ಕಿಂತುಸಿದ್ಧಮಾತೃಕಾಪಾಠಾಪೇಕ್ಷಮೇವ । ತತ್ರಾಪಿನಯತ್ಕಿಂಚಿತ್ತೃತೀಯವರ್ಣಾದೇಶಃ। ಸನ್ನಿಹಿತಪರಿತ್ಯಾಗೇಬೀಜಾಭಾವಾತ್। ಅತೋನ್ತರತಮಇತ್ಯಾತತ್ತೃತೀಯಏವವಿಜ್ಞೇಯಃ ॥ ಪಳಗನ್ನಡಂ। ಪಳದುಶಬ್ದಸ್ಯಾರಸ್ವಾದಿತ್ವಾದ್ದುಲೋಪಃ ॥ ನನೂತ್ತರತ್ರಸ್ಥಿತಂಪದಮುತ್ತರಪದಂ । ತತ್ತು ವಾಕ್ಯೇಸಮಾಸೇವಾಭವತಿ। ತಥಾಚ ಕಣ್ಣಕಡೆ, ರನ್ನದಕಣಿ ಇತ್ಯಾದಾವಪಿತತ್ಸ್ಯಾದಿತ್ಯಾಶಙ್ಕ್ಯಾಹ ಉತ್ತರಪದತ್ವಮಿತ್ಯಾದಿ । ಸಮಾಸೇಸುಪ್ಸುಪಾಸಮಾಸಃ[293]ಇತ್ಯಾದಿನಾ ಯತ್ಪದಂ ಯೇನ ಪದೇನಸಮಸ್ಯತೇ । ಯಚ್ಛಸೂಕ್ತಂಪೂರ್ವಮಿ[297]ತಿ ಪ್ರಥಮಂನಿಪತತಿ । ತಯೋರೇವಪೂರ್ವೋತ್ತರಪದತ್ವನಿಯಮಃ । ವಾಕ್ಯೇತುನೈನಂ ನಿಯಮಃ । ವೈಪರೀತ್ಯೇಪಿದೋಷಾಭಾವಾದಿತಿ ॥

ಸೂತ್ರಂ ॥ ನಾದಿಷ್ಟಾದ್ರಳಃ ॥ 90 ॥

ವೃತ್ತಿಃ ॥ ಆದಿಷ್ಟಾದ್ರೇಫಳಕಾರಾತ್ಪರೇಷಾಮುತ್ತರಪದಾದಿಭೂತಾನಾಂಕಕಾರ, ತಕಾರ, ಪಕಾರಾಣಾಂ ತೃತೀಯವರ್ಣಾದೇಶೋನಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಮಾಱು—ಕೋಲ್ ಮಾಕ್ಕೋಲ್ । ಏವಂ ಬೇತ್ತಡೆ, ಬೇಪ್ಪಟ್ಟಂ, ಕಾಳ್ಕಿಚ್ಚು, ನಾಳ್ತೊಲೆ, ನಾಳ್ಪಗರಣಂ, ಒಕ್ಕಯ್, ಇಪ್ಪಾನಿ, ಕೀಳ್ಪೊಟ್ಟೆ ॥ ಆದಿಷ್ಟಾದಿತಿಕಿಂ । ನೀರ್ಗಂಡಿ, ಕೂರ್ಗಲಿ, ಕೂಳ್ಗಟ್ಟೆ, ಬಾಳ್ದಾಣಂ ॥ ರಳ ಇತಿಕಿಂ । ತೊಮ್ಬತ್ತು ॥

ವ್ಯಾಖ್ಯಾ ॥ ಪೂರ್ವೇಣಪ್ರಾಪ್ತಾನಿಷಿಧ್ಯತೇ । ಆದೇಶೋಪಿಯಥಾಕಥಂಚಿದೇವ । ನ ಱುಡೋರಿ[82]ತ್ಯೇವೇತಿನಿಯಮಃ ॥ ಮಾಕ್ಕೋಲ್ ಇತಿ ಪ್ರತಿಪ್ರಯೋಗವಾಚಿನೋಮಾಱುಶಬ್ದಸ್ಯಧೋರೇಫಾದೇಶೇಮಾರ್ ಇತಿಸಿದ್ಧಃ । ಶತ್ರುಣಾಪ್ರಥಮಪ್ರಯುಕ್ತಬಾಣವಿಚ್ಛೇದಾರ್ಥಂಪ್ರತಿಪ್ರಯುಕ್ತೋಬಾಣೋಮಾಕ್ಕೋಲ್ ಇತ್ಯುಚ್ಯತೇ । ಸ್ವಭಾವತೋರೇಫಾನ್ತಃಕಶ್ಚಿದ್ವ್ಯಾಮವಾಚೀಮಾರ್ ಶಬ್ದೋಸ್ತಿ । ತತ್ರತುಮಾರ್ಗೋಲಿತ್ಯೇವಅನಾದಿಷ್ಟತ್ವಾದ್ರೇಫಸ್ಯ ॥ ಒಕ್ಕಯ್, ಇಪ್ಪಾನಿ । ಅತ್ರ ಒಂದು, ಎರಡು, ಇತ್ಯನಯೋಃ ಒರೊಂದೋಃ[358], ಎರಡೋರಿರಿ[359]ತಿ ಒರಿರಿತ್ಯಾದೇಶಃ ಚದಧಿಕಾರಾತ್ಸವರ್ಗಸ್ಯ ॥ ಕೀಳ್ಪೊಟ್ಟೆ ಇತ್ಯತ್ರಕೆ ಳಗೋಃ ಕೀಳ್ಕಿನಾವಿ[363]ತಿಕೀಳಾದೇಶಃ ॥ ಪ್ರತ್ಯುದಾಹರಣೇನೀರ್ಗಂಡಿ ಇತಿಜಲನಿರ್ಗಮನದ್ವಾರಂ । ಲುಪ್ತೇಲಮಾನಕೀರನೀರಕೂರಸ್ಯ[148] ಇತ್ಯನೇನನೀರಶಬ್ದಸ್ಯಾನ್ತ್ಯಲೋಪೇ ನೀರಿತ್ಯವಶಿಷ್ಟ ಏವನಾದಿಷ್ಟಃ । ಕೂರ್ಗಲಿ ಇತಿ । ಕೂರಿದಂ—ಕಲಿ ಇತಿವಿಗ್ರಹೇಽಪ್ಯನ್ತ್ಯಸ್ವರಾದೇರ್ಲೋಪೇಕೂರಿತ್ಯವಶಿಷ್ಟ ಏವ । ನತುಕ್ರೂರ ಶಬ್ದಸ್ಯಾದಿಷ್ಟಃ ಕೂರ್ ಇತಿ । ತಥಾಸತಿ ಕೂಕ್ಕಲಿ ಇತ್ಯೇವಸಿಧ್ಯತಿ ನಕೂರ್ಗಲಿ ಇತಿ । ಪ್ರಯೋಗಶ್ಚ ।

ಕಂ ॥ ಬೇಕ್ಕಯ್ದುರೆಬರನವರೊ ।
ಳ್ಕೂಕ್ಕಲಿಗಳನಾತ್ಮನಿಕಟದೊಳ್ಕಿಕ್ಕವರಂ ॥
ತಾಕ್ಕಣಿಸಿಸಮರಕೇಳಿಗೆ ।
ನೂಕ್ಕಡಿಗಡಿದಂನೃಪಾಲಕಂರಿಪುಬಲಮಂ ॥

ಇತಿ ॥ ಕೂಳ್ಗಟ್ಟೆ ಇತಿ । ಕೂಳಿತ್ಯೋದನವಾಚೀಳಕಾರಾನ್ತೋಯಮುಖಣ್ಡೋದೇಶ್ಯಃಶಬ್ದಃ । ನತ್ವೋದನವಾಚಿನಃಕೂಳಶಬ್ದಸ್ಯಕರಂಬಾದಯಃ[160] ಇತಿನಿಪಾತಿತಃ, ಕೂಡುಶಬ್ದಸ್ಯದೋರ್ಳಕಾರಾದೇಶಾತ್ಸಾಧಿತೋವೇತಿ ॥ ಏವಂಬಾಳ್ದಾಣಂ ಇತ್ಯತ್ರಾಪಿಜೀವನವಾಚೀಖಡ್ಗವಾಚೀವಾ ಬಾಳಿತ್ಯಖಣ್ಡ ಏವಶಬ್ದಃ । ನತುಮಾಂಸವಾಚಿನಃ ಶಾಕವಾಚಿನೋವಾಬಾಡುಶಬ್ದಸ್ಯದೋರಾದೇಶಾತ್ಸಾಧಿತಃ ॥ ತೊಮ್ಬತ್ತು ಇತಿ । ಒಂಬತ್ತೋಸ್ತೊಮ್ಬತ್ತಾವಿ[361]ತಿತೊಮಾದೇಶಃ ॥

ಸೂತ್ರಂ ॥ ಸ್ವರಾದ್ವಃಪವರ್ಗಸ್ಯ ॥ 91 ॥

ವೃತ್ತಿಃ ॥ ಸ್ವರಾತ್ಪರಸ್ಯೋತ್ತರಪದಾದಿಭೂತಸ್ಯಪವರ್ಗಸ್ಯವಕಾರಾದೇಶೋಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಎಳದು—ಪೆಱು ಎಳವೆಱು । ಏವಂ ಬೆಳಿವೊಲಂ, ಮೂವಣ್ಣಂ, ನಸುವಿರಿದು, ಮರವಸೆ, ಪಳವಾನಿಸಂ ॥ ಸ್ವರಾದಿತಿಕಿಂ । ಸೀಳ್ಪೊಟ್ಟೆ, ಕಾಳ್ಪಡೆ ॥ ಪವರ್ಗಸ್ಯೇತಿಕಿಂ । ಪೊಸಚಾವಡಿ, ಪೊಸಜವಳಿ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಸ್ಪಷ್ಟಮೇತತ್ ॥ ಮೂವಣ್ಣಂ । ಮೂಱುಶಬ್ದಸ್ಯಮೂಱೋರಿ[352]ತಿವೈಕಲ್ಪಿಕೋಮಲೋಪಃ ॥ ಯದ್ಯಪ್ಯುತ್ತರಪದಾದೇರಿತ್ಯನುವೃತ್ತ್ಯಾಪಸಮಾಸಏವಾಯಂವಿಧಿಸ್ತಥಾಪಿಕ್ವಚಿದಸಮಾಸೇಪಿದೃಶ್ಯತೇ ।

ದಿವದಿಂಭರದಿಂಕೆಲಸ ।
ಕ್ಕೆವಪ್ಪದೇವಾಂಗನಾಜನಂಕರಮೆಸೆಗುಂ ॥

ತಥಾಚ ।

> ಅವಧಾನಮೊಕ್ಕಬೆಂದುಲಿ ।
> ವವಂದಿಸಂದೋಹದುಲಿಯಽನಾಲಿಸುತುಂವಾ ॥
> ಸವಲೀಲೆಯಿನಾನೆಯಜೆಂ ।
> ಗೆವಂದನುದಯಾದ್ರಿಗೆಯ್ದುವಿನನವ್ರೋಲರಸಂ ॥

ಇತಿ । ಅತ್ರವಬಯೋರಭೇದೋಪಚಾರಾದಿಗತಿಮಾಶ್ರಿತ್ಯಸಿಂಹಾವಲೋಕನರೀತ್ಯಾವಕ್ಷ್ಯಮಾಣಬಹುಳಾಧಿಕಾರ ಮಾಶ್ರಿತ್ಯವಾನಿರ್ವಹಣೀಯಂ ॥ ಸೀಳ್ವೊಟ್ಟಿ: ಕಾಳ್ವೊಡೆ ಇತಿ । ವ್ಯಞ್ಜನಾದ್ವಾನಾದೇಶಾದಿ92ತ್ಯುತ್ತರಯೋಗವಿಷಯಃ ॥

ಸೂತ್ರಂ ॥ ವ್ಯಞ್ಜನಾದ್ವಾನಾದೇಶಾತ್ ॥ 92 ॥

ವೃತ್ತಿಃ॥ ಅನಾದೇಶಾದ್ವ್ಯಞ್ಜನಾತ್ಪರಸ್ಯಉತ್ತರಪದಾದಿಭೂತಸ್ಯಪವರ್ಗಸ್ಯವಕಾರಾದೇಶೋವಾಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಕಯ್-ಪೊಯ್ದಂ ಕಯ್ವೊಯ್ದಂ । ಏವಂ ನೀರ್ವೊಯ್ದಂ, ಬೇರ್ವೆರಸಿ, ಮೇಲ್ವಂಣಂ, ಮೆಲ್ವಾತು, ಸೊಳ್ವಾತು ॥ ವ್ಯವಸ್ಥಿತವಿಭಾಷಾವಿಜ್ಞಾನಾದಿಹನಭವತಿ । ಪಾಳ್ಮನೆ, ಬಾಳ್ಮೊದಲ್, ನೀರ್ಮಜ್ಜಿಗೆ, ಬಾಂಬಟ್ಟೆ ॥ ವ್ಯಞ್ಜನಾದಿತಿಕಿಂ । ಎಳವೆಱೆ, ಪೊಸವೆಟ್ಟಂ ॥ ಅನಾದೇಶಾದಿತಿಕಿಂ । ಇರ್ಬಾಗಿಳ್, ಇರ್ಮೊಗನೆ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಆದಿಶ್ಯತಇತ್ಯಾದೇಶಇತಿಕರ್ಮಸಾಧನಃ । ಆದಿಷ್ಟಇತ್ಯರ್ಥಃ। ತದತಿರಿಕ್ತೋನಾದೇಶಸ್ತಸ್ಮಾದನಾದೇಶಾದನಾದಿಷ್ಟಾದಿತಿಯಾವತ್ । ಅನ್ಯಥಾವ್ಯಞ್ಜನಾದಿತಿಸಾಮಾನಾಧಿಕರಣ್ಯಾಘಟನಾತ್॥ ಕಯ್ವೊಯ್ದಂ, ಬೇರ್ವೆರಸಿ, ಇತ್ಯಾದಾವಿಕಲ್ಪಿತತ್ವಾತ್ಪಕ್ಷಾನ್ತರೇಣಾಪಿಭವಿತವ್ಯಮಿತ್ಯಾಖ್ಯಾಹ ವ್ಯವಸ್ಥಿತೇತ್ಯಾದಿ ॥ ಯದ್ಯಪ್ಯತ್ರಾನಾದೇಶಗ್ರಹಣಮಕರ್ತವ್ಯಂ । ವ್ಯಞ್ಜನಾದಿತ್ಯೇವಪರ್ಯಾಪ್ತೇಸ್ತಥಾಹಿ । ಆದೇಶನಿವೃತ್ತ್ಯರ್ಥಂಹಿತತ್ । ತಚ್ಚವಿನಾಪ್ಯೇವಂಸಿಧ್ಯತಿ । ಯತೋಽಯಂವಾಶಬ್ದೋವ್ಯವಸ್ಥಿತವಿಭಾಷಾವಚನಃ । ತತೋನಾದೇಶಾದಪಿವ್ಯಞ್ಜನಾದುತ್ತರಸ್ಯಪವರ್ಗಸ್ಯವಶ್ರುತಿಃಕ್ವಚಿದೇವೇಷ್ಟಾ। ನಸರ್ವತ್ರ। ಕ್ವಚಿತ್ಪ್ರವೃತ್ತಿಃಕ್ವಚಿದಪ್ರವೃತ್ತಿರಿತ್ಯೇವವ್ಯವಸ್ಥಿತರೂಪತ್ವಾತ್। ತಥಾಚಯತ್ರವಶ್ರುತಿರ್ನೇಷ್ಟಾತತ್ರೈವಾದೇಶಪಕ್ಷೋಽಪಿನಿಕ್ಷೇಪ್ತುಂಶಕ್ಯತಇತಿ । ತಥಾಪ್ಯಾದೇಶಾದುತ್ತರಸ್ಯಪವರ್ಗಸ್ಯವಶ್ರುತಿರ್ನೇಷ್ಟೈವ । ಅನಾದೇಶಾದಪಿಕ್ವಚಿದೇವೇಷ್ಟಾ ಕ್ವಚಿತ್ತುನೇಷ್ಟೈವೇತಿಪ್ರಯೋಗಪ್ರಾಚುರ್ಯತದಭಾವವಿಷಯಪ್ರದರ್ಶನಾರ್ಥಂ ತದ್ಗ್ರಹಣಮಿತಿ॥

ಸೂತ್ರಂ ॥ ಸಶ್ಚೋಽಬಹುಳಮಲಯೋಃ ॥ 93 ॥

ವೃತ್ತಿಃ ॥ ಲಕಾರ ಯಕಾರವರ್ಜಿತಾದ್ವ್ಯಞ್ಜನಾತ್ಪರಸ್ಯೋತ್ತರ ಪದಾದಿಭೂತಸ್ಯ ಸಕಾರಸ್ಯಚಕಾರಾದೇಶೋಬಹುಳಂಭವತಿ। ಬಹುಳಗ್ರಹಣಾತ್ಕ್ವಚಿತ್ಪ್ರವೃತ್ತಿಃ ॥

ಪ್ರಯೋಗಃ ॥ ಇನಿದು-ಸರಂ ಇಂಚರಂ । ಏವಂ ಇರ್ಚಗವಡಿ, ಇರ್ಚಾಗವಡಿ, ಇರ್ಚೆಱಂಗು, ಬರ್ಚೆಱೆರೆಗಣ್ ॥ ಕ್ವಚಿದಪ್ರವೃತ್ತಿಃ । ಕಣ್ಸೋಲಂ, ಮುಳ್ಸೆಱಂಗು, ಕಳ್ಸವಿಗೆ, ಕೀಳ್ಸೊಲ್ಲಿಗೆ ॥ ಕ್ವಚಿದ್ವಿಭಾಷಾ ।ನುಣ್ಚರಂ, ನುಣ್ಸರಂ, ಬೆಳ್ಚರಿ, ಬೆಳ್ಸರಿ, ಮುಳ್ಚೀರೆ, ಮುಳ್ಸೀರೆ ॥ ಕ್ವಚಿದನ್ಯದೇವ । ಮುಂಜಾರ, ಪೊಂಜುಱಿಗೆ, ಮುಂಜೆಱಂಗು, ಕಣ್ಜೆಡರ್, ಪೊಂಜೆಳ್, ಪಿಂಜೆಱಂಗು ॥ ಸಇತಿಕಿಂ । ಕಣ್ಮಲರ್, ಪೊಂದಗಡು, ಇರ್ಮಾವು ॥ ಅಲಯಇತಿಕಿಂ । ಬಲ್ಸೋನೆ, ಕಲ್ಸರಿ, ಬಾಯ್ಸವಿ, ಮೆಯ್ಸವಿ॥

ಶ್ಲೋ॥ ಕ್ವಚಿತ್ಪ್ರವೃತ್ತಿಃ ಕ್ವಚಿದಪ್ರವೃತ್ತಿಃ ಕ್ವಚಿದ್ವಿಭಾಷಾಕ್ವಚಿದನ್ಯದೇವ ।
ವಿಧೇರ್ವಿಧಾನಂಬಹುಧಾಸಮೀಕ್ಷ್ಯಚತುರ್ವಿಧಂಬಾಹುಳಕಂವದನ್ತಿ ।

ವ್ಯಾಖ್ಯಾ॥ ವ್ಯಞ್ಜನಾದಿತಿವರ್ತತೇ।ತಚ್ಚಾಲಯಇತಿವಿಶೇಷ್ಯತಇತ್ಯಾಹಲಕಾರೇತ್ಯಾದಿ॥ ಬಹುಳಂಯಥಾಲಕ್ಷ್ಯಂ। ವೈಯಾಕರಣಾನಾಮಿಯಂರೀತಿಃ । ಯತ್ರವಿಧಿನಿಷೇಧಾವೇಕತ್ರವಿಷಯೇ ಸಮುಚ್ಚಿಲಂವರ್ತೇತೇತದ್ವೈಕಲ್ಪಿಕಂ । ಯತ್ರತುಕ್ವಚಿದ್ವಿಧಿರೇವಕ್ವಚಿನ್ನಿಷೇಧಏವೇತಿವಿಷಯಭೇದ ವ್ಯವಸ್ಥಾತದ್ವೈವ್ಯವಸ್ಥಿತಂ । ಯತ್ರತುಲಕ್ಷ್ಯಾನುರೋಧಾದುಕ್ತಾನ್ಯಕರಣಂ ತದುಭಯಂಚತದ್ಬಾಹುಳಕಮಿತಿ ॥ ಯದ್ಯಪ್ಯತ್ರವಿಭಾಷಾವ್ಯವಸ್ಥಿತವಿಭಾಷಾನ್ಯಕರಣಂಚೇತಿತ್ರಿವಿಧಮೇವ। ತಥಾಪಿವ್ಯವಸ್ಥಿತವಿಭಾಷಾಯಾಂಪ್ರವೃತ್ತ್ಯಪ್ರವೃತ್ತ್ಯೋರ್ಭಿನ್ನವಿಷಯತಯಾಕ್ವಚಿತ್ಪ್ರವೃತ್ತಿಃಕ್ವಚಿದಪ್ರವೃತ್ತಿರಿತಿದ್ವೈವಿಧ್ಯಮಭಿಪ್ರೇತ್ಯಚಾತುರ್ವಿಧ್ಯಕಥನಂ । ವಿಷಯವಿವೇಚನೇತು ಶಿಷ್ಟಪ್ರಯೋಗಏವನಿ

ಯಾಮಕಳಿತಿ|| ಬಹುಳಗ್ರಹಣಾತ್ಕ್ವಚಿತ್ಸ್ವರಾತ್ಪರಸ್ಯಾಪಿಭವತಿ| ತೇನ ಪೊಸಬಿಗುರಿ, ಕಡುಬೋಬೆಗಂ, ನಿಡುಬಾಲ್, ಮುಚ್ಚ್ವಡಿ, ಮುಚ್ಚು ವಡಿ, ಮುಚ್ಚೆಬಿಂಗುಇತ್ಯಾದಿಸಿದ್ಧಂಭವತಿ||ಇಂಚರಮಿತಿ|ಸ್ವರಶಬ್ದಸ್ಯಸೋವಃ[151]ಇತಿವಕಾರಸ್ಯಲೋಪಾಚ್ಚರಶಬ್ದಸ್ಯಶಷೋರ್ವಾಸಃ[138]ಇತಿ ಶಕಾರಸ್ಯಸಕಾರಾದೇಶಾದ್ವಾಸರಇತಿತದ್ಭವಃಶಬ್ದಃ |ಇನಿದು-ಸರಮಿತಿವಿಗ್ರಹ್ಯೋಪಾನ್ತ್ಯಸ್ವರಾದಿಲೋಪೇ,ಇಂಚರಮಿತಿಮಧುರಸ್ವರೋಮಧು ಶಾಸ್ತ್ರಂವಾ |ಬಹುವ್ರೀಹಿಸಮಾಸೇತುಇಂಚರಂಕೋಕಿಲೋಮನ್ಮಥೋವಾ|| ಯದ್ಯಪ್ಯತ್ರ ಲ, ಯ, ಕಾರ ವರ್ಜನಮಕರ್ತವ್ಯಂ| ಬಹುಳ ಗ್ರಹಣೇನಕ್ವಚಿದಪ್ರವೃತ್ತಿರಿತಿಪಕ್ಷನಿಕ್ಷೇಪೇಣೈವಚಾರಿತಾರ್ಥ್ಯಾತ್ | ತಥಾಪಿ ಲಯಾಭ್ಯಾಂಪರಃಸಕಾರೋನಕ್ವಾಪಿವಿಕ್ರಿಯತಇತಿದ್ಯೋತನಾ ರ್ಥಂತದ್ವರ್ಜನಮಿತಿ ||

ಸೂತ್ರಂ ॥ ಸಙ್ಖ್ಯಾಯಾಂಛಃ ॥ 94 ॥

ವೃತ್ತಿಃ॥ ಲ, ಯ,ಕಾರವರ಼್ಿತಾದ್ವ್ಯಞ್ಜನಾತ್ಪರಸ್ಯೋತ್ತರಪದಾದಿಭೂತಸ್ಯ ಸಙ್ಖ್ಯಾವಾಚಿನಿವರ್ತಮಾನಸ್ಯಸ ಕಾರಸ್ಯ ಛಕಾರಾದೇಶೋಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಎಣ್ಬು-ಸಾಸಿರಂ ಎಣ್ಛಾಸಿರಂ | ಏವಂ ಇಚ್ಛಾಸಿರಂ, ಒಚ್ಛಾಸಿರಂ, ನೂಚ್ಛಾಸಿರಂ || ಸಙ್ಖ್ಯಾಯಾಮಿತಿಕಿಂ | ಒಚ್ಚಬಿಂಗು, ಇಚ್ಚವಡಿ ॥ ಅಲಯಇತಿಕಿಂ | ನಾಲ್ಸಾಸಿರಂ, ಅಯ್ಸಾಸಿರಂ ॥ ಬಹು ಳಾಧಿಕಾರಾದಿಹನಭವತಿ | ಎರಳ್ಸಾಸಿರಂ, ಏಳ್ಸಾಸಿರಂ, ಪಯಿಂಸಾಸಿರಂ ॥

ವ್ಯಾಖ್ಯಾ || ಯದ್ಯಪ್ಯಯಮನಾರಮ್ಭಣೀಯಃ| ಅನನ್ತರಯೋಗಾದೇವಸಿದ್ಧೇಸ್ತಥಾಹಿ | ಸ್ಥಾನಿನಿಮಿತ್ತಯೋಃಪೂರ್ವಸ್ಮಾದವಿಶೇಷ ಏವ|ಪರಂತುಸಙ್ಖ್ಯಾವಿಷಯೇಛಕಾರಾದೇಶಮಾತ್ರಂ | ತತ್ತು ಬಹುಳಗ್ರಹಣಾದನ್ಯಕರಣಾದಪಿಸಿಧ್ಯತಿ |ತಥಾಪಿಪ್ರಯೋಗಭೂಯಿಷ್ಠತಾಪ್ರ ದರ್ಶನಾರ್ಥಂಪೃಥಗ್ಯೋಗಇತಿ|| ಪೂರ್ವಸ್ಯೈವಪ್ರಪಞ್ಚೋವಾ | ಬಹುಳಾಧಿಕಾರಾತ್ಕ್ವಚಿನ್ಮಚ್ಛಾಸಿರಂ, ಮುಚ್ಛಟ್ಟೆ, ಮುಚ್ಛೋಡಿಸಂ, ಇತ್ಯಾದಿಸಿಧ್ಯತಿ ॥ ಎಣ್ಛಾಸಿರಂ|ಎಣ್ಬುನಾಲ್ಕಯೋರ್ದ್ರೇ[351]ತಿದುಲೋಪಃ || ನೂಚ್ಛಾಸಿರಂ|ಉಡೋರೇ[42]ತಿರೇಫಾದೇಶಃ| ಏಳ್ಸಾಸಿರಂ| ಲುಪ್ಸಾಸಿಸ್ತೈ ಳೋರೇ[356]ತಿಲೋಪಃ || ಪಯಿಂಸಾಸಿರಂ |ಪಯಿನ್ಸಪ್ತೋರೇ[363]ತಿಪಯಿನಾದೇಶಃ ಕ್ವಚಿದನ್ಯದೇವೇತಿಜಕಾರಃ॥

ಸೂತ್ರಂ ॥ ಣೋ ನೋ ಣಃ ॥ 95 ॥

ವೃತ್ತಿಃ॥ ಣಕಾರಾತ್ಪರಸ್ಯೋತ್ತರಪದಾದಿ ಭೂತಸ್ಯನಕಾರಸ್ಯಣಕಾರಾದೇಶೋಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ತಣ್ಣಿತು–ನೀರ್ ತಣ್ಣೀರ್ | ಏವಂ ತಣ್ಣೆಳಲ್, ಕಣ್ಣೀರ್, ಪುಣ್ಣಾಳಿ ॥ ಣಇತಿಕಿಂ | ಇನಿದು_ ನಗೆ ಇನ್ನಗೆ, ಅರಲ್ನನೆ ॥ ನಇತಿಕಿಂ | ತಣ್ಗದಿರ್, ತಣ್ಬುಳಲ್॥ ಬಹುಳಾಧಿಕಾರಾದಿಹನಭವತಿ | ಗೇಣ್ನೀಳಂ, ಕಣ್ನೆ ಯ್ದಲ್, ಗೋಣ್ನಾಳಿ ||

ವ್ಯಾಖ್ಯಾ || ಸಮಾಸಏವಾಯಂವಿಧಿಃ | ಬಹುಳಾಧಿಕಾರಾತ್ ಕ್ವಚಿದಸಮಾಸೇಪಿಭವತಿ | ಕಣ್ಣೊಂದಪುದು, ಕಣ್ನೊಂದಪುದು, ಪುಣ್ಣಾಳಿವೋದುದು, ಪುಣ್ನಾಳಿವೋದುದು, ಜಾಣ್ಣಿನ್ನ, ಜಾಣ್ನಿನ್ನ ಇತಿ ॥

ಸೂತ್ರಂ || ಅಕಃಪ್ರಕೃತ್ಯಾ || 96 ||

ವೃತ್ತಿಃ || ಅಗಾಗಮಾದುತ್ತರೇಷಾಮುತ್ತರ ಪದಾದಿಭೂತಾನಾಂವರ್ಣಾನಾಂಪ್ರಕೃತ್ಯಾವಸ್ಥಾನಂಭವತಿ ||

ಪ್ರಯೋಗಃ || ಎತ್ತುವುದು-ಕೋಲ್ ಎತ್ತುವಕೋಲ್ | ಏವಂ ಪೊತ್ತುವಕೊರಡು , ಸುಕ್ಕುವಕುರುಳ್, ತೂ ಗುವತೊಟ್ಟಿಲ್, ಉಕ್ಕುವತೊಱೆ, ತೊಳಗುವತಳಿಗೆ, ಆಡುವಪೊಲಂ, ಓದುವಪೊತ್ತಗೆ, ಪೊಣ್ಮುವಬಣ್ಣಂ,ಸೊಕ್ಕುವಪೆಲೆವೆಣ್; ಪೊಯ್ವಮಳೆ, ಕೂಗುವಮಾರಿ, ತೂಗುವಸೊಡರ್, ಕೇಗುವಸೋಗೆ, ಕುಣಿವಸಾಸಿರಕುದುರೆ || ಅ ಕಇತಿಕಿಂ | ಎತ್ತುಂಗೋಲ್, ತೂಗುಂದೊಟ್ಟಿಲ್, ಆಡುಂಬೊಲಂ, ಮಿಱನಂಬುಳು ||

ವ್ಯಾಖ್ಯಾ॥ ಸಮಾಸವಿಷಯೇಪೂರ್ವಪದಸ್ಯೋಪಾನ್ತ್ಯಸ್ವರಾದೇರ್ಲೋಪೇ ಸಮಾನಾಧಿಕರಣೇಉತ್ತರಪದೇಪರೇ ಅಗ್ಬಹುಳಮಿ[345]ತಿ ವಕ್ಷ್ಯಮಾಣಸೂತ್ರೇಣಾಗಾಗಮೋವಿಧೀಯತೇ| ತಸ್ಮಾದಕಃಪರೇಷಾಂವರ್ಣಾನಾಮನೇನಪ್ರಕೃತಿಭಾವೋವಿಧೀಯತೇ||ನನುಪ್ರಕೃತಿಭಾವೋ

ನಾಮಸ್ವಭಾವಾವಸ್ಥಾನಂತಚ್ಚ ವಿಧೇಯಮೇವ । ಯತಲಗಮಪ್ರತ್ಯಯವಿಕಾರಾಃಖಲುವಿಧೇಯಾಃ । ನಾತ್ರಕಿಂಚಿದಾಗಮ್ಯತೇ, ಪ್ರತೀಯತೇ, ವಿಕ್ರಿಯತೇವಾ । ಕಿಂಮಾತ್ರವಿಧೀಯತಇತಿಚೇನ್ನ ॥ ಯದ್ಯಪಿಸ್ವಭಾವಾವಸ್ಥಿತಿರೇವಪ್ರಕೃತಿಭಾವೋಭವತಿ । ತಥಾಪಿಸೈವಕ್ವಚಿದ್ವಿಧೇಯಾಭವತಿ । ತಥಾಹಿ । ನಿಮಿತ್ತವಶಾದ್ವಿಕ್ರಿಯಾಪ್ರಾಪ್ತೌ ಸತ್ಯಾಮಪಿತನ್ನಿಷೇಧದ್ವಾರಾಸ್ವಭಾವಾವಸ್ಥಿತೇಃಪರಿಪಾಲನಮೇವವಿಧೇಯತಾ । ಯಥಾಪ್ರಾಗಭಾವಪರಿಪಾಲನಂ ಮೋಕ್ಷಇತ್ಯತ್ರ. ಪ್ರಾಗಭಾವಸ್ಯಾನಾದಿತ್ವೇನಾಸಾಧ್ಯತ್ವೇಪಿ ಸಾಧನಾನುಷ್ಠಾನಾತ್ಪ್ರತಿಯೋಗಿಜನನಶಕ್ತಿವಿಘಟನೇನ ತಾದ್ರೂಪ್ಯಪರಿಪಾಲನಮೇವಸಾಧ್ಯತ್ವಮಿತಿ । ಸನ್ತಿಚಾತ್ರವಿಕ್ರಿಯಾನಿಮಿತ್ತಾನಿ । ಸತ್ಸ್ವಪಿತೇಷ್ವಕಃಪರೇವರ್ಣಾಃಪೂರ್ವೋಕ್ತಕಾರ್ಯಭಾಜೋನಭವನ್ತಿ । ಕಿಂತುಪ್ರಕೃತ್ಯೈವತಿಷ್ಠನ್ತೀತಿಕಾರ್ಯನಿಷೇಧಾತ್ಪ್ರಕೃತಿಭಾವೋಪಿವಿಧೇಯಏವೇತಿ ॥ ತತ್ರಎತ್ತುವಕೋಲಿತ್ಯಾದೌ ಕತಪಸ್ತೃತೀಯಉತ್ತರಪದಾದೇಃ[89]ಇತಿತೃತೀಯವರ್ಣಾದೇಶಸ್ಯ ಪೊಣ್ಮುವಬಣ್ಣಮಿತ್ಯಾದೌ ಸ್ವರಾದ್ವಾಃಪವರ್ಗಸ್ಯ[91]ಇತಿವಕಾರಾದೇಶಸ್ಯ ತೂಗುವಸೊಡರಿತ್ಯಾದೌ ಸಚ್ಚೋಬಹುಳಮಲಯೋಃ[93]ಇತಿಚತ್ವಸ್ಯ ಕುಣಿವಸಾಸಿರಕುದುರೆ ಇತ್ಯಾದೌ ಸಙ್ಖ್ಯಯಾಂಛಃ[94]ಇತಿಛತ್ವಸ್ಯಪ್ರಾಪ್ತಿರಿತಿತನ್ನಿಷೇಧೇನಪ್ರಕೃತಿಭಾವಉಚ್ಯತೇ । ಯದ್ಯಪಿಚತ್ವಛತ್ವೇವ್ಯಞ್ಜನಪರಸ್ಯೈವಸಕಾರಸ್ಯ । ತಥಾಪಿ ಬಹುಳವಿಷಯತಯಾಸ್ವರಪರಸ್ಯಾಪಿಭವತೀತಿಪ್ರಾಪ್ತಿಸಮ್ಭಾವನೇತಿ ॥ ಪ್ರತ್ಯುದಾಹರಣೇತು ಎತ್ತುಂಗೋಲ್, ತೂಗುಂದೊಟ್ಟಿಲಿತ್ಯಾದೌಕೃತೋಮೋಗದಬಜ್ಯನಕೆ[344]ಇತಿಸರ್ವತ್ರಮಕಾರಾದೇಶಇತಿ ॥ ಅತ್ರಾಯಂವಿಶೇಷಃ । ಎತ್ತುವ, ಪೊತ್ತುವ, ನೋಡುವ, ಬೇಡುವಇತ್ಯಾದಯಃಸಾಮ್ಪ್ರತಿಕಕ್ರಿಯಾದ್ಯೋತಕಾಃ, ಎತ್ತಿದ, ಪೊತ್ತಿದ, ನೋಡಿದ, ಬೇಡಿದ ಇತ್ಯಾದಯೋತೀತಕ್ರಿಯಾದ್ಯೋತಕಾಶ್ಚಶಬ್ದಾ ವಿಶೇಷಣವಾಚಿನೋಽಪ್ಯುತ್ತರಪದೇನಸಮಸ್ತಾಏವೇತ್ಯೇಕಃಪಕ್ಷಃ । ವ್ಯಸ್ತಾಏವಾರ್ಥಾನುಗುಣತಯಾಸಮ್ಬನ್ಧನೀಯಾಇತ್ಯಪರಃಪಕ್ಷಃ । ಪಕ್ಷದ್ವಯಮಪಿಸಾಮ್ಪ್ರದಾಯಿಕಮೇವ । ಉಭಯಥಾಪಿಪ್ರಚುರಪ್ರಯೋಗದರ್ಶನಾತ್ । ತತ್ರಾದ್ಯಸ್ಯ ।

ಪಾಡುವತುಂಬಿತೀಡುವೆಲರಾಡುವಸೋಗೆಕೊಳಂಗಳೊಳ್ತುಳುಂ ।
ಕಾಡುವಬಾಳೆಕೋಡುವಪುಳಿಲ್ಸಲೆಕೂಡುವಕೊಂಚೆಮುಟ್ಟಿಮು ॥
ದ್ದಾಡುವಜಕ್ಕವಕ್ಕಿನಲಿದಾಡುವಕನ್ನಡವಕ್ಕಿಮುದ್ದುಮಾ ।
ತಾಡುವಜಾಣವಕ್ಕಿನಡೆನೋಡುವಗ್ಗಳಿತ್ತಯನುಂಟುಮಾಡುಗುಂ ॥

ಇತಿ । ತಥಾ ।

ನನೆಯಂಬಂಕಂತುವಿಂದಂಬಿಸುಡಿಸಿದಲರ್ಗಣ್ಣಿಂದ್ರಬಿಂಬೋದಯಪ್ರಾ ।
ರ್ಥನೆಯಂಕನ್ನೆಯ್ದಿಲಿಂಪಿಂಗಿಸಿಕಳೆದಮೊಗಂಜನ್ಮಸಾಫಲ್ಯಮಂಭೂ ॥
ಜನನೇತ್ರಾನೀಕದಿಂದೆಯ್ದಿಸಿದನುಪಮಸೌಂದರ್ಯಮೊಳ್ಕಂಡರಂಬ ।
ದ್ದಿನಬಲ್ಪಿಂಗಂಡುದೊಳ್ತಾಳ್ವಸಕದಸೊಬಗಾನಾಡಸೆಣ್ಡಿಗ್ಗರಸಾಜಂ ॥

ಇತಿ । ಅತ್ರಪಾಡುವ ಇತ್ಯಾದಿಸಾಮ್ಪ್ರತಿಕಕ್ರಿಯಾವಾಚಿನಃ ಬಿಸುಡಿಸಿದಇತ್ಯಾದ್ಯತೀತಕ್ರಿಯಾದ್ಯೋತಿನಶ್ಚಶಬ್ದಾಃ ತುಂಬಿ, ಅಲರ್ಗಣ್ ಇತ್ಯಾದ್ಯವ್ಯವಹಿತೋತ್ತರಪದೇನಸಹಸಮಸ್ತಾಏವ । ಏಕಾರ್ಥೀಭಾವಲಕ್ಷಣಸಾಮರ್ಥ್ಯೇನಸಮ್ಬದ್ಧತ್ವಾದಿತಿ ॥ ತಥಾದ್ವಿತೀಯಸ್ಯ ।

ಅರಲಸರಲ್ಗದಾರಮನಮಂಗುಬುಮೊಡಡೊನಾಡನೀಬಿಮೆಂ ।
ಡಿರನಡೆದೊಪ್ಪುವಪ್ಪುವೊಡಗೂಡುವನೋಡುವಸುತ್ತುಪೊತ್ತುವಾ ॥
ದರಿಪೊಲಿಪೊಲ್ವಗೆಲ್ವಬಸವಾಗಿಪಭೋಗಿಪಪೊಯ್ವಬಯ್ವನಾ ।
ಣ್ಗೆರಪೆಚಿಮೆಂಬುಕೆಯ್ಸುವೊಳಕೆಯ್ಸುವನೇಕವಿಚಿತ್ರಚೇಷ್ಟೆಗಳ್ ॥

ಇತಿ । ಅತ್ರಒಪ್ಪುವ, ಅಪ್ಪುವ ಇತ್ಯಾದಯಶ್ಶಬ್ದಾ ವ್ಯಸ್ತಾಏವ ನಸಮಸ್ತಾಃ । ಪೂರ್ವೋತ್ತರಯೋಸ್ಸಾಮರ್ಥ್ಯಾಭಾವಾತ್ । ಒಪ್ಪುವಚೇಷ್ಟೆ, ಅಪ್ಪುವಚೇಷ್ಟೆಇತಿಉತ್ತರಸ್ಥಚೇಷ್ಟಯೈವವ್ಯಪೇಕ್ಷಾಲಕ್ಷಣಸಾಮರ್ಥ್ಯೇನಸಮ್ಬನ್ಧಾತ್ । ವ್ಯಪೇಕ್ಷಾಲಕ್ಷಣಸಾಮರ್ಥ್ಯಂವಾಕ್ಯಏವನಸಮಾಸಇತಿ । ಅತಏವವಿಶೇಷ್ಯವಾಚಕಂಪದಮುತ್ತರತ್ರೈವೇತಿನನಿಯಮಃ । ಕ್ವಚಿತ್ಪೂರ್ವತ್ರಾಪಿಪ್ರಯೋಗದರ್ಶನಾತ್ । ತಥಾಪ್ರಯೋಗಃ ।

ಶ್ರೀರಾಮಾನಟಿಕಾಸ್ತುಭದ್ಯುತಿರತ್ಪುಷ್ಪಾಂಜಲಿಕ್ಷೇಪವ ।
ಕ್ಷೋರಂಗಸ್ಥಿತೆಯಾದಪಾದನಖರೋಚಿಗ್ಗಂಗೆಪ್ಪೃಥ್ವೀಶಕೋ ॥
ಟೀರವ್ಯಾಪ್ತಿಗೆಸಂದಚಕ್ರರವಿದೈತ್ಯಧ್ವಾಂತಮಂಗೆಲ್ದಭೂ ।
ಭಾರಚ್ಛೇದವಿನೋದಿಕೃಷ್ಣನೆಮಗೀಗಾನಂದಸಂದೋಹಮಂ ॥

ಇತಿ । ಅತ್ರಆದಶ್ರೀರಾಮಾನಟಿ, ಸಂದಪಾದನಖರೋಚಿಗ್ಗಂಗೆ, ಗೆಲ್ದಚಕ್ರರವಿಃಇತಿಪೂರ್ವತ್ರೈವಸಮ್ಬನ್ಧಃ । ಪದಾನಾಂಯಥಾಕಥಂಚಿದವಸ್ಥಾನೇಪಿವ್ಯಪೇಕ್ಷಾಯಾಏವನಿಯಾಮಕತ್ವಾತ್ । ಏವಂಪಕ್ಷದ್ವಯೇಸಮಾಸಪಕ್ಷಏವಸಮನ್ವಯೇನಸುಬೋಧಇತಿಸೂತ್ರಕೃದಭಿಪ್ರೇತಃ । ನವ್ಯಾಸಪಕ್ಷಃ । ಅನ್ಯಥಾಅಕಃಪರಸ್ಯವರ್ಣಸ್ಯಪ್ರಕೃತಿಭಾವೋಪದೇಶೋನಿರರ್ಥಕಸ್ಸ್ಯಾತ್ । ಕಾರ್ಯಾನ್ತರಪ್ರಾಪ್ತೌಸತ್ಯಾಮೇವಪ್ರಕೃತಿಭಾ

ವ್ಯೋವಿಧೇಯಃ । ಸಾಚಸಮಾಸಏವನಾನ್ಯಥೇತಿ ॥ ನಚೈವಂವ್ಯಾಸಪಕ್ಷಸ್ಯಾನಙ್ಗೀಕಾರೇಪ್ರದರ್ಶಿತಪ್ರಯೋಗೇಷುಕಾಗತಿರಿತಿವಾಚ್ಯಂ । ಉತ್ತರತ್ರಾಗ್ಬಹುಳಂ[345]ಇತ್ಯಗಾಗಮ ವಿಧಾನಸ್ಥಲೇ ಪಕ್ಷಾನ್ತರಸ್ಯಾಪಿಸೂಚಯಿಷ್ಯಮಾಣತ್ವಾದಿತಿ ॥

ಸೂತ್ರಂ ॥ ಅವಿಕೃತೇಸ್ಸಙ್ಖ್ಯಾಯಾಃ ॥ 97 ॥

ವೃತ್ತಿಃ ॥ ಅವಿಕೃತಾತ್ಸಙ್ಖ್ಯಾವಾಚಿನಃ ಪರೇಷಾಮುತ್ತರಪದಾದಿಭೂತಾನಾಂ ಪ್ರಕೃತ್ಯಾವಸ್ಥಾನಂಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಒಂದುಕಣ್ಣಂ, ಮೂಱುಕಯ್ಯಂ, ನಾಲ್ಕುತಲೆಯಂ, ಆಯ್ದುತಲೆಯಂಗೆ ॥ ಅವಿಕೃತೇರಿತಿಕಿಂ। ಮೂಗಯ್ಯಂ, ನಾಲ್ದಲೆಯಂ ॥ ಸಙ್ಖ್ಯಾಯಾಇತಿಕಿಂ । ಕುಱುಗಯ್ಯಂ, ನಿಡುದಲೆಯಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ವಿಕ್ರಿಯತಇತಿ ವಿಕೃತಿರಿತಿಕರ್ಮಸಾಧನೋ ವಿಕೃತಿಶಬ್ದೋ ವಿಕ್ರಿಯಮಾಣವಚನಃ । ಕೃದ್ಬಹುಳಮಿತಿವಚನಾತ್ । ವಿಕಾರೋವಿಕೃತಿರಿತಿಭಾವಸಾಧನೋವಾ । ಭಾವಭಾವಿನೋರಭೇದೋಪಚಾರಾದ್ವಿಕೃತ್ಯಾಶ್ರಯವಚನಃ। ಅಥವಾ ನಾಸ್ತಿವಿಕೃತಿರ್ವಿಕಾರೋಯಸ್ಯಾಂಸಾವಿಕೃತಿರ್ವಿಕಾರರಹಿತಾತಸ್ಯಾಃ ಅವಿಕೃತೇರಿತ್ಯಾಹ ಅವಿಕೃತಾದಿತಿ । ಸ್ವಾಭಾವಿಕಾದಿತಿಯಾವತ್ ॥ ಒಂದುಕಣ್ಣಂ-ಏಕಾಕ್ಷಃ । ಮೂಱುಕಯ್ಯಂ-ತ್ರಿಹಸ್ತಃ । ನಾಲ್ಕು ತಲೆಯಂ-ಚತುಶ್ಶಿರಾಃ । ಅಯ್ದುತಲೆಯಂಗೆ-ಪಞ್ಚಶಿರಸೇ ।ಸರ್ವತ್ರಾಪಿಸಮಾಸಾಭಿವ್ಯಕ್ತ್ಯರ್ಥಂಬಹುವ್ರೀಹಿರೇವೇತಿ ।

ಸೂತ್ರಂ ॥ ಒಮ್ಬತ್ತುಪತ್ತೋರ್ವರೋವೋಬಃ ॥ 98 ॥

ವೃತ್ತಿಃ ॥ ಒಮ್ಬತ್ತು, ಪತ್ತುಇತ್ಯೇತಾಭ್ಯಾಂ ಪರಸ್ಯ ವರ್ಪ್ರತ್ಯಯಸ್ಯಸಮ್ಬನ್ಧಿನೋ ವಕಾರಸ್ಯ ಬಕಾರಾದೇಶೋಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಒಂಬಡಿಂಬರ್, ಪದಿಂಬರ್, ತೊಂಬರ್, ಪಯಿಂಬರ್ ॥ ಒಮ್ಬತ್ತು ಪತ್ತೋರಿತಿಕಿಂ । ಮೂವರ್, ನಾಲ್ವರ್ ॥ ವರಇತಿಕಿಂ । ಒಂಬತ್ತುವರುಷಂ, ಪತ್ತುವಂಗಡಂ ॥ ವ ಇತಿಕಿಂ । ರೇಫಸ್ಯಮಾಭೂತ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಸಙ್ಖ್ಯಾಶಬ್ದಾತ್ಸ್ತ್ರೀಪುಂಸವಿಷಯೇ ಸಙ್ಖ್ಯಾಯಾವರ್[241]ಇತಿವರ್ಪ್ರತ್ಯಯೋವಕ್ಷ್ಯತೇ । ತದೀಯಸ್ಯವಕಾರಸ್ಯೇತ್ಯಾಹ ಸಮ್ಬನ್ಧಿನಇತಿ ॥ ಒಂಬದಿಂಬರ್, ಪದಿಂಬರ್, ಒಮ್ಬತ್ತುಪತ್ತೋಸ್ತಾದಿಮ್[173] ಇತಿತಕಾರಾದೇರ್ದಿಮಾದೇಶಃ । ತೊಂಬರ್ । ಒಂಬತ್ತೋಸ್ತೊಂಪತ್ತಾ[361]ಇತಿತೊಮಾದೇಶಃ ಪಯಿಂಬರ್ ॥ ಪಯ್ಪತ್ತೋಃ[363]ಇತಿಪಯಿನ್ನಾದೇಶಃ ॥ ನನುಒಮ್ಬತ್ತುಪತ್ತೋರಿತ್ಯವಿಕೃತಸ್ವರೂಪೋಪಾದಾನಾತ್ಕಥಂತದ್ವಿಕೃತ್ಯೋಸ್ತೊಮ್, ಪಯಿನ್ನಿತ್ಯೇತಯೋರ್ಗ್ರಹಣಮಿತಿಚೇನ್ನ । ತದಾದೇಶಸ್ತದ್ವದಿತಿಸ್ಥಾನಿವದ್ಭಾವಾತ್ತಯೋರಪಿಗ್ರಹಣಾತ್ ॥ ನಚೈವಂಒಮ್ಬಯ್ ರೂಪಸ್ಯಾಪಿಗ್ರಹಣಂಸ್ಯಾದಿತಿವಾಚ್ಯಂ । ಒಮ್ಬಯೋಃ[100]ಇತ್ಯುತ್ತರಸೂತ್ರೇಣನಿಷೇಧಾದಿತಿ । ವಗ್ರಹಣಂಸ್ಥಾನಿನಿರ್ದೇಶಾರ್ಥಂ । ಅನ್ಯಥಾಷಷ್ಠ್ಯಾಸ್ಥಾನೇನ್ತ್ಯಸ್ಯ[22]ಇತಿರೇಫಸ್ಯೈವಸ್ಯಾದಿತ್ಯಾಹ ವಇತೀತಿ ॥

ಸೂತ್ರಂ ॥ ಎಣ್ಟೋಃ ॥ 99 ॥

ವೃತ್ತಿಃ ॥ ಎಣ್ಟುಶಬ್ದಾತ್ಪರಸ್ಯವರ್ಪ್ರತ್ಯಯಸ್ಯಸಮ್ಬನ್ಧಿನೋ ವಕಾರಸ್ಯ ಬಕಾರಾದೇಶೋಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಎಣ್ಬರ್ । ಯೋಗವಿಭಾಗೋನಿರ್ದೇಶಾರ್ಥಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ವರೋವೋಬಇತಿಪೂರ್ವೇಣಸಮ್ಬನ್ಧಃ ॥ ನನುಕಿಮರ್ಥಂಪೃಥಗ್ಯೋಗಃ । ಪೂರ್ವಸೂತ್ರಏವಾಯಂನಿರ್ದಿಶ್ಯತಾಮಿತ್ಯಾಶಙ್ಕ್ಯನಾಸಾಪೂರ್ವತ್ರನಿರ್ದೇಷ್ಟುಂಶಕ್ಯಃ । ಸನ್ಧಿಕಾರ್ಯಾಘಟನಾತ್ । ಯತೋತ್ರಎಣ್ಟು ಒಮ್ಬತ್ತು ಇತ್ಯೇಕಾರೌಕಾರಾವೇಕಮಾತ್ರೌ । ತೌಚನಾಚಾಂಮಧ್ಯೇಪಠಿತಾವೇಚಾಂಹ್ರಸ್ವಾಭಾವಾದತೋಯಣಾದಿಕಾರ್ಯಾಘಟನಾತ್ ಪೃಥಗೇವನಿರ್ದಿಶ್ಯತಇತ್ಯಾಹ ಯೋಗವಿಭಾಗೋನಿರ್ದೇಶಾರ್ಥಇತಿ ॥

ಸೂತ್ರಂ ॥ ಒಮ್ಬ್ಬಯೋಃ ॥ 100 ॥

ವೃತ್ತಿಃ ॥ ಒಮ್ಬ್ಬಯ್ ಇತ್ಯೇತಸ್ಮಾತ್ಪರಸ್ಯವರ್ಪ್ರತ್ಯಯಸ್ಯಸಮ್ಬನ್ಧಿನೋವಕಾರಸ್ಯಬಕಾರಾದೇಶೋನಭವತಿ ॥ ಪ್ರಯೋಗಃ ॥ ಒಂಬಯ್ವರ್ ॥

ವ್ಯಾಖ್ಯಾ॥ ಇದಮೇವನಿಯಾಮಕಂ । ಒಮ್ಬತ್ತು ಪತ್ತೋಃ[88]ಇತಿ ಪೂರ್ವಸೂತ್ರೇತದಾದೇಶಾನಾಮಪಿಗ್ರಹಣಮಿತಿ ॥ ಅನ್ಯಥಾಬಮ್ಬಯಃಪರಸ್ಯ ನಿಷೇಧಾಘಟನಾತ್ । ಪ್ರಾಪ್ತಿಪೂರ್ವಕೋಹಿಪ್ರತಿಷೇಧಇತಿ ॥

ಸೂತ್ರಂ ॥ ಬೆಸೆಕೋಲಾದಯಃ ॥ 101

ವೃತ್ತಿಃ ॥ ಬೆಸೆಕೋಲಾದಯ ಶ್ಯಬ್ದಾನಿಪಾತ್ಯನ್ತೇ ॥

ಪ್ರಯೋಗಃ ॥ ಬೆಸೆಕೋಲ್, ತಲೆಕಟ್ಟು, ಒಳಕಯ್, ಮೊಳಕಯ್, ಪೊಱಕಯ್, ಒಳಕೋಟೆ, ಪೊಱಕೋಟೆ, ಪೊಱಕಟ್ಟು, ಬಱಕಾಲ್, ಪೊಸತೊಲೆ, ಒಳತೋಟಂ, ಪೊಸತೋಟಂ, ಕಯ್ಪರೆ, ಕತ್ತುರಿಮಿಗಂ, ಸೊಸೆಮುದ್ದು, ನಸುಮುಳಸು, ಇಕ್ಕೋಡಿ, ಇತ್ತಡಿ, ಇಪ್ಪಾನೆ, ಒಕ್ಕೋಲ್, ಒಕ್ಕಯ್, ಒಕ್ಕಣ್ಣಂ, ಮುಕ್ಕಣ್ಣಂ, ಮುಕ್ಕೊಡೆ, ಮುಕ್ಕೋಡಿ, ಮುತ್ತಳೆ, ಮುಕ್ಕುಪ್ಪೆ ಇತಿಬೆಸೆಕೋಲಾದಿರಾಕೃತಿಗಣಃ ॥

ಇತಿಶ್ರೀಭಟ್ಟಾಕಲಙ್ಕದೇವವಿರಚಿತಾಯಾಂಭಾಷಾಮಞ್ಜರೀಸಮಾಖ್ಯಾಯಾಂಶಬ್ದಾನುಶಾಸನವೃತ್ತೌ ಪ್ರಥಮಃ ಪಾದಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಬೆಸೆಕೋಲಾದಿಗಣಪಠಿತಾಃ ಶಬ್ದಾಯಥೋಪದೇಶಂಸಾಧವೋಭವನ್ತೀತ್ಯಾಹ ಬೆಸೆಕೋಲಿತ್ಯಾದಿ । ನಿಪಾತ್ಯನ್ತೇ ಲೋಕಪ್ರಸಿದ್ಧಿಮನತಿಕ್ರಮ್ಯಲಕ್ಷಣನಿರಪೇಕ್ಷಮುಚ್ಚಾರ್ಯನ್ತೇ । ಬೆಸೆಕೋಲ್, ತಲೆಕಟ್ಟು ಇತ್ಯಾದೌ ಕತಪಸ್ತೃತೀಯಃ[89]ಇತ್ಯಾದಿಪ್ರಾಪ್ತಿರ್ಮಾಭೂದಿತ್ಯಯಮಾರಮ್ಭಃ ॥

ಇತಿಶ್ರೀಭಟ್ಟಾಕಲಙ್ಕದೇವವಿರಚಿತಾಯಾಂಸ್ವೋಪಜ್ಞಶಬ್ದಶಾಸನವೃತ್ತೇರ್ಭಾಷಾಮಞ್ಜರ್ಯಾಖ್ಯಾಯಾಂ ಮಞ್ಜರೀಮಕರನ್ದಸಮಾಖ್ಯಾಯಾಂಪ್ರಥಮಃಪಾದಃ ॥

ದ್ವಿತೀಯಪಾದ ಪ್ರಾರಮ್ಭಃ ॥

ಸೂತ್ರಂ ॥ ಸ್ತ್ರ್ಯರ್ಥಃಸ್ತ್ರೀ ॥ 102 ॥

ವೃತ್ತಿಃ ॥ ಸ್ತ್ರೀವಾಚಕಾಶ್ಯಬ್ದಾಃಸ್ತ್ರೀಲಿಙ್ಗಾಭವನ್ತಿ ॥

ಪ್ರಯೋಗಃ ॥ ನಾರಿಕೂತ್ತಳ್, ಸತಿನೋಡಿದಳ್, ಕಾಮಿನಿಕೂಡಿದಳ್, ರಂಭೆಸತ್ತಿಗೆಸಿದಳ್, ಅಚ್ಚರಸಿಪಾಡಿದಳ್, ಅವಳ್ಬಂದಳ್, ಇವಳ್ಪೋದಳ್ ॥ ಅರ್ಥಗ್ರಹಣಂ ಪರ್ಯಾಯಗ್ರಹಣಾರ್ಥಂ । ಸ್ತ್ರೀಲಿಙ್ಗಪ್ರದೇಶಾಃ ಅಳಮಸ್ತ್ರಿಯಾಂ[453]ಇತ್ಯೇವಮಾದಯಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅತ್ರಖಲೂತ್ತರಶಾಸ್ತ್ರೇ ಳುಕ್ಸ್ತ್ರಿಯಾಂ[181]ಆತೇತೋತಂಪುಂಸ್ಯದ್ವಿದೂದೋಃ[162]ದಗಿಮಾದಾನಿ[261]ಇತ್ಯಾದಿಸೂತ್ರೈಃಸ್ತ್ರೀಪುನ್ನಪುಂಸಕಲಿಙ್ಗೋದ್ದೇಶೇನಳುಗಾದಿಕಾರ್ಯಾಣಿವಿಧೀಯನ್ತೇ । ತತೋಽದ್ದೇಶ್ಯಲಿಙ್ಗಸ್ವರೂಪಾಜ್ಞಾನೇಕಾರ್ಯಾಣಾಂವಿಧಾತುಮಶಕ್ಯತ್ವಾದುದ್ದೇಶ್ಯಮವಶ್ಯಂಜ್ಞಾತವ್ಯಮಿತಿಲಿಙ್ಗಾನುಶಾಸನಸ್ಯಾರಮ್ಭಣೀಯತಾಯಾಂ ಯದ್ಯಪಿಸಾಮಾನ್ಯೇನಲಿಙ್ಗಸ್ವರೂಪ ಮುಪದಿಶ್ಯೈವವಿಶೇಷತೋನಿರ್ದೇಷ್ಟವ್ಯಂ । ತಥಾಪಿಲಿಙ್ಗಸಾಮಾನ್ಯೋದ್ದೇಶೇನವಿಧೀಯಮಾನಕಾರ್ಯಾಭಾವಾತ್ತದ್ವಿಶೇಷಾನೇವಾಭಿದಧಾನಃಸ್ತ್ರೀಲಿಙ್ಗಂತಾವನ್ನಿರ್ದಿಶತಿ ಸ್ತ್ರ್ಯರ್ಥಃಸ್ತ್ರೀತಿ ॥ ಸಾಮಾನ್ಯಂತುಯಾವದ್ವಿಶೇಷಾ ನುಸ್ಯೂತಂ ತದತಿರಿಕ್ತಪ್ರಸ್ಯೂತಂ ವಸ್ತುನಃಸ್ವರೂಪ ಮೇವಕಿಂತದಿತಿಚೇದಿವಳಿತಿ ನಿಷ್ವಿತಿ ಶಬ್ದವ್ಯವಸ್ಥಾಹೇತುಲಿಙ್ಗಾರ್ಥಧರ್ಮಇತಿಬ್ರೂಮಃ । ಯದಾಲಮ್ಬ್ಯಲೋಕೇಶಬ್ದಾಃಕ್ವಚಿದಿವಳಿತಿ ಯಥಾ ಸತಿಯಿವಳ್, ಸುತೆಯಿವಳ್,

ಪೆಣ್ಡತಿಯಿವಳ್, ಮಗಳಿವಳಿತ್ಯಾದಿ । ತಥಾಕ್ವಚಿದಿವನಿತಿ ಯಥಾಪತಿಯಿವಂ, ಸುತನಿವಂ, ಗಣ್ಡನೀತಂ, ಮಗನಿವಂ ಇತ್ಯಾದಿ ॥ ತಥಾಕ್ವಚಿದಿದ್ವಿತಿ ಯಥಾ ಲತೆಯಿದು, ವೃಕ್ಷಮಿದು, ವನಮಿದು, ಬಳ್ಳಿಯಿದು, ಮರನಿದು, ಬನಮಿದುಮಿತ್ಯಾದಿ ॥ ಸ್ವರೂಪೇಣತಥಾಬಂದಳ್, ಬಂದಂ, ಬಂದುದು, ಪೋದಳ್, ಪೋದಂ, ಪೋದುದುಮಿತ್ಯಾದಿ ಸ್ವರೂಪೇಣಾಚಕ್ಷ್ಯಪತಿಷ್ಟನ್ತೇ । ತದೇತದ್ವ್ಯವಸ್ಥಾಯಾಃ ಕಾರ್ಯಭೂತಾಯಾಃ ಕಾರಣಭೂತೋಯೋಲಿಙ್ಗಾರ್ಥಗತೋಧರ್ಮಸ್ತಲ್ಲಿಙ್ಗಮಿತಿ ॥ ನತುಲಿಙ್ಗಸ್ವರೂಪಮಜಾನಾನಾಃ ಪ್ರಾತಿಪದಿಕಾರ್ಥಧರ್ಮೋಲಿಙ್ಗಮಿತ್ಯುಪದೇಶೋನಯುಕ್ತಃ ॥ ಜ್ಞಾಪಕಾತ್ಮಾಶ್ರಯದೋಷ ದುಷ್ಟತ್ವಾದಿತಿವಾಚ್ಯಂ । ಲಿಙ್ಗಶಬ್ದೋಹ್ಯತ್ರಾರ್ಥವಚ್ಛಬ್ದರೂಪಪ್ರಾತಿಪದಿಕವಚನೋನಪ್ರತ್ಯೇತವ್ಯವಾಚೀ । ಪ್ರತ್ಯೇತವ್ಯಂಚಲಿಙ್ಗಂಸ್ತ್ರ್ಯಾದ್ಯಾದಿ ॥ ಪ್ರತೀತಂಚೈತತ್ಪ್ರಾತಿಪದಿಕಾಪರಾಖ್ಯಂಲಿಙ್ಗಮನ್ಯದಿತ್ಯನಯೋರ್ಭೇದಾನ್ನಾತ್ಮಾಶ್ರಯಃ ॥ ನನ್ವಿದಮಯುಕ್ತಮರ್ಥಧರ್ಮೋಲಿಙ್ಗಮಿತಿ । ಯತೋಲಿಙ್ಗಾಧೀನ ಪ್ರಕ್ರಿಯಯಾಶಬ್ದಾ ಏವವಿಕ್ರಿಯನ್ತೇ । ಇವಳವಳುಮಿವನವನುಮಿದ್ವದುದ್ವಿತಿ ॥ ತಥಾಬಂದಳ್ಬಂದಂಬಂದುದು, ಪೋದಳ್ಪೋದಂಪೋದುದುಮಿತಿ । ವಿಕ್ರಿಯಾಚಸ್ವಗತಹೇತುಸಾಧ್ಯಾ । ನಹ್ಯನ್ಯತ್ರಹೇತಾವನ್ಯತ್ರವಿಕ್ರಿಯೋಪಪದ್ಯತೇ । ಅನ್ಯಥಾಘೋಷಘಟೋಗತೇನೋದಕ್ವಿತಾ ಪುರಿಶರಾವಗತಪಯಸೋಘನೀಭಾವಪ್ರಸಙ್ಗಾತ್ ॥ ಅತಃಶಬ್ದಧರ್ಮ ಏವಲಿಙ್ಗಂನಾರ್ಥಧರ್ಮಃ । ಯಥಾಹವಾಮನಃ । ಇಯಮಯಮಿದಮಿತಿಶಬ್ದವ್ಯವಸ್ಥಾಹೇತುಃಶಬ್ದಧರ್ಮೋಲಿಙ್ಗಮಿತೀತಿಚೇನ್ನ । ಶಬ್ದಧರ್ಮತ್ವಂಲಿಙ್ಗಸ್ಯಕಿಮುಪಚಾರವೃತ್ತ್ಯೋಚ್ಯತೇ ಮುಖ್ಯವೃತ್ತ್ಯಾವಾ । ನಾದ್ಯಃ । ಇಷ್ಟಾಪತ್ತೇಃ । ಇಷ್ಯತೇಹಿವಾಚ್ಯಧರ್ಮಸ್ಯವಾಚಕೇಷೂಪಚಾರಾತ್ತದ್ಧರ್ಮತ್ವಮಿತಿ ॥ ನದ್ವಿತೀಯಃ । ಮುಖ್ಯವೃತ್ತ್ಯಾಲಿಙ್ಗಸ್ಯಶಬ್ದಧರ್ಮತ್ವೇಗುಣವಚನಾನಾಂಕೃತ್ಸಙ್ಖ್ಯಾವಚನಾದೀನಾಂಚಾಶ್ರಯಲಿಙ್ಗತ್ವಾನುಪಪತ್ತೇಸ್ತಥಾಹಿ । ಕರಿಯಳ್ಪಾರ್ವ್ವತಿ, ಕರಿಯಂಕೃಷ್ಣಂ, ಕರಿದುಕಸ್ತೂರಿ, ಬಿಳಿಯಳ್ಸರಸತಿ, ಬಿಳಿಯಂಬಗ್ಗಂ, ಬಿಳಿದುಕರ್ಪ್ಪೂರಂ, ಸೂಳ್ವಗ್ಗಂಡರ್, ನಾಲ್ವರ್ಪೆಂಡಿರ್, ನಾಲ್ಕುಸಮುದ್ರಂಗಳ್, ಅಯ್ವರ್ಪುರುಷರ್, ಅಯ್ವರ್ಸತಿಯರ್, ಅಯ್ದುಗಿರಿಗಳ್, ಪಾಡಿದಂಗಾಯಕಂ, ಪಾಡಿದಳ್ಗಾಯಿಕೆ, ಪಾಡಿತುಭೃಂಗಂ, ಓದಿದನರಸಂ, ಓದಿದಳರಸಿ, ಓದಿದುದರಗಿಳಿ ಇತ್ಯಾದೌ ನಹಿ ಕರಿದು, ಬಿಳಿದುಮಿತ್ಯಾದಿಶಬ್ದವಾಚ್ಯಾನಾಂ ಕೃಷ್ಣಶ್ವೇತಾದಿಗುಣಾನಾಂಪೂರ್ವತ್ವಾದಿಶಬ್ದಸ್ವರೂಪಮಾಶ್ರಯಃ । ಯೇನಾಶ್ರಯಲಿಙ್ಗತ್ವಮೇಷಾಂಸ್ಯಾತ್ ॥ ಕಿಂತುಪೂರ್ವತ್ವಾದಿಪದವಾಚ್ಯಾಏವಾಶ್ರಯಾಇತ್ಯರ್ಥಧರ್ಮತ್ವಮೇವತಲ್ಲಿಙ್ಗತ್ವಮುಪಪದ್ಯತಇತ್ಯರ್ಥಧರ್ಮಏವ ಲಿಙ್ಗಂನಶಬ್ದಧರ್ಮಃ ॥ ತದುಕ್ತಮಮೋಘವೃತ್ತೌ । ಇಯಮಯಮಿದಮಿತಿಶಬ್ದವ್ಯವಸ್ಥಾಹೇತುರುಪದೇಶಗಮ್ಯಃ । ಪ್ರಾತಿಪದಿಕಾರ್ಥಧರ್ಮೋಲಿಙ್ಗಮಿತಿ ॥ ತ್ರಿಕಂಪ್ರಾತಿಪದಿಕಾರ್ಥಇತಿಪಕ್ಷೇಪಿ ।

ಶ್ಲೋ ॥ ಜಾತಿವ್ಯಕ್ತಿಶ್ಚಲಿಙ್ಗಂಚಪ್ರಕೃತ್ಯರ್ಥೋಭಿಧೀಯತೇ ।
ಸಙ್ಖ್ಯಾಚಕಾರಕಂಚೈವಪ್ರತ್ಯಯಾರ್ಥೋನಿಗದ್ಯತೇ ॥

ಇತಿ । ತತ್ರಾಪಿಲಿಙ್ಗಂಪ್ರಕೃತ್ಯರ್ಥಇತ್ಯೇವೋಕ್ತಂನತುಪ್ರಕೃತಿಧರ್ಮಇತಿ । ಅರ್ಥಧರ್ಮಸ್ಯಾಪ್ಯರ್ಥತ್ವಾತ್ ॥ ಪಞ್ಚಕಂ ಪ್ರಾತಿಪದಿಕಾರ್ಥಇತಿಪಕ್ಷೇಪ್ಯವಿಶೇಷಏವ ॥ ಯದುಕ್ತಂವಿಕ್ರಿಯಾಹಿಸ್ವಗತಹೇತುಸಾಧ್ಯೇತ್ಯಾದಿ । ನೈತಚ್ಚಾರು । ವಿಕ್ರಿಯಾತದ್ಧೇತ್ವೋರೈಕಾಧಿಕರಣ್ಯನಿಯಮಾಭಾವಾತ್ । ದ್ವಿವಿಧೋಹಿಹೇತುರಾನ್ತರೋಬಾಹಿರಶ್ಚೇತಿ । ತತ್ರಯೋಯಮಾನ್ತರೋಹೇತುಃಕಾರ್ಯಾತ್ಮನಾಪರಿಣತೌಯೋಗ್ಯತಾಪರನಾಮಾಶಕ್ತಿವಿಶೇಷಸ್ತಸ್ಯೈವಕಾರ್ಯೈಕಾಧಿಕರಣ್ಯನಿಯಮೋನಬಾಹಿರಸ್ಯನಿಮಿತ್ತಾಪರನಾಮಧೇಯಸ್ಯಹೇತುಮಾತ್ರಸ್ಯ । ಅನ್ಯಥಾದಣ್ಡ, ಚಕ್ರ, ತುರೀ, ವೇಮಾದೀನಾಂ ನಿಮಿತ್ತಕಾರಣಾನಾಮಪಿಘಟ, ಪಟಾದಿಕಾರ್ಯಾಶ್ರಯ ಮೃತ್ಪಿಣ್ಡತನ್ತ್ವಾದ್ಯುಪಾದಾನವೃತ್ತಿತ್ವೇನೈವಕಾರಣತಾಪ್ರಸಙ್ಗಸ್ಸ್ಯಾತ್ । ನಿಮಿತ್ತಂಚೈತತ್ಸ್ತ್ರ್ಯಾದಿ ॥ ಅತೋಸ್ಯನಕಾರ್ಯೈಕಾಧಿಕರಣ್ಯನಿಯಮಃ । ಅತಿಪ್ರಸಙ್ಗಸ್ತುಸಮ್ಬನ್ಧವಶಾದೇವಪರಿಹರಣೀಯಃ । ಸಮ್ಬನ್ಧಶ್ಚಾತ್ರವಾಚ್ಯವಾಚಕಭಾವಲಕ್ಷಣೋನಿರರ್ಗಳೋಸ್ತ್ಯೇವೇತಿ ॥ ಕಿಂಚ ನಾತ್ರವಿಕಾರವಿಕಾರಿಭಾವೋಪಿ । ಯೇನಹೇತುಸಾಧ್ಯಯೋರೈಕಾಧಿಕರಣ್ಯಂಚಿನ್ತ್ಯೇತ ॥ ನಹಿಚಕ್ರಾದಿಸಾಮಗ್ರ್ಯಾಮೃದಾದಿವಲ್ಲಿಙ್ಗಾದಿಸಾಮಗ್ರ್ಯಾಶಬ್ದಾವಿಕ್ರಿಯನ್ತೇ ॥ ಶಬ್ದಾನಾಮನಾದಿಸಿದ್ಧತ್ವಾತ್ ॥ ಸಿದ್ಧಾನಾಂಶಬ್ದಾನಾಮನ್ವಾಖ್ಯಾನಂ ವ್ಯಾಕರಣಮಿತಿವಚನಾತ್ । ಪ್ರಕ್ರಿಯಾಪ್ರತಿಪಾದನಂತು ಕಥಮೇತೇಶಬ್ದಾಸ್ಸಾಧವಇತಿಜಿಜ್ಞಾಸೂಃ ಶಿಷ್ಯಾನ್ಪ್ರತಿರೇಖಾಗವಯಪ್ರದರ್ಶನದ್ವಾರಾಸತ್ಯಗವಯಪ್ರತ್ಯಾಯನವತ್ಪ್ರಕೃತಿಪ್ರತ್ಯಯವಿಭಾಗಪರಿಕಲ್ಪನಯಾಸಾಧುತ್ವಬೋಧನಪರಮಿತಿಮನ್ತವ್ಯಂ ॥ ನನುಚೈವಂಲಿಙ್ಗಾನಾಮರ್ಥಧರ್ಮತ್ವಕಲ್ಪನಾಯಾಂ ಸಕಲಶಾಬ್ದಿಕಸಮ್ಪ್ರದಾಯಸಿದ್ಧೋವ್ಯವಹಾರೋವಿರುಧ್ಯೇತ । ತಥಾಹಿ । ಅಯಂಶಬ್ದಃಸ್ತ್ರೀಲಿಙ್ಗೋಯಂಚಪುಲ್ಲಿಙ್ಗಇತಿಸಾಮಾನಾಧಿಕರಣ್ಯವ್ಯವಹಾರೋಹ್ಯಶೇಷಶಾಬ್ದಿಕಸಮಯಪ್ರಸಿದ್ಧಃ ॥ ನಹಿಲಿಙ್ಗರಹಿತೇಶಬ್ದೇಅಯಮೇತಲ್ಲಿಙ್ಗಇತಿವ್ಯವಹರ್ತುಂಶಕ್ಯತೇ । ವಿಶೇಷಣಸಮ್ಬನ್ಧೇಸತ್ಯೇವವಿಶಿಷ್ಟವ್ಯವಹಾರೋಪಪತ್ತೇಃ । ನೀಲೋತ್ಪಲಮಿತ್ಯಾದಾತಥ್ಯೈವದರ್ಶನಾತ್ । ಕಿಂಚಕಳತ್ರದಾರಸಜ್ಜನಾದಿಶಬ್ದಾನಪುಂಸಕಲಿಙ್ಗಾಃಪ್ರಸಿದ್ಧಾಃ । ಇದುಕಳತ್ರಮಿದುದಾರಮಿದುಸಜ್ಜನಮಿತ್ಯಾದಿ । ನಾತ್ರಕಳತ್ರಾದಿಶಬ್ದಾನಾಮರ್ಥಸ್ಯನಪುಂಸಕತ್ವಮಸ್ತಿ । ಸ್ತ್ರೀತ್ವೇನೈವಪ್ರಸಿದ್ಧೇಃ ॥ ತಥಾಕೇಚನಶಬ್ದಾಃಪುನ್ನಪುಂಸಕಾಃಪ್ರಸಿದ್ಧಾಃ । ಸೂರ್ಯ್ಯನಿವಂ, ಸೂರ್ಯ್ಯನಿದು, ಚಂದ್ರನಿವಂ, ಚಂದ್ರನಿದುಮಿತ್ಯಾದಿ ॥ ನಹ್ಯತ್ರಸೂರ್ಯಚನ್ದ್ರಾದೀನಾಂನಪುಂಸಕತ್ವಂ । ಪುಂಸ್ತ್ವೇನೈವಪ್ರಸಿದ್ಧೇಃ । ಶಬ್ದಧರ್ಮತ್ವೇತುನೈಷಾನುಪಪತ್ತಿಃ ॥ ಶಬ್ದಾನಾಮೇಷಸ್ವಭಾವೋಯದೇಕದ್ವಿತ್ರಿಲಿಙ್ಗವತ್ತಯಾತದಾಯತ್ತಪ್ರಕ್ರಿಯಾವಿಷಯಾಸ್ತಥಾತಥಾಪ್ರಯೋಕ್ತುಮರ್ಹಾಇತಿಶಬ್ದಧರ್ಮಏವಲಿಙ್ಗಮಿತಿಚೇನ್ನ । ಸರ್ವನಾಮಶಬ್ದಾನಾಮದ್ವಿದುಪ್ರಭೃತೀನಾಂ ಬುದ್ಧಿಸ್ಥವಾಚಕತಾಹಿಪ್ರಸಿದ್ಧಾ । ತತ್ರಯಾದಾಬುದ್ಧೌ ಕಚಕುಚಾದಿಸ್ತ್ರೀವ್ಯಞ್ಜನೋಪಲಕ್ಷಿತಾರ್ಥೋಭಾಸತೇ ತದೈವಾವಳಾಕೇಳೆಇತಿಪ್ರಯೋಗಃ ॥ ಯದಾತುಶ್ಮಶ್ರುಕೂರ್ಚಾದಿ

ಪುಂವ್ಯಞ್ಜನೋಪಲಕ್ಷಿತಾರ್ಥೋಽಭಾಸತೇ ತದಾಅವನಿವನಾತನೀತನಿತ್ಯೇವಂಪ್ರಯೋಗಃ ॥ ಯದಾತುತದುಭಯವ್ಯಞ್ಜನವ್ಯತಿರಿಕ್ತಧರ್ಮೋಽಪಲಕ್ಷಿತಾರ್ಥೋಽಭಾಸತೇತದೈವಾದ್ವಿದ್ವಿತ್ಯೇವಂಪ್ರಯೋಗನಿಯಮೋದೃಶ್ಯತೇ ॥ ತತ್ರಬುದ್ಧ್ಯಾತಾದೃಗರ್ಥಭಾನಏವತಥಾಪ್ರಯೋಗೇಶಬ್ದಧರ್ಮಂಲಿಙ್ಗಮಿಷ್ಟನ್ನೇಷತ್ವಂಕಿಮತ್ರವಿನಿಗಮಕಂವದೇರಿತರಥಾಪಿಪ್ರಯೋಕ್ತುಂಶಕ್ಯತ್ವಾತ್ । ಅಥಲಿಙ್ಗಸ್ಯಶಬ್ದಧರ್ಮತ್ವೇಽಪಿಶಬ್ದಾನಾಮೇಷಸ್ವಭಾವೋಯತ್ಸ್ತ್ರೀಪುನ್ನಪುಂಸಕವ್ಯಞ್ಜನೋಪಲಕ್ಷಿತಾರ್ಥಭಾನಏವತತ್ತಲ್ಲಿಙ್ಗಾಧೀನಪ್ರಕ್ರಿಯಾವಿಷಯತಾನಾನ್ಯಥೇತಿಕಥಯೋಸ್ತದಾಭಙ್ಗ್ಯನ್ತರೇಣಮದುಕ್ತಮೇವಾವಾದೀರಿತಿಮುಖ್ಯವೃತ್ತ್ಯರ್ಥಧರ್ಮಏವಲಿಙ್ಗಂನಶಬ್ದಧರ್ಮಃ ॥ ಪುಲ್ಲಿಙ್ಗೋಽಯಂಸ್ತ್ರೀಲಿಙ್ಗೋಽಯಂಶಬ್ದಇತಿಸಾಮಾನಾಧಿಕರಣ್ಯವ್ಯವಹಾರಸ್ತುವಾಚ್ಯಧರ್ಮಸ್ಯವಾಚಕೇಷೂಪಚಾರಾದವಸೇಯಃ ॥ ಕಳತ್ರದಾರಾದಿಷ್ವಪಿನಕಳತ್ರಾದಿಪದಾರ್ಥಾನಾಂಸ್ತ್ರೀತ್ವೈಕಾನ್ತಃ । ಕಥಂಚಿತ್ಪುಂಸ್ತ್ವನಪುಂಸಕತ್ವಯೋರಪಿಸಮ್ಭವಾತ್ ॥ ದೃಶ್ಯತೇಹಿಸ್ತ್ರೀಣಾಮಪಿಕದಾಚಿತ್ಪೌಂಸ್ನೋಽಭಾವಃ । ಕದಾಚಿತ್ಪುಂಸಾಮಪಿಸ್ತ್ರೈಣಃ । ಕದಾಚಿದುಭಯೇಷಾಮುಭಯಾತಿರಿಕ್ತಕ್ಲೈತಿದ್ರವ್ಯಭಾವಾತ್ಮಾಸರ್ವೋಽವೇದಃಸರ್ವತ್ರಸ್ವಸಾಮಗ್ರೀನಿಯತಉದೇತೀತಿ । ಇದಂಚಭವದ್ವಚನಾನುಗುಣಮಾಭ್ಯುಚ್ಚೈಕಮೇವವಚನಮೇತಾವತಾಲಿಙ್ಗಂಚೇದ್ದ್ರವ್ಯಸ್ಯೈವಧರ್ಮೋಽಕ್ವಚಿದ್ದ್ರವ್ಯಸ್ಯೇತಿಭ್ರಾಮ್ಯೇಽಗ್ಭವಾರ್ ॥ ಸರ್ವಾರ್ಥಾನಾಮಪಿಚಿದಚಿತ್ಸಾಧಾರಣೋಽಯುಕ್ತ್ಯಾಗಮಗಮ್ಯೋಽಧರ್ಮವಿಶೇಷಏವಲಿಙ್ಗಮಿತಿ । ನಚೈವಂಸರ್ವಂವಾಚ್ಯಂಸರ್ವಲಿಙ್ಗಮಿತಿ ಸರ್ವಸ್ಯಾಪಿವಾಚಕಸ್ಯತಥಾಪ್ರಸಕ್ತೌಯುಗಪದನೇಕ ಲಿಙ್ಗತಾಯಾಂಪ್ರಯೋಗಾನುಪಪತ್ತಿಸ್ಸ್ಯಾದಿತಿವಾಚ್ಯಂ । ಸರ್ವವಾಚಕಾನಾಮುಪಚರಿತವೃತ್ತ್ಯಾಸರ್ವಲಿಙ್ಗತ್ವೇಽಪಿಕೇಚಿದೇಕಲಿಙ್ಗಾಃ ಕೇಚಿದ್ದ್ವಿಲಿಙ್ಗಾಃಕೇಚಿತ್ತ್ರಿಲಿಙ್ಗಾಇತ್ಯನಾದಿಸಿದ್ಧಶಿಷ್ಟವ್ಯವಹಾರೇಣಲಿಙ್ಗವ್ಯವಸ್ಥೋಪಪತ್ತೇಸ್ತದುಕ್ತಮಮೋಘವೃತ್ತೌ । ಸರ್ವಲಿಙ್ಗಸಙ್ಖ್ಯೇವಸ್ತುನಿಸ್ಯಾದ್ವಾದಮನುಪತತಿ ಮುಖ್ಯೋಪಚರಿತಾರ್ಥಾನುಪಾತಿನಿಚಶಬ್ದಾತ್ಮನಿರೂಢಿತಸ್ತತ್ತಲ್ಲಿಙ್ಗಸಙ್ಖ್ಯೋಪಾದಾನವ್ಯವಸ್ಥಾನುಸರ್ತವ್ಯೇತಿ ॥

ತದೇತಲ್ಲಿಙ್ಗಂಷೋಢಾ । ಶುದ್ಧಂ ಮಿಶ್ರಂ ಸಙ್ಕೀರ್ಣಮುಪಸರ್ಜನಮಾವಿಷ್ಟಮವ್ಯಕ್ತಂಚೇತಿ ॥ ತತ್ರನಿಯತ್ಯೇಕಸಂಸ್ಕಾರೋಪಗ್ರಾಹಿಲಿಙ್ಗಂಶುದ್ಧಂ । ತತ್ತ್ರೇಧಾ । ಸ್ತ್ರೀಲಿಙ್ಗಂಪುಲ್ಲಿಙ್ಗಂನಪುಂಸಕಲಿಙ್ಗಂಚೇತಿ ॥ ತತ್ರಸ್ತ್ರೀಲಿಙ್ಗಂಯಥಾ । ಅಕ್ಕನಿವಳ್, ತಂಗಿಯೀಕೆ ಇತ್ಯಾದಿ । ಪುಲ್ಲಿಙ್ಗಂಯಥಾ । ಅಣ್ಣನಿವಂ, ತಮ್ಮನೀತಂ ಇತ್ಯಾದಿ । ನಪುಂಸಕಲಿಙ್ಗಂಯಥಾ । ನೆಲನಿದು, ಪೊಲನಿದು ಇತ್ಯಾದಿ ॥ ಸಂಸ್ಕಾರೋಪಗ್ರಾಹಿಮಿಶ್ರಂ । ತದಪಿತ್ರೇಧಾ । ಸ್ತ್ರೀಪುಂಸಲಿಙ್ಗಂ ಸ್ತ್ರೀನಪುಂಸಕಲಿಙ್ಗಂ ಪುನ್ನಪುಂಸಕಲಿಙ್ಗಂಚೇತಿ ॥ ತತ್ರ ಸ್ತ್ರೀಪುಂಸಲಿಙ್ಗಂಯಥಾ । ತೊೞ್ತಿವಳ್, ತೊೞ್ತೀತಂ ಇತ್ಯಾದಿ । ಸ್ತ್ರೀನಪುಂಸಕಲಿಙ್ಗಂಯಥಾ । ದೇವತೆಯಿವಳ್, ದೇವತೆಯಿದು ಇತ್ಯಾದಿ । ಪುನ್ನಪುಂಸಕಲಿಙ್ಗಂಯಥಾ । ಸೂರ್ಯನೀತಂ, ಸೂರ್ಯನಿದು ಇತ್ಯಾದಿ ॥ ಸಂಸ್ಕಾರತ್ರಯೋಪಗ್ರಾಹಿಸಙ್ಕೀರ್ಣಂ । ತದೇಕಧೈವ । ದೈವತಮಿವಳ್, ದೈವತಮೀತಂ, ದೈವತಮಿದು ಇತ್ಯಾದಿ ॥ ವಿಶೇಷಣಂಸದ್ವಿಶೇಷ್ಯಲಿಙ್ಗಾಯತ್ತಸಂಸ್ಕಾರೋಪಗ್ರಾಹ್ಯುಪಸರ್ಜನಂ । ತತ್ತುಸಪ್ತಧಾ । ಸ್ತ್ರೀಲಿಙ್ಗಂ, ಪುಲ್ಲಿಙ್ಗಂ, ನಪುಂಸಕಲಿಙ್ಗಂ, ಸ್ತ್ರೀಪುಂಸಲಿಙ್ಗಂ, ಸ್ತ್ರೀನಪುಂಸಕಲಿಙ್ಗಂ, ಪುನ್ನಪುಂಸಕಲಿಙ್ಗಂ, ಸ್ತ್ರೀಪುನ್ನಪುಂಸಕಲಿಙ್ಗಂಚೇತಿ ॥ ತತ್ರಾದ್ಯಂಯಥಾ । ಇನಿಯಳ್ಕಾದಲೆ, ಇನಿಯಳಂಗನೆಇತ್ಯಾದಿ ॥ ದ್ವಿತೀಯಂಯಥಾ । ಇನಿಯಂಕಾದಲಂ, ಇನಿಯಂಕಾಂತಂ ಇತ್ಯಾದಿ ॥ ತೃತೀಯಂಯಥಾ । ಇನಿದುಘೃತಂ, ಇನಿದುಪಾಲ್ಇತ್ಯಾದಿ ॥ ಚತುರ್ಥಂಯಥಾ । ಕಿಱಿಯಳ್ತೊೞ್ತಿ, ಕಿಱಿಯಂತೊೞ್ತಿಇತ್ಯಾದಿ ॥ ಪಞ್ಚಮಂಯಥಾ । ಜೆಟ್ಟಿದಳ್ದೇವತೆ, ಜೆಟ್ಟಿತುದೇವತೆಇತ್ಯಾದಿ ॥ ಷಷ್ಠಂಯಥಾ । ಪಿರಿಯಂಸೂರ್ಯಂ, ಪಿರಿದುಸೂರ್ಯಂಇತ್ಯಾದಿ ॥ ಸಪ್ತಮಂಯಥಾ । ಬಳ್ಳಿದಳ್ದೈವತಂ, ಬಳ್ಳಿದಂದೈವತಂ, ಬಳ್ಳಿತುದೈವತಂಇತ್ಯಾದಿ ॥ ವಿಶೇಷಣಂಸದಪಿವಿಶೇಷ್ಯಲಿಙ್ಗಾನಧೀನಂನಿಯತಸಂಸ್ಕಾರೋಪಗ್ರಾಹ್ಯಾವಿಷ್ಟಂ । ತದಪಿತ್ರೇಧಾ । ಸ್ತ್ರೀಲಿಙ್ಗಂ, ಪುಲ್ಲಿಙ್ಗಂ, ನಪುಂಸಕಲಿಙ್ಗಂಚೇತಿ । ತತ್ರಪ್ರಥಮಂಯಥಾ । ಅರಸಂಜಗಕ್ಕೆತಾಯ್, ಗುರುವೆ ಜಗಕ್ಕೆಮಾತೆಇತ್ಯಾದಿ ॥ ದ್ವಿತೀಯಂಯಥಾ । ಸತ್ಯಮೇತಂದೆ, ಸೈರಣೆಯೇಬಂಧು ಇತ್ಯಾದಿ ॥ ಚರಮಂಯಥಾ । ಈಯೆಡೆಯೊಳೆಮಗೆಗುರುವೇಪ್ರಮಾಣಂ, ಅಂಗನೆಮದನನಕೈಪಿಡಿಇತ್ಯಾದಿ ॥ ಲಿಙ್ಗಾಯತ್ತಸಂಸ್ಕಾರಾನುಪಗ್ರಾಹ್ಯವ್ಯಕ್ತಂ । ನಾತ್ರಭೇದಃ । ಯಥಾ । ನೀಂತಾಯ್, ನೀಂಮಗಳ್, ನೀಂತಂದೆ, ನೀಂಮಗಂ, ನೀಂಮರಂ, ನೀಂಗಿಡುಇತ್ಯಾದಿ ॥ ಏವಂಸಙ್ಗ್ರಹನಯಾಲ್ಲಿಙ್ಗಮೇಕವಿಧಮಪಿಪರಾಪರವ್ಯವಹಾರನಯಾತ್ಸಂಕ್ಷೇಪೇಣತ್ರಿವಿಧಂ । ಮಧ್ಯಮತಷ್ಷಡ್ವಿಧಂ । ವಿಸ್ತರತಸ್ತ್ವಷ್ಟಾದಶಭೇದಮಪಿಸ್ತ್ರೀಪುನ್ನಪುಂಸಕಲಿಙ್ಗತ್ರಿಭೇದಾವಲಮ್ಬನಮೇವೇತಿ ತೇಷಾಮೇವಸ್ವರೂಪಂನಿರೂಪಯನ್ನಾದೌ ಸ್ತ್ರೀಸ್ವರೂಪಂನಿರೂಪಯತಿ ॥ ಯದ್ಯಪಿಸಂಸ್ಕೃತೇಸ್ತ್ರೀವ್ಯಞ್ಜನರಹಿತಾಃ ಕುಟೀಕುಮ್ಭೀತ್ಯಾದಯೋಽಪಿಶಬ್ದಾಸ್ತ್ರೀಲಿಙ್ಗಾಃ ॥ ಪುಂವ್ಯಞ್ಜನರಹಿತಾಸ್ತಮ್ಭಕುಮ್ಭಾದಯೋಽಪಿಶಬ್ದಾಃಪುಲ್ಲಿಙ್ಗಾಇತ್ಯನ್ಯಥೈವತದನುಶಾಸನಂ । ತಥಾಪಿನಾತ್ರಭಾಷಾವಿಷಯೇತಥಾ । ಕಿಂತುತತ್ತದ್ವ್ಯಞ್ಜನೋಪಲಕ್ಷಿತಾರ್ಥವಾಚಕಾಏವತತ್ತಲ್ಲಿಙ್ಗಾಇತ್ಯಾಹ ಸ್ತ್ರೀವಾಚಕಾಇತ್ಯಾದಿ ॥ ಉದಾಹರತಿ ನಾರಿಕೂರ್ತಳಿತ್ಯಾದಿ । ನಾರೀಶಬ್ದಸ್ಯ ಹ್ರಸ್ವೋಽನೇಕಸ್ವರಸ್ಯ[115]ಇತ್ಯಾದಿನಾಹ್ರಸ್ವಾದೇಶಃ ॥ ನಾರಿಇತ್ಯಾದೀನಾಂಸ್ತ್ರೀತ್ವದ್ಯೋತನಾರ್ಥಂಕೂರ್ತಳಿತ್ಯಾದಿಕ್ರಿಯಾಪದಪ್ರಯೋಗಃ । ಅಳಮಃ ಸ್ತ್ರಿಯಾಮಿ[453]ತಿಸ್ತ್ರೀಲಿಙ್ಗಏವಾಳಾದೇಶವಿಧಾನಾತ್ ॥ ಯದ್ಯಪ್ಯರ್ಥಸ್ಯಸ್ತ್ರೀತ್ವವಿಧಾನೇಽಪ್ರಯೋಜನಾಭಾವಾಚ್ಛಬ್ದಸ್ಯೈವತದ್ವಿಧಾನಂಭವತಿ । ತಥಾಪ್ಯರ್ಥಶಬ್ದಾಭಾವೇಸ್ತ್ರೀಶಬ್ದಮಾತ್ರಏವಸ್ತ್ರೀಲಿಙ್ಗಃ ಸ್ಯಾನ್ನತದ್ವಾಚಕಾಇತರೇಶಬ್ದಾಅತಃ ಸ್ತ್ರೀಪರ್ಯಾಯಗ್ರಹಣಾರ್ಥಮರ್ಥಶಬ್ದೋಪಾದಾನಮಿತ್ಯಾಹ ಅರ್ಥಗ್ರಹಣಮಿತ್ಯಾದಿ ॥

ಸೂತ್ರಂ ॥ ಪುಮಾನ್ಪುಮರ್ಥಃ ॥ 103 ॥

ವೃತ್ತಿಃ [illegible] ಶ್ಶಬ್ದಾಃ ಪುಲ್ಲಿಙ್ಗಾ ಭವನ್ತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಮದನನೆಚ್ಚಂ, ಕಾಮಿನಿಯೊಂದಂ, ಬಿದಿಸೃಜಿಸಿದಂ, ಜಿನಂ [illegible] ವಳಿಗೆಜಿದರ್ ॥ ಪುಂಪ್ರದೇಶಾಃ ॥ ಅತೀತೋತಂಪುಂಸ್ಯದ್ವಿದೂದೋಃ[162]ಇತ್ಯೇವಮಾದಯಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಪುಂವ್ಯಞ್ಜನೋಪಲಕ್ಷಿತಾರ್ಥಃಪುಮಾನ್ । ಸೋಽರ್ಥೋಽಭಿಧೇಯೋಯಸ್ಯಸಪುಮರ್ಥಇತ್ಯಾಹ ಪುರುಷವಾಚಕಾಇತಿ । ಯದ್ಯಪಿಸ್ತ್ರೀಪುಮರ್ಥೌಸ್ತ್ರೀಪುಂಸಾವಿತ್ಯೇಕಯೋಗಕರಣೇಽರ್ಥಶಬ್ದಸ್ಯಸಕೃದೇವೋಪಾದಾನಾಲ್ಲಾಘವಂ । ತಥಾಪಿಯೋಗವಿಭಾಗಾತ್ಪೃಥಗರ್ಥಗ್ರಹಣಾಚ್ಚಾಯಮರ್ಥೋಽಲಭ್ಯತೇ ॥ ಸ್ತ್ರ್ಯರ್ಥಏವಸ್ತ್ರೀ ಪುಮರ್ಥಏವಪುಮಾನಿತ್ಯುದ್ದೇಶ್ಯಗತ್ಯೈವಕಾರವತ್ತಯಾಸಾವಧಾರಣಾದಿತರವ್ಯವಚ್ಛೇದಃ । ನತುಸ್ತ್ರ್ಯರ್ಥಸ್ಸ್ತ್ರೀವಪುಮರ್ಥಃಪುಮಾನೇವೇತಿವಿಧೇಯಗತ್ಯೈವಕಾರವತ್ತಯಾವಧಾರಣಾದಿತರವ್ಯವಚ್ಛೇದಃ॥ ಸ್ತ್ರೀಪುರುಷವಾಚಕಾನಾಮಪಿಶಬ್ದಾನಾಂಲಿಙ್ಗಾನ್ತರವತ್ತ್ವಾವಿರೋಧಾತ್ । ತಥೈವವಕ್ಷ್ಯಮಾಣತ್ವಾಚ್ಚೇತಿ ॥

ಸೂತ್ರಂ ॥ ನಚಾನ್ಯತ್ ॥ 104 ॥

ವೃತ್ತಿಃ ॥ ಸ್ತ್ರೀಪುರುಷವಾಚಕಾದನ್ಯಚ್ಛಬ್ದರೂಪಂ ನಪುಂಸಕಲಿಙ್ಗಂಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಮಲ್ಲಿಗೆಮುಗುಳ್ತುದು, ಮಾವುಪೂತುದು, ಪಿಶಾಚಂಪಿಡಿಸಿತ್ತು, ಭೂತಂಪಿಡಿದುದು ॥ ನಪ್ರದೇಶಾಃ ನಪ್ಯಮಿಚಬಹುಳಂ[259]ಇತ್ಯೇವಮಾದಯಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ನನುಸ್ತ್ರ್ಯರ್ಥಸ್ಸ್ತ್ರೀ[102] ಪುಮಾನ್ಪುಮರ್ಥಃ[103]ಇತಿವದತಾಪಿನಚಾರ್ಥೋಽನಚೇತಿವಕ್ತವ್ಯೇಕಿಂನಚಾನ್ಯದಿತ್ಯನ್ಯಥೈವಾನುಶಾಸನಂಕ್ರಿಯತಇತ್ಯಾಶಙ್ಕ್ಯನಾತ್ರಪೂರ್ವವನ್ನಿರ್ದೇಶಸ್ಸುಶಕ್ಯತೇ । ಘಟ, ಪಟ, ನೆಲ, ಪೊಲಇತ್ಯಾದೀನಾಮಸಙ್ಗ್ರಹಪ್ರಸಙ್ಗಾತ್ ॥ ನಹ್ಯೇತೇಷಾಂಶಬ್ದಾನಾಮರ್ಥಾನಪುಂಸಕವ್ಯಞ್ಜನೋಪಲಕ್ಷಿತಾಃ। ಸ್ತ್ರೀಪುನ್ನಪುಂಸಕವ್ಯಞ್ಜನಾನಾಂಚೇತನಧರ್ಮತ್ವಾದತಃಸರ್ವಸಙ್ಗ್ರಹಾರ್ಥಮನ್ಯಥೋಕ್ತಮಿತ್ಯಭಿಪ್ರೇತ್ಯತತ್ರಾನ್ಯತ್ವಮಾಪೇಕ್ಷಿಕಮೇವ । ಯತ್ಕಿಂಚಿದಪೇಕ್ಷ್ಯೈವಾನ್ಯತ್ವಸಮ್ಭವಾತ್ತಚ್ಚಾತ್ರಸನ್ನಿಧಾನಾತ್ ಸ್ತ್ರ್ಯರ್ಥಂಪುಮರ್ಥಂಚಶಬ್ದಜಾತಮೇವಾನ್ಯಸ್ಯಾಸಮ್ಭವಾದಿತ್ಯಾಹ ಸ್ತ್ರೀಪುರುಷವಾಚಕಾದನ್ಯದಿತಿ ॥ ನನುತದನ್ಯೇಷಾಂಘಟ, ಪಟಾದಿಪದಾರ್ಥಾನಾಮೇತದ್ವಿಧಾನಮಕಿಂಚಿತ್ಕರಮಿತ್ಯಾಶಙ್ಕ್ಯಾಹ ಶಬ್ದರೂಪಮಿತಿ ॥ ಉದಾಹರತಿ ಮಲ್ಲಿಗೆಇತ್ಯಾದಿ । ಮಲ್ಲಿಗೆ, ಮಾವುಇತ್ಯಾದೀನಾಂನಪುಂಸಕವ್ಯಕ್ತ್ಯರ್ಥಂಮುಗುಳ್ತುದು, ಪೂತುದುಇತ್ಯಾದಿಕ್ರಿಯಾಪದಾಭಿವ್ಯಾಹಾರಃ ॥ ನಪ್ಯುದುಃ[454]ಇತಿನಪುಂಸಕಲಿಙ್ಗಏವಾಮಉದುರಾದೇಶಇತಿ ॥

ಸೂತ್ರಂ ॥ ಕಳತ್ರಾದಯಃ ॥ 105 ॥

ವೃತ್ತಿಃ ॥ ಕಳತ್ರಾದಯಶ್ಶಬ್ದಾನಪುಂಸಕಲಿಙ್ಗಾ ಭವನ್ತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಕಳತ್ರಮೊಳಿತ್ತು, ಕೂಸುಸೊಗಯಿಸಿತ್ತು, ಗ್ರಹಂಬಂದುದು ॥ ಕಳತ್ರ, ದಾರ, ಗ್ರಹ, ಅಪತ್ಯ, ತೋಕ, ಶಿಶು, ಕೂಸು, ಪಸುಳೆ, ಮಗವು ಇತಿಕಳತ್ರಾದಿರಾಕೃತಿಗಣಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ನಚೇತ್ಯನುವರ್ತಮಾನೇನಸಮ್ಬನ್ಧಃ ॥ ನನ್ವತ್ರಗಣೇ ಕಳತ್ರ, ದಾರ, ಗ್ರಹ, ಶಬ್ದಾನಾಂಸ್ತ್ರೀವಾಚಕತ್ವಾತ್ ಸ್ತ್ರೀಲಿಙ್ಗಪ್ರಾಪ್ತೌನಪ್ತ್ವವಿಧಾನಾರ್ಥಂಸಙ್ಗ್ರಹಃಪಾಠಃ । ಅಪತ್ಯಪ್ರಭೃತೀನಾಂತುಸಾಮಾನ್ಯಾಭಿಧಾಯಕತ್ವಾತ್ಸಾಮಾನ್ಯೇನಪುಂಸಕತ್ವಮರ್ಥಾತ್ಸಿದ್ಧಮಿತಿಕಿಮರ್ಥಂಪಾಠಇತಿನಾಶಙ್ಕನೀಯಂ । ಸಾಮಾನ್ಯಂಸದಪಿವಿಶೇಷಪರ್ಯವಸಾಯಿನಿ ನಿರ್ವಿಶೇಷಸಾಮಾನ್ಯಾಭಾವಾತ್ ॥ ಅತಸ್ತ್ವೈರಪಿವಸ್ತುತಃ ಸ್ತ್ರೀಪುಂಸಾನ್ಯತರದೇವೋಚ್ಯತಇತಿಸ್ತ್ರೀಪುಲ್ಲಿಙ್ಗಾನ್ಯತರಪ್ರಾಪ್ತೌನಪ್ತ್ವವಿಧಾನಾರ್ಥಂಪಾಠಸ್ತ್ವಪೇಕ್ಷಿತಇತಿ ॥ ಮಗವುಇತಿ । ಮಗಶಬ್ದಸ್ಯ ಉಕ್ಸಾಮಾನ್ಯೇ[187]ಇತಿಉಗಾಗಮಃ ॥ ಬಹುವಚನಾದಾಕೃತಿಗಣೋಽಯಂ ॥ ಆಕೃತಿರ್ವರ್ಗಿಕಾಪ್ರಕಾರಸ್ತತ್ಪ್ರದರ್ಶನಪರೋಽಯಂಗಣೋನತುಶಬ್ದಾನಾಮಿಯತ್ತಾಪರಿಚ್ಛೇದನಪರಃ ॥ ತೇನಭೂತ, ಪ್ರೇತ, ಪಿಶಾಚ, ಶಾಕಿನೀ, ಡಾಕಿನೀ ಇತ್ಯಾದಯಃ ಮಾರಿ, ಮಸಣಿ, ಬಳಹರಿ, ಚೌಡಿ, ಚೆಳೆ, ಇತ್ಯಾದಯೋಽಪಿಶಬ್ದಾಉಪಸಙ್ಗ್ರಾಹ್ಯಾಃ ॥

ಸೂತ್ರಂ ॥ ಏಕತ್ವೇಜನೋಽಕುಸುದುಃಪರಃ ॥ 106 ॥

ವೃತ್ತಿಃ ॥ ಏಕತ್ವವಿಶಿಷ್ಟಾರ್ಥೇವರ್ತಮಾನೋ ಜನಶಬ್ದೋನಪುಂಸಕಲಿಙ್ಗೋಭವತಿ ನ ಕು, ಸು, ದು ರ್ಭ್ಯಃಪರಃ ॥

ಪ್ರಯೋಗಃ ॥ ಜನಂಪೇಳ್ದುದು, ಸ್ತ್ರೀಜನಮಿರ್ದುದು, ಮಹಾಜನಂಮೆಚ್ಚಿದುದು, ಬಹುಜನಮಂಗೀಕರಿಸಿತ್ತು ॥ ಏಕತ್ವಇತಿಕಿಂ । ಜನಂಗಳ್ಪೇಳ್ವರ್, ಮಹಾಜನಂಗಳುಪದೇಶಿಸಿದರ್ ॥ ಅಕುಸುದುಃಪರಇತಿಕಿಂ । ಕುಜನನೀತಂ, ಸುಜನಂಪೇಳ್ದಂ, ದುರ್ಜನನಜ್ಞಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ನನ್ವೇಕತ್ವಂನಾಮಸಙ್ಖ್ಯಾವಿಶೇಷಃ । ತತ್ರಚೈಕಶಬ್ದಸ್ಯೈವಪ್ರವೃತ್ತಿಃ । ಸಙ್ಖ್ಯಾಶಬ್ದತ್ವಾತ್ । ಜನಶಬ್ದಸ್ತುಕಥಮತ್ರವರ್ತತಇತ್ಯಾಶಙ್ಕ್ಯನಾತ್ರೈಕತ್ವಸಙ್ಖ್ಯಾಯಾಂವರ್ತಮಾನಇತ್ಯರ್ಥಃ । ಕಿಂತ್ವೈಕತ್ವಸಙ್ಖ್ಯಾವತ್ಯರ್ಥೇವರ್ತಮಾನಇತಿವಿವಕ್ಷಿತಇತ್ಯಾಹ ಏಕತ್ವೇತ್ಯಾದಿ । ಅನೇಕತ್ವೇತುಜನರ್, ಜನರಂ, ಜನರಿಂ ಇತಿಪುಲ್ಲಿಙ್ಗೇಪ್ರಚುರಪ್ರಯೋಗದರ್ಶನಾದನಪುಂಸಕತ್ವಮೇವೇತಿ ॥ ಉದಾಹರಣೇತುಯದ್ಯಪಿಕೇವಲಾದ್ವಿಶಿಷ್ಟೋಭಿನ್ನ ಇತಿ ಸ್ತ್ರೀಜನ ಮಹಾಜನಾದಿಶಬ್ದಾನಾಂಸಮಸ್ತಾನಾಮಪ್ರಸಙ್ಗ ಇತಿಶಙ್ಕಾ । ತಥಾಪಿಸೂತ್ರೇಽಕ್ವಿತ್ಯಾದಿನಾಕುಸುದುಃಪರಸ್ಯನಿಷೇಧಸಾಮರ್ಥ್ಯಾದಿತರಪರಸ್ಯಾನಿಷೇಧಇತಿಸಮಸ್ತಸ್ಯಾಪಿಪ್ರದರ್ಶನಮಿತಿ

ಸೂತ್ರಂ ॥ ಸಜ್ಜನಃಕುಲಸ್ತ್ರಿಯಾಂ ॥ 107 ॥

ವೃತ್ತಿಃ ॥ ಕುಲಸ್ತ್ರಿಯಾಮರ್ಥೇವರ್ತಮಾನಸ್ಸಜ್ಜನಶಬ್ದೋನಪುಂಸಕಲಿಙ್ಗೋಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಇದುಸಜ್ಜನಂ, ಇವುಸಜ್ಜನಂಗಳ್ ॥ ಸಜ್ಜನಇತಿಕಿಂ । ಇವಳ್ಸತಿ, ಇವಳ್ಸಾಧ್ವಿ ॥ ಕುಲಸ್ತ್ರಿಯಾಮಿತಿಕಿಂ । ಸಜ್ಜನರ್, ಸತ್ಪುರುಷಾಇತ್ಯರ್ಥಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ನಾತ್ರೈಕತ್ವನಿಯಮಃ । ಅಪಿತುಸಾಮಾನ್ಯತಏವಪ್ರವೃತ್ತಿಃ ॥ ಯದ್ಯಪ್ಯತ್ರಸತಃಕುಲಸ್ತ್ರಿಯಾಮಿತ್ಯೇವನಿರ್ದೇಷ್ಟವ್ಯಂ । ಲಾಘವಾತ್ । ಯತೋಜನಶಬ್ದೋನುವರ್ತಮಾನಃ ಸತಃಪರಇತ್ಯೇವಂಸಮ್ಬದ್ಧಃ ಸಜ್ಜನಇತಿಫಲತಿ । ತಥಾಪಿಕುಲಸ್ತ್ರಿಯಾಮಯಮಖಣ್ಡೋರೂಢಇತಿಪ್ರದರ್ಶನಾರ್ಥಸ್ತಥಾನಿರ್ದೇಶಃ । ಅನ್ಯಥಾಸಂಶ್ಚಾಸೌಜನಃ ಸಜ್ಜನಇತಿಯೌಗಿಕೋಪಿಗೃಹ್ಯೇತ । ಗೃಹ್ಯತಾಂಕೋದೋಷಃ । ಅರ್ಥಾನ್ತರೇತಿಪ್ರಸಙ್ಗಸ್ತುಕುಲಸ್ತ್ರೀಪದಾದೇವವ್ಯುದಸ್ಯತಇತ್ಯಪಿನಸಮ್ಯಕ್ । ಏವಂಲಕ್ಷ್ಯಸಿದ್ಧಾವಪಿಸ್ವರೂಪಾವೇದನಾತ್ । ವೇತ್ತವ್ಯಂಚಾವಶ್ಯಂತತ್ । ಏಕಶ್ಶಬ್ದಸ್ಸಮ್ಯಗ್ಜ್ಞಾತಸ್ಸುಷ್ಠುಪ್ರಯುಕ್ತಃಸ್ವರ್ಗೇಲೋಕೇಕಾಮಧುಗ್ಭವತೀತಿಪ್ರಸಿದ್ಧೇಃ ॥

ಸೂತ್ರಂ ॥ ಗ್ರಹಾರ್ಥಾಃಪುಮಾಂಶ್ಚ ॥ 108 ॥

ವೃತ್ತಿಃ ॥ ಗ್ರಹಾಸ್ಸೂರ್ಯಾದಯಸ್ತದ್ವಾಚಕಾಶ್ಶಬ್ದಾಃಪುಲ್ಲಿಙ್ಗಾನಪುಂಸಕಲಿಙ್ಗಾಶ್ಚಭವನ್ತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಸೂರ್ಯ್ಯನುದಯಿಸಿದಂ, ಸೂರ್ಯ್ಯನುದಯಿಸಿತ್ತು, ರವಿಮೂಡಿದಂ, ರವಿಮೂಡಿತ್ತು, ವಿಧುವೆಸೆದಂ, ವಿಧುವೆಸೆದುದು, ಚಂದ್ರಂಬೆಳಗಿದಂ, ಚಂದ್ರಂಬೆಳಗಿತ್ತು, ಈತಂಮಂಗಳಂ, ಇದುಮಂಗಳಂ ॥ ಗ್ರಹಾರ್ಥಇತಿಕಿಂ । ಇದುಪಿಶಾಚಂ, ಇದುಭೂತಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಗೃಹ್ಣನ್ತೀತಿಗ್ರಹಾಇತಿವ್ಯುತ್ಪತ್ತ್ಯಾಭೂತ ಪ್ರೇತಾದೀನಾಮಪಿಸಙ್ಗ್ರಹೋಮಾಭೂದಿತಿವಿವಕ್ಷಿತಮರ್ಥಮಾಹ ಗ್ರಹಾಃಸೂರ್ಯಾದಯಇತಿ ॥ ನನುಕಿಮರ್ಥಮತ್ರಪುಂಗ್ರಹಣಂಕ್ರಿಯತೇ । ಯತಃಸೂರ್ಯಾದಯಃಪುಮಾಂಸೋತಸ್ತದ್ವಾಚನಾಃ ಸ್ವತಏವಪುಲ್ಲಿಙ್ಗಾ ಇತಿಚೇನ್ನಾತ್ರೈಷಾಂಪುಲ್ಲಿಙ್ಗವಿಧಾನಾಯತದ್ಗ್ರಹಣಂ । ಕಿಂತ್ವನುವರ್ತಮಾನೇನನಪಾಸಹಸಮುಚ್ಚಯಾಯೈವ । ಗ್ರಹಾರ್ಥಾಃಶಬ್ದಾನಕೇವಲಂಪುಲ್ಲಿಙ್ಗಾ ಅಪಿತುನಪುಂಸಕಲಿಙ್ಗಾಶ್ಚೇತಿ ॥ ಉತ್ತರಾರ್ಥಂಚ । ವಕ್ಷ್ಯತೇಹಿವಸನ್ತಾದಯಃ[109]ಇತಿ । ತತ್ರಾಪೇಕ್ಷತೇದ್ವಯಮಪೀತಿ ॥

ಸೂತ್ರಂ ॥ ವಸನ್ತಾದಯಃ ॥ **109** ॥

ವೃತ್ತಿಃ ॥ ವಸನ್ತಾದಯಶ್ಶಬ್ದಾಃ ಪುಲ್ಲಿಙ್ಗಾ ನಪುಂಸಕಲಿಙ್ಗಾಶ್ಚ ಭವನ್ತಿ ॥

ಪ್ರಯೋಗಃ ॥ ವಸಂತಂಬಂದಂ, ವಸಂತಂಬಂದುದು, ಮಲಯಾನಿಲಂತೀಡಿದಂ, ಮಲಯಾನಿಲಂತೀಡಿತ್ತು, ಚೈತ್ರನೊಪ್ಪಿದಂ, ಚೈತ್ರಮೊಪ್ಪಿತ್ತು, ಚೈತ್ರನೆಸೆದಂ, ಚೈತ್ರಮೆಸೆದುದು ॥ ವಸನ್ತಾದಯಇತಿಕಿಂ । ಗ್ರೀಷ್ಮಂ ಬಂದುದು, ಶಿಶಿರಂಪೋದುದು ॥ ವಸಂತ, ಚೈತ್ರ, ಮಲಯಾನಿಲ, ಮಂದಮಾರುತ, ಮಧು, ಚೈತ್ರಾನಿಲ ॥ ವಸನ್ತಾದಯಃಪ್ರಯೋಗಗಮ್ಯಾಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ವಸನ್ತಾದೀನಾಮಚೇತನತ್ವಾನ್ನ ಸ್ತ್ರೀವ್ಯಕ್ತೌ ಪುಂಸ್ತ್ವಸಮುಚ್ಚಯಾರ್ಥಮಯಮಾರಮ್ಭಃ ।

ಸೂತ್ರಂ ॥ ದೇವತಾದಯೋನಪ್ಸ್ತ್ರೀ ॥ **110** ॥

ವೃತ್ತಿಃ ॥ ದೇವತಾದಿಗಣಪಠಿತಾಶ್ಶಬ್ದಾ ನಪುಂಸಕಲಿಙ್ಗಾಃ ಸ್ತ್ರೀಲಿಙ್ಗಾಶ್ಚ ಭವನ್ತಿ ॥

ಪ್ರಯೋಗಃ ॥ ದೇವತೆವರಮನಿತ್ತಳ್, ದೇವತೆವರಮನಿತ್ತುದು, ಸರಸ್ವತಿ ಕಯ್ನೆರವಾಗಿಪೇಳ್ದಪಳ್, ಸರಸ್ವತಿ ಕೂತ್ತುನಿಂದುದಾತನಮುಖದೊಳ್, ಸಿರಿಕೂತ್ತಳ್, ಸಿರಿಕೂತ್ತುದು ॥ ದೇವತಾದಯಇತಿಕಿಂ । ದೇವಂಮೆಚ್ಚಿದಂ, ಶಚಿಕೂತ್ತಳ್ ॥ ದೇವತೆ, ಶ್ರೀ, ಸಿರಿ, ಸರಸ್ವತಿ, ವಾಣಿ, ಪೆಣ್, ಪೆಣ್ದತಿ, ತೊಳ್ತು ಇತಿದೇವತಾದಿರಾಕೃತಿಗಣಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ನಪ್ಚಸ್ತ್ರೀಚನಪ್ಸ್ತ್ರೀತಿದ್ವನ್ದ್ವೈಕತ್ವನಿರ್ದೇಶಃ ॥ ನನ್ವತ್ರಕಿಮರ್ಥಂನಪ್ಸ್ತ್ರಿಯೋರುಪಾದಾನಂ । ಯತೋನಬಿತ್ಯನುವರ್ತತಏವ । ಸ್ತ್ರೀತ್ವಂತುತೇಷಾಂದೇವತಾದಿಗಣಪಠಿತಶಬ್ದವಾಚ್ಯಾನಾಂಸ್ವಭಾವಸಿದ್ಧಮೇವೇತಿಕಿಮನೇನೇತಿಚೇನ್ನ ॥ ಸ್ವಭಾವಸಿದ್ಧ್ಯೈಕಿಮಸಮ್ಭಾವ್ಯಂ । ಸರ್ವಂವಾಚ್ಯಂಸರ್ವಲಿಙ್ಗಮಿತಿಸರ್ವಸ್ಯಾಪಿವಾಚಕಸ್ಯಸರ್ವಲಿಙ್ಗತಾಪ್ರಸಙ್ಗಾತ್ ॥ ಅತಃಶಿಷ್ಟವ್ಯವಹಾರಾನುರೋಧಾದಸ್ಯೇದಂಲಿಙ್ಗಮಿತಿನಿಯಮಾರ್ಥಮನುಶಾಸನಮಾವಶ್ಯಕಂ ॥ ತತ್ರಚಪೂರ್ವಸ್ಮಾದುಭಯಾನುವೃತ್ತೌಪುನ್ನಿವೃತ್ತ್ಯರ್ಥಂನಬ್ಗ್ರಹಣಂ । ತಾವತಏವೋಪಾದಾನೇಸ್ತ್ರೀತ್ವಮಪಿನಿಷಿದ್ಧಂಸ್ಯಾತ್ । ಸಾಕ್ಷಾಚ್ಛಿಷ್ಟೇನಾಪರಸ್ಯಬೋಧನಾತ್ ॥ ಅತಃಸ್ತ್ರೀಗ್ರಹಣಮಪಿಕರ್ತವ್ಯಮಿತ್ಯುಭಯೋಪಾದಾನಮಿತಿ ॥ ಯದ್ಯಪಿದೇವತಾಶಬ್ದಸ್ಯಜಿನಂದೇವತೆ, ಇಂದ್ರಂದೇವತೆ ಇತ್ಯಾದಿಸಾಮಾನಾಧಿಕರಣ್ಯಾತ್ಪುಲ್ಲಿಙ್ಗಮಪಿಸಮ್ಭಾವ್ಯತೇ। ತಥಾಪಿ ದೇವತೆಬಂದಳ್, ದೇವತೆಪೋದುದು ಇತ್ಯಾದಿಸ್ತ್ರೀನಪುಂಸಕಲಿಙ್ಗವದ್ದೇವತೆಬಂದಂ, ದೇವತೆಪೋದಂ ಇತಿತಿಙನ್ತಪುಲ್ಲಿಙ್ಗಸಾಮಾನಾಧಿಕರಣ್ಯವ್ಯವಹಾರಾದರ್ಶನಾತ್ಪುಲ್ಲಿಙ್ಗಸ್ಯನೋರರೀಕರಣಮಿತಿ ॥ ದೈವತಶಬ್ದಸ್ಯತುತಥಾಪ್ರಯೋಗದರ್ಶನಾತ್ತ್ರಿಲಿಙ್ಗತ್ವಮಿಷ್ಯತೇ । ಅತಏವಾಸ್ಯಾತ್ರಚಪೂರ್ವತ್ರಚೇತ್ಯುಭಯತ್ರಪಾಠಇತಿ । ತೊಳ್ತುಶಬ್ದಸ್ತುಸೇವೋಪಜೀವ್ಯರ್ಥವಾಚೀ । ಸಚೇತ್ಪುಂವ್ಯಞ್ಜನೋಪಲಕ್ಷಿತಃಪುಮಾನ್ । ಸ್ತ್ರೀವ್ಯಞ್ಜನೋಪಲಕ್ಷಿತಸ್ತ್ರೀತ್ಯೌತ್ಸರ್ಗಿಕಮೇವಾಸ್ಯೋಭಯಂಲಿಙ್ಗಮಿತಿನವಿಶೇಷ್ಯಾನುಶಾಸನಮಿತಿ ॥

ಸೂತ್ರಂ ॥ ಭೇದ್ಯವದ್ಭೇದಕಂ ॥ **111** ॥

ವೃತ್ತಿಃ ॥ ಭೇದ್ಯಂವಿಶೇಷ್ಯಂ, ಭೇದಕಂವಿಶೇಷಣಂ, ವಿಶೇಷಣವಾಚಿನೋಯೇಶಬ್ದಾಸ್ತೇವಿಶೇಷ್ಯವಲ್ಲಿಙ್ಗಾಭವನ್ತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಅಯ್ವರ್ಪುರುಷರ್, ಅಯ್ವರ್ಸತಿಯರ್, ಅಯ್ದುಗಿರಿಗಳ್, ಎಣ್ಬರ್ಪುತ್ರರ್, ಎಣ್ಬರ್ಪುತ್ರಿಯರ್ ಎಂಟುಪತ್ತ್ರಂಗಳ್, ಎಂಟುಕೂಸುಗಳ್, ಅವರ್ದೇವರ್, ಇವರ್ದೇವಿಯರ್, ಅವುಕಲ್ಪಂಗಳ್, ಈತನೊಳ್ಳಿದಂ, ಈಕೆಯೊಳ್ಳಿದಳ್, ಇದೊಳ್ಳಿತ್ತು, ಇನಿಯಂನಲ್ಲಂ, ಇನಿಯಳ್ನಲ್ಲಳ್, ಇನಿದುಪಾಲ್, ಕರಿಯಳ್ಪಾರ್ವತಿ, ಕರಿಯಂಕೃಷ್ಣಂ, ಕಱಿದುಕತ್ತುರಿ, ಈತಂದೇವಡಿಗಂ, ಈಕೆದೇವಡಿಗಿತ್ತಿ, ಕೆಙ್ಗಣ್ಣನೀತಂ, ಕೆಙ್ಗಣ್ಣೆಯಿವಳ್ ॥

ಕಂದ ॥ ಪಾಡುವವಂತುಂಬಿಗಳಂ ।
ಕೂಡುವವಂಜಕ್ಕವಕ್ಕಿಗಳನತಿಬಿನದಂ ॥
ಮಾಡುವವಂಪುಲ್ಲೆಗಳಂ ।
ನೋಡಿದನರಸಂವಿವೇಕನಿಧಿಸಂತಸದಿಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಭಿದ್ಯತೇವಿಶಿಷ್ಯತೇವ್ಯಾವೃತ್ಯತಇತಿಭೇದ್ಯಂವಿಶೇಷ್ಯಂ । ಭೇದಯತಿವಿಶೇಷಯತಿವ್ಯಾವರ್ತಯತೀತಿಭೇದಕಂವಿಶೇಷಣಂಕೃತ್ಸಙ್ಖ್ಯಾಗುಣವಚನಾದ್ಯುಪಸರ್ಜನಂ ಪ್ರಧಾನಾನುಯಾಯಿತಿಸ್ವತನ್ತ್ರಲಿಙ್ಗಾಭಾವಾದ್ವಿಶೇಷ್ಯವಲ್ಲಿಙ್ಗಮುಚ್ಯತಇತಿ ॥

ಸೂತ್ರಂ ॥ ಪರವದ್ದ್ವನ್ದ್ವಃ ॥ 112 ॥

ವೃತ್ತಿಃ ॥ ದ್ವನ್ದ್ವಸಮಾಸಃಪರವಲ್ಲಿಙ್ಗೋಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಇವು ಮರಗಿಡುಗಳ್, ಆನೆಕುದುರೆಬಂಟರ್ ಬಂದರ್, ಮಾವಭಾವತಂಗಿಯರಿರ್ದ್ದರ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ದ್ವನ್ದ್ವಸಮಾಸಸ್ಯಸರ್ವಪದಾರ್ಥಪ್ರಧಾನತ್ವೇಪ್ಯುತ್ತರಪದಸ್ಯಸಾಕ್ಷಾತ್ಸುಪ್ಸಮ್ಬನ್ಧೋಸ್ತೀತಿಪರವಲ್ಲಿಙ್ಗಮಿತಿ ॥

ಸೂತ್ರಂ ॥ ಅಂಶಿಸಮಾಸಃ ॥ 113 ॥

ವೃತ್ತಿಃ ॥ ಅಂಶಿಸಮಾಸಃಪರವಲ್ಲಿಙ್ಗೋಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಇದು ಮೇಂಗಾಲ್, ಅದು ಮುಂಗಯ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಯತ್ರಾಂಶಾಂಶಿವಾಚಿನೋಃಪದಯೋರಂಶಿನಾಭಿನ್ನೇನ[306]ಇತಿಸಮಾಸಃ ಸೋಂಶಿಸಮಾಸಉಚ್ಯತೇ । ತತ್ರಯದ್ಯಪಿಪೂರ್ವಪದಾರ್ಥಸ್ಯೈವಪ್ರಾಧಾನ್ಯಂ । ತಥಾಪ್ಯುತ್ತರಪದಸ್ಯೈವಸುಪ್ಸಮ್ಬನ್ಧಾತ್ತದ್ವಲ್ಲಿಙ್ಗತ್ವಂ ॥

ಸೂತ್ರಂ ॥ ನಿನೆನ್ತನಲಿಙ್ಗಂ ॥ 114 ॥

ವೃತ್ತಿಃ ॥ ನಿನ್, ಎನ್, ತನ್ ಏತೇಶಬ್ದಾಅಲಿಙ್ಗಾಭವನ್ತಿ ॥

ಪ್ರಯೋಗಃ ॥ ನೀಂಗಳ್ತಂದೆಯರ್, ನೀಂಗಳ್ತಾಯ್ವಿರ್, ನೀಂಗಳ್ಮರಂಗಳ್, ಆಂತೆಂದೆ, ಆಂತಾಯಿ, ಆಂಮರಂ, ತಾಂಮಾಡಿದಂ, ತಾಂಮಾಡಿದಳ್, ತಾಂಮಾಡಿತ್ತು ॥

ವ್ಯಾಖ್ಯಾ ॥ ನನುನಿನಾದೀನಾಂಕಥಮಲಿಙ್ಗತ್ವಂ । ಯತೋವಾಚ್ಯಧರ್ಮೋಹಿವಾಚಕೇಷೂಪಚರ್ಯತೇ ॥ ನಹಿನಿನಾದೀನಾಂವಾಚ್ಯಮಲಿಙ್ಗಂ । ಸರ್ವಂವಾಚ್ಯಂಸಲಿಙ್ಗಮಿತಿನಿಯಮಾದಿತಿಚೇನ್ನ । ಅತ್ರಾಲಿಙ್ಗಪದೇನಲಿಙ್ಗಾನಾಶ್ರಯತ್ವಮುಚ್ಯತೇ । ಮುಖ್ಯವೃತ್ತ್ಯಾಶಬ್ದಮಾತ್ರಮಲಿಙ್ಗಂಲಿಙ್ಗಸ್ಯಾರ್ಥಧರ್ಮತ್ವಾತ್ । ಉಪಚಾರವೃತ್ತ್ಯಾತುಸರ್ವೇಸರ್ವಲಿಙ್ಗಾಃ । ಉಪಚಾರೇದಾರಿದ್ರ್ಯಾಭಾವಾತ್ । ತಥಾಪಿಶಿಷ್ಟವ್ಯವಹಾರಮನುಸೃತ್ಯಯಚ್ಛಬ್ದೋಯಲ್ಲಿಙ್ಗಾಧೀನಪ್ರಕ್ರಿಯಾವಿಷಯಃಸತಲ್ಲಿಙ್ಗಉಚ್ಯತೇ ॥ ನಹಿನಿನಾದೀನಾಂಶಬ್ದಾನಾಂ ಕಿಂಚಿಲ್ಲಿಙ್ಗಮಾಶ್ರಿತ್ಯಪ್ರಕ್ರಿಯೋಚ್ಯತೇ । ಸಪ್ತಸ್ವಪಿವಿಭಕ್ತಿಷ್ವೇಕಾನೇಕವಚನೇಷ್ವಪಿಲಿಙ್ಗಾನಾಯತ್ತೈವಪ್ರಕ್ರಿಯೇತ್ಯಲಿಙ್ಗಪದೇನಾವ್ಯಕ್ತಲಿಙ್ಗತ್ವಮೇವೋಚ್ಯತಇತಿ ॥ ನನ್ವತ್ರಾವ್ಯಯಗ್ರಹಣಂಕರ್ತವ್ಯಂ । ನಿನೆನ್ತನವ್ಯಯಮಲಿಙ್ಗಮಿತಿ ॥ ಅವ್ಯಯಂಚೇತಿಭಿನ್ನೋವಾಯೋಗಃಕರ್ತವ್ಯಃ । ಉಕ್ತರೀತ್ಯಾತಸ್ಯಾಪ್ಯಲಿಙ್ಗತ್ವಾದಿತಿಚೇತ್ಸತ್ಯಂ । ನಾತ್ರಾವ್ಯಯಾನಾಂಸಲಿಙ್ಗತ್ವಾದಗ್ರಹಣಂ । ಕಿನ್ತ್ವಲಿಙ್ಗತ್ವೇಪ್ಯವ್ಯಯತ್ವಾದೇವ । ತದಪಿಜ್ಞಾಯತಇತಿ । ತಥಾಹಿ । ಏಕಯೋಗೇಭಿನ್ನಯೋಗೇವಾಅವ್ಯಯಮಲಿಙ್ಗಮಿತ್ಯವ್ಯಯತ್ವಮನೂದ್ಯೈವಾಲಿಙ್ಗತಾಜ್ಞಾಪನೀಯೇತ್ಯನುವಾದ್ಯಜ್ಞಾನಮಾವಶ್ಯಕಂ । ಉದ್ದೇಶ್ಯಜ್ಞಾನಾಭಾವೇವಿಧಾನಾಘಟನಾತ್ತತ್ರಾಪಿನಯಥಾಕಥಂಚಿತ್ತದ್ಜ್ಞಾನಂಪ್ರಯೋಜಕಂ । ಉದ್ದೇಶ್ಯತ್ವೇನೋದ್ದೇಶ್ಯಜ್ಞಾನಸ್ಯೈವವಿಧಾನೋಪಯೋಗಿತ್ವಾತ್ । ಅನ್ಯಥಾತಿಪ್ರಸಙ್ಗಾತ್ । ತಚ್ಚಾವ್ಯಯತ್ವಮಿಹಸರ್ವಲಿಙ್ಗವಿಭಕ್ತಿವಚನೇಷ್ವವಿಕಾರಿತ್ವಲಕ್ಷಣಂಕಾರಕಸ್ಥಮೇವ । ತದುಕ್ತಂ ।

ಶ್ಲೋ ॥ ಸದೃಶಂತ್ರಿಷುಲಿಙ್ಗೇಷುಸರ್ವಾಸುಚವಿಭಕ್ತಿಷು ।
ವಚನೇಷುಚಸರ್ವೇಷುಯನ್ನವ್ಯೇತಿತದವ್ಯಯಂ ॥

ಇತಿ । ತಥಾಚ । ನಕೇವಲಾಪ್ರಕೃತಿಃಪ್ರಯೋಕ್ತವ್ಯಾನಚಕೇವಲಪ್ರತ್ಯಯಇತಿಸಾಧುತ್ವಮಾತ್ರಪ್ರಯೋಜನಾಯ ಲಿಙ್ಗಾತ್ಸುಪ್'203ಇತಿಸುಬಾಗತ್ಯ ಪ್ಲುಬವ್ಯಯಸ್ಯ247ಇತಿಲುಪ್ಯತೇ । ನಕಾಪ್ಯತ್ರಪ್ರಕ್ರಿಯಾವಿಧೀಯತಇತಿಸಾಮಾನ್ಯತಃಪ್ರಕ್ರಿಯೈವನಾಸ್ತಿ । ಕಿಮುತಲಿಙ್ಗಾಧೀನತೇತಿವಿಶೇಷಪ್ರಸಙ್ಗಃ । ಅತೋವ್ಯಯತ್ವಾದೇವತೇಷಾಮಲಿಙ್ಗತ್ವಮಿತಿನಪೃಥಗ್ಗ್ರಹಣಮಿತಿ ॥

ಸೂತ್ರಂ ॥ ಹ್ರಸ್ವೋನೇಕಸ್ವರಸ್ಯಾಸಮಾಸೇಪೂರ್ವಪದಸ್ಯ ॥ 115 ॥

ವೃತ್ತಿಃ ॥ ಯಸ್ಯಪ್ರಯುಜ್ಯಮಾನಸ್ಯಸಮಾಸಕೃತಮನೇಕಸ್ವರತ್ವಂನಾಸ್ತಿ ತಸ್ಯಾನೇಕಸ್ವರಸ್ಯಸ್ವರಾನ್ತಸ್ಯಶಬ್ದಸ್ಯಹ್ರಸ್ವಾದೇಶೋಭವತಿ ನಪೂರ್ವಪದಸ್ಯ ॥

ಪ್ರಯೋಗಃ ॥ ನದಿ, ಲಕ್ಷ್ಮಿ, ನಾರಿ, ಸರಸ್ವತಿ, ವಧು, ಅಲಾಬು, ಸರಯು, ಕುಹು, ಪ್ರಿಯಗ್ರೈ ॥ ಅನೇಕಸ್ವರಸ್ಯೇತಿಕಿಂ । ಶ್ರೀ, ಹ್ರೀ, ಭೀ, ಧೀ, ಈ, ನೀ, ಭ್ರೂ, ಭೂ, ಶ್ರೀ, ಪೂ, ಗ್ರಾ, ಖಲೂ, ರೈ, ಗೋ, ನೌ, ಗ್ಲೌ ॥ ಅಸಮಾಸಇತಿಕಿಂ । ಮಹಾಶ್ರೀ, ಪುಣ್ಯಸ್ತ್ರೀ, ಸುಭ್ರೂ, ಪ್ರಿಯಗ್ರಾ, ಅತಿಹ್ರೀ, ಸುರೈ, ಸುದ್ಯೋ, ಶರದ್ಗ್ಲೌ ॥ ಮಹಾಲಕ್ಷ್ಮಿ, ಮಹಾನದಿ, ಇತ್ಯಾದೌತುಸ್ವತಏವಾನೇಕಸ್ವರತ್ವಾದ್ಧ್ರಸ್ವಾದೇಶಃ ॥ ಅಪೂರ್ವಪದಸ್ಯೇತಿಕಿಂ । ನದೀಪತಿ, ಗಂಗಾಜಲಂ, ವಧೂವರರ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಏವಂಸ್ತ್ರೀಪುನ್ನಪುಂಸಕಲಿಙ್ಗಾನುಶಾಸನಂಸಂಕ್ಷೇಪೇಣೋಪದಿಶ್ಯಾನನ್ತರಂಲಿಙ್ಗಾತ್ಸುಪ್'203ಇತಿಸುಬುತ್ಪತ್ತಿಸಾಧನಂಪ್ರಾತಿಪದಿಕಾಪರಾಖ್ಯಂಲಿಙ್ಗಂನಿರ್ದಿಶನ್ನೇಷುಸ್ತಾವತ್ಸಂಸ್ಕೃತಶಬ್ದಾನಾಂ ಷಾವಿಷಯತಯಾಲಿಙ್ಗೇಕ್ಷೃತ್ಯಪ್ರದರ್ಶಯನ್ನಮುಸಮಭಿವ್ಯಾಹಾರವಿಷಯೇಷು ಘಟ, ಪಟ, ಸ್ತಮ್ಭ, ಕುಮ್ಭಾದಿಶಬ್ದೇಷುವಿಶೇಷಾಭಾವಾದೇಕದೇಶತಃಸಾಕಲ್ಯತೋವಾವಿಕೃತಿಮಾಸ್ತಾವತ್ಸುತದ್ಭವೇಷ್ವೇವವಿಶೇಷಾಸ್ಪ್ರಕಟಯನ್ನಾದೌಸ್ವರಾನ್ತೇಷುವಿಶೇಷದರ್ಶನಾರ್ಥಮಿದಮುಸೂತ್ರಯದಿತಿಸೂತ್ರಕಾರಹೃದಯಂಸ್ವಹೃದಯೇನಿಧಾಯತದೇವಸೂತ್ರಂವ್ಯಾಕರ್ತುಮುಪಕ್ರಮತೇ ಹ್ರಸ್ವಇತ್ಯಾದಿ ॥ ನನ್ವತ್ರಾನೇಕಸ್ವರಸ್ಯೇತಿಸ್ಥಾನೀನಿರ್ದಿಶ್ಯತೇ । ಹ್ರಸ್ವಇತ್ಯಾದೇಶಃ । ತತ್ರಾಸಮಾಸಇತೀದಂಸ್ಥಾನಿನೋವಿಶೇಷಣಮಾದೇಶಸ್ಯವಾ । ನೋಭಯಥಾಪಿಸಙ್ಗಚ್ಛತೇ । ತಥಾಹಿ । ಯದೀದಂಸ್ಥಾನಿನಏವಸ್ಯಾತ್ತದಾಅಸಮಾಸೇಅನೇಕಸ್ವರಾಯೇಶಬ್ದಾಸ್ತೇಷಾಮೇವಹ್ರಸ್ವಾದೇಶೋನಸಮಾಸೇನೇಕಸ್ವರಾಣಾಮಿತಿಸ್ಯಾತ್ತಥಾಚಮಹಾಲಕ್ಷ್ಮಿ, ಮಹಾನದೀತ್ಯಾದೀನಾಂಸಮಾಸೇನೇಕಸ್ವರಾಣಾಂಹ್ರಸ್ವೋನಸ್ಯಾತ್ । ಯದಿಚೇದಮಾದೇಶಸ್ಯಸ್ಯಾತ್ತದಾಪ್ಯನೇಕಸ್ವರಾಯೇಶಬ್ದಾಸ್ತೇಷಾಂಹ್ರಸ್ವಾದೇಶೋಭವತಿ ನಸಮಾಸವಿಷಯಇತ್ಯತಃಪೂರ್ವವದೇವದೋಷಃಪ್ರಾದುಷ್ಯಾದಿತ್ಯಾಶಙ್ಕ್ಯನಾತ್ರಾಸಮಾಸೇನೇಕಸ್ವರಸ್ಯೇತ್ಯಸಮಾಸಪದೋಪಾದಾನಾತ್ಸಮಾಸೇನೇಕ ಸ್ವರಾಃಶಬ್ದಾವ್ಯಾವರ್ತ್ಯನ್ತೇ । ಯೇನಮಹಾಲಕ್ಷ್ಮೀತ್ಯಾದೀನಾಂಹ್ರಸ್ವೋನಸ್ಯಾತ್ । ಕಿಂತ್ವನೇಕಸ್ವರಪದೋಪಾದಾನಾದಸಮಾಸೇಏಕಸ್ವರಾಯೇಶಬ್ದಾಃ ಶ್ರೀ, ಹ್ರೀ, ಭೂ, ಭ್ರೂಪ್ರಭೃತಯಸ್ತಏವವ್ಯಾವರ್ತ್ಯನ್ತೇಇತಿನೋಕ್ತದೋಷಃ ॥ ಯದ್ಯಪ್ಯತ್ರಪದದ್ವಯಗತೋಭಯಸಙ್ಖ್ಯಾವ್ಯಾವೃತ್ತ್ಯಾಸಮಾಸೇಏಕಸ್ವರಾಇತಿತಾತ್ಪರ್ಯಾಕೋಪಿಪಕ್ಷಸ್ತಥಾಪಿಸಮಾಸಸ್ಯಾನೇಕಪದಸಾಧ್ಯತ್ವೇನತತ್ರೈಕಸ್ವರಾಃಶಬ್ದಾಃಪ್ರಾಯೋನಸಮ್ಭವನ್ತ್ಯೇವ । ಯದಿಚಾಬ್ಧ್ಯತ್ರಪದಸಮಾಸಃತ್ಥಂಚನಸಮ್ಭವನ್ತೋಪಿವ್ಯಾವರ್ತ್ಯನ್ತಏವೇತಿನಾತಿಪ್ರಸಙ್ಗಃ ॥ ಅಸ್ತುವಾಸಮಾಸೇನೇಕಸ್ವರವ್ಯಾವೃತ್ತಿಃ । ತಥಾಪಿನಮಹಾಲಕ್ಷ್ಮೀತ್ಯಾದಾವತಿಪ್ರಸಙ್ಗಃ । ತೇಷಾಮಸಮಾಸೇಪ್ಯನೇಕಸ್ವರತ್ವಾತ್ ॥ ಯೇತುಸಮಾಸಏವಾನೇಕಸ್ವರಾಃಸ್ವಯಮೇಕಸ್ವರಾಃಸನ್ತೋಪಿಸಮಾಸಕೃತಮೇವಾನೇಕಸ್ವರತ್ವಮಾಪನ್ನಾಃ ಪುರುಶ್ರೀ, ಪುಣ್ಯಸ್ತ್ರೀ, ಶುಚಿಭ್ರೂ, ಸುಭ್ರೂಪ್ರಭೃತಯಸ್ತಏವವ್ಯಾವರ್ತ್ಯನ್ತೇನಸ್ವಯಮನೇಕಸ್ವರಾಇತ್ಯೇವಂಸರ್ವಮಾಕಲಯ್ಯಸೂತ್ರಕೃತ್ತಾತ್ಪರ್ಯಮೇವೋದ್ಘಾಟಯತಿ ಯಸ್ಯೇತ್ಯಾದಿ ॥ ಪ್ರಯುಜ್ಯಮಾನಸ್ಯೇತಿ ॥ ವ್ಯಸ್ತತಯಾಸಮಸ್ತತಯಾವಾಪ್ರಯೋಗವಿಷಯೀಭವತಇತ್ಯರ್ಥಃ । ಸಮಾಸಕೃತಮನೇಕಸ್ವರತ್ವಂನಾಸ್ತೀತಿಸ್ವಭಾವತಏವಾನೇಕಸ್ವರತ್ವಮಿತ್ಯರ್ಥಃ ॥ ಸ್ವರಾನ್ತಸ್ಯೇತಿ । ಅತ್ರಾಯಮಭಿಪ್ರಾಯಃ । ಯದ್ಯಪ್ಯತ್ರಸೂತ್ರೇಸ್ವರಾನ್ತಸ್ಯೇತಿನವರ್ತತೇ ನಾನುವರ್ತತೇಚ । ತಥಾಪ್ಯತ್ರಹ್ರಸ್ವೋಭವತೀತಿಹ್ರಸ್ವಶ್ರುತ್ಯಾಸ್ವರಸ್ಯೇತ್ಯೇತದುಪತಿಷ್ಠತೇ । ಹ್ರಸ್ವದೀರ್ಘಪ್ಲುತಾಃಸ್ವಸಂಜ್ಞಯಾಶಿಷ್ಯಮಾಣಾಃಸ್ವಸ್ಯೈವಸ್ಥಾನೇವೇದಿತವ್ಯಾಇತಿನಿಯಮಾತ್ ॥ ತಚ್ಚಾನೇಕಸ್ವರಸ್ಯೇತಿಸ್ಥಾನಿವಿಶೇಷಣತಯಾಸಮ್ಬಧ್ಯಮಾನಂಸದ್ಯೇನವಿಧಿಸ್ತದನ್ತಸ್ಯ28ಇತಿತದನ್ತತಯಾಸಮ್ಪದ್ಯತಇತಿ ॥ ಯದ್ಯಪ್ಯತ್ರದೀರ್ಘಾನ್ತಸ್ಯೇತ್ಯಪಿವಕ್ತವ್ಯಂ । ತಸ್ಯೈವಹ್ರಸ್ವವಿಧಾನಾತ್ತಥಾಪಿಹ್ರಸ್ವಸ್ಯಹ್ರಸ್ವಾದೇಶೇಪ್ರಯೋಜನಾಭಾವಾದ್ದೀರ್ಘಸ್ಯೇತ್ಯರ್ಥಸಿದ್ಧಮಿತಿ ಪೃಥಗವಚನಮಿತಿಮನ್ತವ್ಯಂ ॥ ಯತ್ತೂದಾಹರಣೇ ನದಿ, ಲಕ್ಷ್ಮಿಇತ್ಯಾದಿಸಂಸ್ಕೃತಸ್ತ್ರೀಲಿಙ್ಗಶಬ್ದಾನಾಮೇವಪ್ರದರ್ಶನಂತತ್ತುಪ್ರಸಿದ್ಧಿಮಾತ್ರಾಭಿಪ್ರಾಯೇಣೈವ । ನತುಪುಲ್ಲಿಙ್ಗನಿಷೇಧಾಭಿಪ್ರಾಯೇಣ । ಪುಲ್ಲಿಙ್ಗೇಪಿ ಕ್ಷೀರಪಂ, ಸೋಮಪಂ, ಯವಕ್ರಿ, ಸೇನಾನಿ, ಖಲಪ್ರು, ಶರಲು ಇತ್ಯಾದ್ಯುದಾಹರಣಾನಿ

ದ್ರಷ್ಟವ್ಯಾನಿ ॥ ಪ್ರಿಯಗ್ರಶಬ್ದೋತ್ರಯದ್ಯಪ್ಯುದಾಹರಣೇಽಪದರ್ಶಿತಃ । ತಥೋದಾಹರಣಾದರ್ಶಿತಸ್ತು ಪ್ರಿಯಂಗೃಣಾತೀತಿಪ್ರಿಯಗ್ರಿತಿ ಟುವಕ್ರಿ, ಸೇನಾನೀತ್ಯಾದಿಶಬ್ದವದಸಮಾಸೇನೇಕಸ್ವರೋಜ್ಞಾತವ್ಯಃ । ಪ್ರತ್ಯುದಾಹರಣೇತುಕೇವಲಮೇಕಸ್ವರೋಗ್ರಶಬ್ದಃಪ್ರಿಯಶ್ಚಾಸೌಗ್ರಶ್ಚೇತಿಕರ್ಮಧಾರಯಸಮಾಸಾದೇವಾನೇಕಸ್ವರತ್ವಂಪ್ರಾಪ್ತ ಇತಿಪೂರ್ವಸ್ಮಾದ್ಭಿನ್ನ ಏವ ॥ ಯದ್ಯಪಿಪೂರ್ವಶಾಸ್ತ್ರೇಷುಧಾತೂಪಪದಯೋರ್ಧಾತೂಪಸರ್ಗಯೋರಪಿಸಮಾಸವ್ಯವಹಾರೋಸ್ತೀತಿಪ್ರಿಯಂಗೃಣಾತೀತಿಪ್ರಿಯಗ್ರಿತ್ಯೇಷೋಪಿಸಮಸ್ತ ಏವೇತ್ಯನುಯೋಗಸ್ತಥಾಪ್ಯತ್ರಸಮಾಸಗ್ರಹಣಂ ಸುಪ್ಸುಪಾಸಮಾಸಃ[29]ಇತಿಪ್ರಸಿದ್ಧಸಮಾಸಪರಮಿತಿನಾತ್ರಾನುಪಪತ್ತಿಃ ॥ ಕ್ಷೀರಪಾದಿಶಬ್ದೇಷ್ವಪ್ಯೇಷೈವಗತಿರನುಸರ್ತವ್ಯೇತಿ । ಏವಂಸಮಾಸವಿಶೇಷಮವಗಮ್ಯೈವಪ್ರಯೋಕ್ತವ್ಯಮಿತ್ಯೇತದಪಿಸೂಚಿತಂಪ್ರಯುಜ್ಯಮಾನಸ್ಯೇತ್ಯನೇನೇತಿ ॥

ಸೂತ್ರಂ ॥ ಕರುಣಾದೀನಾಂ ॥ 116 ॥

ವೃತ್ತಿಃ ॥ ಕರುಣಾದಿಗಣಪಠಿತಾನಾಂಶಬ್ದಾನಾಂಹ್ರಸ್ವಾದೇಶೋಭವತಿ ನಪೂರ್ವಪದಭೂತಾನಾಂ ॥

ಪ್ರಯೋಗಃ ॥ ಕರುಣಂ, ಉಪತ್ಯಕಂ, ಅಧಿತ್ಯಕಂ ॥ ಅಪೂರ್ವಪದಭೂತಾನಾಮಿತಿಕಿಂ । ಕರುಣಾಶರಧಿ, ದಂಷ್ಟ್ರಾಮೂಲಂ ॥ ಕರುಣಾ, ಖಟ್ವಾ, ಉಪತ್ಯಕಾ, ಅಧಿತ್ಯಕಾ, ದಂಷ್ಟ್ರಾ, ವಾಲುಕಾ, ಕನ್ಧರಾ, ಮೋಚಾ ಇತಿಕರುಣಾದಿರಾಕೃತಿಗಣಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಯದ್ಯಪ್ಯೇಷಾಂಪೂರ್ವೇಣೈವಹ್ರಸ್ವಾದೇಶಃಸಿಧ್ಯತಿ । ತಥಾಪಿಎದಾತಃಸ್ತ್ರಿಯಾಮ್[118]ಇತಿವಕ್ಷ್ಯಮಾಣಾಧ್ಯೈಕಾರಾದೇಶಬಾಧನಾರ್ಥೋಯಮಾರಮ್ಭಃ ॥ ಆಕೃತಿಗಣೋಯಂ । ತೇನಮನ್ದುರಾ, ಘೃಣಾ, ಪದ್ಯಾ, ಪಾಟಲಾ ಇತ್ಯಾದೀನಾಂಯಥಾಲಕ್ಷ್ಯಮುಪಸಙ್ಗ್ರಹ ಇತಿ ॥

ಸೂತ್ರಂ ॥ ರಮ್ಭಾಯಾಃಕದಳ್ಯಾಂ ॥ 117 ॥

ವೃತ್ತಿಃ ॥ ಕದಳ್ಯರ್ಥೇವರ್ತಮಾನಸ್ಯರಮ್ಭಾಶಬ್ದಸ್ಯಹ್ರಸ್ವಾದೇಶೋಭವತಿ ನಪೂರ್ವಪದಸ್ಯ ॥

ಪ್ರಯೋಗಃ ॥ ರಂಭಂ, ರಂಭಂಗಳ್ ॥ ಕದಳ್ಯಾಮಿತಿಕಿಂ । ರಂಭೆ ಕೇಳಿಕಮಂ ಪೆಕ್ಕಣಮಂ ॥ ಅಪೂರ್ವಪದಸ್ಯೇತಿಕಿಂ । ರಂಭಾಸ್ತಂಭಂಗಳ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಕದಳೀ ವನಸ್ಪತಿವಿಶೇಷಃಪ್ರಸಿದ್ಧಃ ॥ ಅಯಮಪಿಬಾಧಕಬಾಧನಾರ್ಥೋಯೋಗಃ ॥

ಸೂತ್ರಂ ॥ ಎದಾತಸ್ಸ್ತ್ರಿಯಾಂ ॥ 118 ॥

ವೃತ್ತಿಃ ॥ ಅಸಮಾಸೇನೇಕಸ್ವರಸ್ಯಸ್ತ್ರೀಲಿಙ್ಗೇವರ್ತಮಾನಸ್ಯಆಕಾರಾನ್ತಸ್ಯಶಬ್ದಸ್ಯಾಧ್ಯೈಕಾರಾದೇಶೋಭವತಿ ನಪೂರ್ವಪದಸ್ಯ ॥

ಪ್ರಯೋಗಃ ॥ ಮಾಲೆ, ಬಾಲೆ, ಶಾಲೆ, ಶಯ್ಯೆ, ಕಾಂತೆ, ವನಿತೆ ॥ ಅನೇಕಸ್ವರಸ್ಯೇತಿಕಿಂ । ಜ್ಯಾ, ಮಾ, ಪ್ತಾ, ಸಾ ॥ ಅಸಮಾಸಇತಿಕಿಂ । ಮಹಾಜ್ಯಾ, ಪರಮಾ, ಪಿಶಂಗಪ್ತಾ, ಪರಮಸಾ ॥ ಆತಇತಿಕಿಂ । ನದಿ, ವಧು ॥ ಸ್ತ್ರಿಯಾಮಿತಿಕಿಂ । ಕ್ಷೀರಪಂ, ಸೋಮಪಂ ॥ ಅಪೂರ್ವಪದಸ್ಯೇತಿಕಿಂ । ಬಾಲಾಸ್ತನಂಗಳ್, ಕಾಂತಾಕಟಾಕ್ಷಂಗಳ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅನೇಕಸ್ವರಸ್ಯೇತ್ಯಸಮಾಸಇತಿಚವರ್ತತೇ । ಸ್ತ್ರಿಯಾಮಿತ್ಯೇತಚ್ಚಸಂಸ್ಕೃತರೀತ್ಯೈವ ನಭಾಷಾರೀತ್ಯಾ । ಭಾಷಾಯಾಂ ಮಾಲಾಶಾಲಾದಿಶಬ್ದಾನಾಂನಪುಂಸಕತ್ವೇನಸ್ತ್ರೀತ್ವಾಭಾವಾತ್ ॥ ಪ್ತಾ ಜಟಾ, ಸಾ ಲಕ್ಷ್ಮೀಃ ॥ ಜನಾಮ್ಬಾ, ಜಗದಮ್ಬಿಕೇತ್ಯಾದಾವಮಹಾಲಕ್ಷ್ಮೀತ್ಯಾದಿವತ್ಸ್ವತಏವಾನೇಕಸ್ವರತ್ವಾದಧ್ಯೈಕಾರಃ ॥ ಪೂರ್ವೇಣಹ್ರಸ್ವಪ್ರಾಪ್ತಾವಯಮಾರಮ್ಭಃ ॥

ಸೂತ್ರಂ ‖ ಪಾತ್ರಸ್ಯಭಾಣ್ಡೇವಾ ‖ 119 ‖

| ಭಾಣ್ಡಾರ್ಥೇವರ್ತಮಾನಸ್ಯಪಾತ್ರಶಬ್ದಸ್ಯಾದ್ಯೈರ್ಕಾರಾದೇಶೋವಾಭವತಿ ನಪೂರ್ವಪದಸ್ಯ ‖ ಪಕ್ಷೇ ಯಥಾಯೋಗಂಭವತಿ ‖

ಪ್ರಯೋಗಃ ‖ ಪಾತ್ರೆ, ಪಾತ್ರೆಗಳ್, ಪಾತ್ರಂ, ಪಾತ್ರಂಗಳ್ ‖ ಭಾಣ್ಡಇತಿಕಿಂ | ಪಾತ್ರಂ ಯೋಗ್ಯೋನರ್ತಕೀವಾ ‖ ಪಾತ್ರಸ್ಯೇತಿಕಿಂ | ಭಾಜನಂ ‖

ವ್ಯಾಖ್ಯಾ ‖ ಭಾಣ್ಡಮುಪಕರಣಂ | ತದ್ವಾಚಿನಏವೇತಿಯದ್ಯಪಿಸೂತ್ರಾರ್ಥಃ | ತಥಾಪಿ ಕ್ವಚಿದನ್ಯತ್ರಾಪಿದೃಶ್ಯತೇ ‖

ಕಂ ‖ ದಯೆಯುಂಸ್ಥೈರಣೆಯುಂಶ್ರ |
ದ್ಧೆಯುಮಱಿವುಂಶಕ್ತಿಯುಂವದಾನ್ಯತೆಯುಂಭ ‖
ಕ್ತಿಯುಮೆಂಬೀಯೇೞುಂಪಾ |
ತ್ರೆಯೆನಿಕ್ಕುವದಾತೃಗೊಪ್ಪುವಮಲಗುಣಂಗಳ್ ‖

ಇತಿ | ತದುಪಸಙ್ಗ್ರಹಾಯವಾಶಬ್ದೋಬಹುಳಾರ್ಥಕೋಙ್ಗೀಕಾರ್ಯಃ ‖ ಅಪೂರ್ವಪದಸ್ಯೇತ್ಯೇವ | ಪೂರ್ವಪದಸ್ಯತುಪಾತ್ರನಿಕರಮಿತ್ಯಾದಿ ‖

ಸೂತ್ರಂ ‖ ಊಷ್ಮಾದೀನಾಂ ‖ 120 ‖

ವೃತ್ತಿಃ ‖ ಊಷ್ಮಾದಿಗಣಪಠಿತಾನಾಂಶಬ್ದಾನಾಮದ್ಯೈರ್ಕಾರಾದೇಶೋವಾಭವತಿ ನಪೂರ್ವಪದಭೂತಾನಾಂ ‖ ಪಕ್ಷೇಯಥಾಯೋಗಂಭವತಿ ‖

ಪ್ರಯೋಗಃ ‖ ಊಷ್ಮೆ, ಊಷ್ಮಂ, ಗ್ರೀವೆ, ಗ್ರೀವಂ, ದರ್ಭೆ, ದರ್ಭಂ, ಮಾತೆ, ಮಾತರಂ, ಮಾತೃ ‖ ಊಷ್ಮನ್, ದರ್ಭ, ಅಕ್ಷತ, ಹಂಸ, ಶಾಣ, ಫಲಕ, ಘಟಿಕ, ಕಾಕ, ಘೂಕ, ಪ್ರಹರಣ, ಜೀರಕ, ಅನ್ದುಕ, ಕಲಹ, ಊಹ, ಪ್ರಶ್ನ, ಉದಾಹರಣ, ಕೋಣ, ವಧ, ಅಭಿಲಾಷ, ಕನ್ದರಾ, ಗ್ರೀವಾ, ಭಿಕ್ಷಾ, ಅನ್ವೀಕ್ಷಾ, ಕುಮ್ಭ, ಆಖ್ಯಾ, ಆಹ್ವಾ, ನಾಸಿಕಾ, ಉತ್ಕಣ್ಠಾ, ಉತ್ಕಲಿಕಾ, ವನ್ಯಾ, ಮಾತೃ, ಅಮುತ್ರ, ಪರತ್ರ, ಉಭಯತ್ರ, ಸರ್ವತ್ರ ಇತ್ಯೂಷ್ಮಾದಿರಾಕೃತಿಗಣಃ ‖

ವ್ಯಾಖ್ಯಾ ‖ ಏತ್ಯತ್ರವಿಭಾಷಾವಚನಏವ | ಸಚೋಷ್ಮಾದಿಷ್ವಪ್ರಾಪ್ತೇಕನ್ದರಾದಿಷ್ವಾದನ್ತೇಷುಪ್ರಾಪ್ತೇಚೇತಿದ್ರಷ್ಟವ್ಯಃ ‖ ಪಕ್ಷೇಯಥಾಯೋಗಮಿತಿವಕ್ಷ್ಯಮಾಣವಿಧ್ಯನುಸಾರೇಣ | ಊಷ್ಮೆ ಇತಿಊಷ್ಮನ್ಶಬ್ದಸ್ಯಾನೇನಾನ್ತ್ಯಾದೇಶೇ ಲುಬನಾಮಹಾನೌ36ಇತಿಪೂರ್ವಸ್ವರಲೋಪಃ | ನೋಕ್ಷ್ವಪಥಿಮಥಃ130ಇತಿವಕ್ಷ್ಯಮಾಣಯೋಗೇನಾನ್ತ್ಯಾದರ್ಶನಂ ‖ ಮಾತೆಅನೇನೈವಾನ್ತ್ಯಾದೇಶಃ ‖ ಮಾತರಂ, ಮಾತೃ ಋತೋರ122ಇತಿವೈಕಲ್ಪಿಕೋರಾದೇಶಃ ‖ ಆಕೃತಿಗಣತ್ವಾತ್ ಪ್ರಥಿಮೆ, ದ್ರಾಘಿಮೆ, ಗರಿಮೆ, ಲಘಿಮೆ ಇತ್ಯಾದೀನಾಮಿಮನ್ಪ್ರತ್ಯಯಾನ್ತಾನಾಂಸಙ್ಗ್ರಹಃ ‖

ವೃ ‖ ಗರಿಮೆಯುಮಕ್ಕೆಮಿಕ್ಕಣಿಮೆಯುಮಜ್ಞತೆಗಕ್ಕೆಜಿನೇಶ್ವರಾಙ್ಘ್ರಿನಾ |
ಪರಿಕರವೃದ್ಧಿಯೊಳ್ಮಹಿಮೆಯಿಶಿತೆತತ್ಪರಿಚರ್ಯೆಯಲ್ಲಿಬಿ ‖
ತ್ತರಿಸುವಕಾಮರೂಪತೆಸುಭೃತ್ಯವಶಿತ್ವಮದೊಪ್ಪೆವಿಶ್ರುತಾಂ |
ಬರತಲಯಾನದೊಳ್ಲಘಿಮೆಯಾಖ್ಯೆಯೊಳೊಪ್ಪೆಸುರಂವಿರಾಜಿಪಂ ‖

ಇತಿಪ್ರಯೋಗದರ್ಶನಾತ್ ‖

ಸೂತ್ರಂ ‖ ಉದ್ರೂಪಸ್ಯ ‖ 121 ‖

ವೃತ್ತಿಃ ‖ ರೂಪಶಬ್ದಸ್ಯಉಕಾರಾದೇಶೋವಾಭವತಿ ನಪೂರ್ವಪದಸ್ಯ ..

ಪ್ರಯೋಗಃ ‖ ರೂಪು, ರೂಪುಗಳ್, ರೂಪಂ, ರೂಪಂಗಳ್ ‖

ವ್ಯಾಖ್ಯಾ ‖ ತಕಾರೋಸನ್ದೇಹಾರ್ಥಃ ‖ ರೂಪುವಿಚಾರಿಪಂದನುಪಮಂಶ್ರೀ [illegible] ಇತಿ ‖ ದಣ್ಡಬಿರುದಶಬ್ದಯೋರಪಿದೃಶ್ಯತೇ । ತಥಾಚಪ್ರಯೋಗಃ ।

ಕಂ ‖ ತಡೆಯದೆಮುಂಕಿರಿದಿರಂ ।
ಜಡೆಗಟ್ಟಲ್ಬಾರದೆಂದುಜೋಳಿಸಿಜೋದಂ ‖
ಕುಡೆಕೊಂಡನವಂತಪಮಂ ।
ಗೆಡೆಗೊಂಡಿರೆದಂಡುಬೂದಿಸೊರೆರುದ್ರಾಕ್ಷಂ ‖

ತಥಾ ‖

ನಿರವಿಸಿದುದಸೇವ್ಯತೆಯಂ ।
ಸೊರೆಭಸ್ತಂಸ್ವಪದವೃತ್ತಿಯಂದಂಡುವಿನಿ ‖
ಷ್ಠುರದಂಡಧರತೆಜಂಂತಾಂ ।
ಧರಿಯಿಸೆರಾದ್ರಾಕ್ಷನೆಂಬುದಂಡುದ್ರಾಕ್ಷಂ ‖

ತಥಾ ‖

ನೆರೆಯುಱಿಯದಪೊಱೆಯುಱಿಯದ ।
ಬಿರುದುಗಳೇಕೆಮಗೆಕೃತಿಯನೀಕ್ಷಿಸಿಮಿಗೆಮ ‖
ಚ್ಚರಿಸುವಕವಿಯರ್ದೆಬಿಕ್ಕನೆ ।
ಬಿರಿದೊಡದೇಬಿರುದುಮಿಕ್ಕಬಿರುದುಂಬಿರುದೇ ‖

ಇತಿ ‖

ಸೂತ್ರಂ ‖ ಋುತೋರಃ ‖ 122

ವೃತ್ತಿಃ ‖ ಋುಕಾರಾನ್ತಸ್ಯಶಬ್ದಸ್ಯಅರಇತ್ಯಾದೇಶೋವಾಭವತಿ ನಪ್ತ

ಪ್ರಯೋಗಃ ‖ ಪಿತರಂ, ಪಿತೃ, ಮಾತರಂ, ಮಾತೃ, ಭ್ರಾತರಂ, ಭ್ರಾತೃ, ಜಾಮಾತರಂ, ಜಾಮಾತೃ ‖ ಋುತಇತಿಕಿಂ । ಪ್ರಿಯಗ್ರ್ವಾ ‖

ವ್ಯಾಖ್ಯಾ ‖ ಪ್ರಯೋಗಃ ।

ಕಂ ‖ ಮಾತರರುಂಪಿತರರುಮಾ ।
ಭ್ರಾತರರುಂಸತಿಯರುಂನಿಜಾತ್ಮಜರುಂಜಾ ‖
ಮಾತರರುಮೆಲ್ಲರುಂಸಲೆ ।
ಸ್ಮೃತಿಪ್ರಜ್ಞವನನಾರುಮೇಂಬೂರಿಸರೇ ‖

ಇತಿ ‖ ನನ್ವತ್ರತಕಾರೋತತ್ಕಾಲಂವ್ಯದಸ್ಯತೀತಿಪ್ರಿಯಗ್ರ್ವಾಶಬ್ದಃಪ್ರತ್ಯುದಾಹೃತಃ । ತತ್ರ ಯದಿಪ್ರಿಯಶ್ಚಾಸಾಗ್ರ್ವಾಶ್ಚೇತ್ಯೇವಂಸಮಾಸಃ ತದಾಸಮಾಸಕೃತಾನೇಕಸ್ವರತಯಾ ಹ್ರಸ್ವಾಭಾವಾದ್ದೀರ್ಘಾನ್ತಏವೇತಿಮಾಭೂದರಾದೇಶಃ । ಯದಿತುಪ್ರಿಯಂಗೃಣಾತೀತಿಪ್ರಿಯಗ್ರ್ವರಿತ್ಯುಪಪದಸಮಾಸಸ್ತದಾ ಹ್ರಸ್ವೋನೇಕಸ್ವರಸ್ಯ115ಇತ್ಯನೇನಹ್ರಸ್ವಾದೇಶೇ ಋುತೋರ ಇತಿ ಪುನರರಾದೇಶಃ ಕಿಂನಸ್ಯಾದಿತಿಚೇನ್ನ । ಸಂಸ್ಕೃತಾನ್ಯೇವಪ್ರಾತಿಪದಿಕಾನ್ಯತ್ರಭಾಷಾವಿಷಯೇಲಿಙ್ಗೇಕ್ರಿಯನ್ತ ಇತಿ ತೇಷಾಮೇವಸ್ಥಾನಿತ್ವಂ । ಹ್ರಸ್ವಾದೇಶೇತುಏಕದೇಶತೋವಿಕೃತಿಂಪ್ರಾಪ್ತಸ್ತದ್ಭವಇತಿಕರ್ಣಾಟಕಏವಾಸಾನಸಂಸ್ಕೃತಇತಿನಾರಾದೇಶಇತಿ ‖ ನನ್ವತ್ರಪ್ರಿಯಗ್ರ್ವಾಶಬ್ದಸ್ಯಕಥಂಸಾಧುತ್ವಂ । ಪ್ರಿಯಂಗೃಣಾತೀತಿನಿರುಕ್ತೌಗ್ರ್ವಾನಿಗರಣಇತಿಧಾತೋಃಋೂಕಾರಾನ್ತತ್ವೇನ ಅನ್ಯೋಪ್ಯನ್ತ್ಯತ್ಸ್ಯಾಗಮಿತ್ಯಾದಿನಾಈರಾದೇಶೇ ತತಃಸುಪಿಇಗ್ದೀರ್ಘೇಚಪ್ರಿಯಗೀರಿತ್ಯೇವಸಿದ್ಧ್ಯತೀತಿಚೇತ್ಸತ್ಯಂ । ಇತರತ್ರತಥಾತ್ವೇಪಿದೇವನನ್ದಿಮತೇಈರಾದೇಶಸ್ಯವೈಭಾಷಿಕತಯಾಋೂಕಾರಾನ್ತತ್ವೇನಪ್ರಿಯಗ್ರ್ವಾಃ ಪ್ರಿಯಗ್ರೌ ಪ್ರಿಯಗ್ರಇತ್ಯಾದಿರೂಪೇಣಸಾಧಿತತ್ವಾತ್ಸಾಧುತ್ವಮಿತಿ ‖

ಸೂತ್ರಂ ॥ ಋದಾರೌತುಃ ॥ 123 ॥

ವೃತ್ತಿಃ ॥ ವೇತಿನಿವೃತ್ತಂ । ತೃಪ್ರತ್ಯಯಾನ್ತಸ್ಯಶಬ್ದಸ್ಯಋಕಾರಲಆರಶ್ಚಾದೇಶೌಭವತೋ ನಪೂರ್ವಪದಸ್ಯ ॥

ಪ್ರಯೋಗಃ ॥ ಭರ್ತೃ, ಭರ್ತಾರಂ, ಹರ್ತೃ, ಹರ್ತಾರಂ, ಸ್ಮರ್ತೃ, ಸ್ಮರ್ತಾರಂ, ಧರ್ತೃ, ಧರ್ತಾರಂ ॥ ತುರಿತಿಕಿಂ । ಪಿತರಂ, ಪಿತೃ, ಮಾತರಂ, ಮಾತೃ ॥ ಋತಃ ಋದ್ವಿಧಾನಮರಾದೇಶಬಾಧನಾರ್ಥಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ವಾಶಬ್ದೋಽಯಾವತ್ಪೂರ್ವಯೋಗಮನುವೃತ್ತೋಽಪ್ಯತ್ರನಾನುವರ್ತತಇತ್ಯಾಹ ವೇತಿನಿವೃತ್ತಮಿತಿ ॥ ತುರಿತ್ಯೇತದ್ವಿಶೇಷಣಂಸತ್ತದನ್ತಗ್ರಾಹಕಂಭವತೀತ್ಯಾಹ ತೃಪ್ರತ್ಯಯಾನ್ತಸ್ಯೇತಿ ॥ ತಕಾರಃಸುಖನಿರ್ದೇಶಾರ್ಥಃ ॥ ನನ್ವತ್ರಕಿಮರ್ಥಮೃದ್ಗ್ರಹಣಂ । ವಾನುವೃತ್ತಿಮಾಶ್ರಿತ್ಯತುರಾರಇತ್ಯೇವನಿರ್ದೇಷ್ಟವ್ಯಸ್ತಾವತ್ಯೈವತೃಪ್ರತ್ಯಯಾನ್ತಾನಾಮಾರಾದೇಶೋವಾಭವತೀತಿ ಭರ್ತೃ, ಭರ್ತಾರಂ ಇತ್ಯುಭಯರೂಪಸ್ಯಾಪಿಸಿದ್ಧೇರಿತಿಚೇನ್ನ । ಋತೋರಃ[122]ಇತ್ಯರಾದೇಶೋಪಿಪ್ರಾಪ್ನೋತೀತಿಭರ್ತರಮಿತ್ಯನಿಷ್ಟರೂಪಸ್ಯಾಪಿಪ್ರಾದುರ್ಭಾವಪ್ರಸಙ್ಗಾತ್॥ ನಚಾರೋಽಪದೇಶಾದರಾದೇಶೋಬಾಧ್ಯತಇತಿನಾನಿಷ್ಟಸಿದ್ಧಿರಿತಿವಾಚ್ಯಂ । ನಾತ್ರಾರೋನಿತ್ಯತಯೋಽಪದಿಶ್ಯತೇ । ಯೇನಾಯಮರಾದೇಶಬಾಧಕಸ್ಸ್ಯಾತ್ಕಿಂತುವಿಕಲ್ಪತಏವೇತ್ಯಾರಾಭಾವಪಕ್ಷೇಽರಾದೇಶಸ್ಯಬಾಧಾಭಾವಾತ್ । ವೈಶೇಷಿಕಾಪ್ರಾಪ್ತಾವೌತ್ಸರ್ಗಿಕಪ್ರಾಪ್ತೇರ್ನ್ಯಾಯ್ಯತ್ವಾತ್ ॥ ನಚಕೃತೇಪಿಋದ್ಗ್ರಹಣೇಸದೋಷಸ್ತದವಸ್ಥಃ । ಋದ್ಗ್ರಹಣಸ್ಯಮರ್ಥ್ಯಾದೇವತನ್ನಿವಾರಣಾತ್ । ಅನ್ಯಥಾತತ್ಕರಣಮನರ್ಥಕಮೇವಸ್ಯಾದಿತ್ಯರಾದೇಶಬಾಧನಾರ್ಥಮೇವತತ್ಕರಣಮಿತ್ಯಾಹ ಋತಇತ್ಯಾದಿ ॥

ಸೂತ್ರಂ ॥ ಸ್ವಸ್ರಾದೇಃ ॥ 124 ॥

ವೃತ್ತಿಃ ॥ ಸ್ವಸ್ರಾದಿಗಣಪಠಿತಾನಾಂಶಬ್ದಾನಾಂಋಕಾರಲಆರಶ್ಚಾದೇಶೌಭವತೋ ನಪೂರ್ವಪದಭೂತಾನಾಂ ॥

ಪ್ರಯೋಗಃ ॥ ಸ್ವಸೃ, ಸ್ವಸಾರಂ, ನಪ್ತೃ, ನಪ್ತಾರಂ, ನೇಷ್ಟೃ, ನೇಷ್ಟಾರಂ, ತ್ವಷ್ಟೃ, ತ್ವಷ್ಟಾರಂ ॥ ಸ್ವಸ್ರಾದೇರಿತಿಕಿಂ । ಮಾತರಂ, ಭ್ರಾತರಂ ॥ ಸ್ವಸೃ, ನಪ್ತೃ, ನೇಷ್ಟೃ, ತ್ವಷ್ಟೃ, ಕ್ಷತ್ತೃ, ಹೋತೃ, ಪೋತೃ, ಪ್ರಶಾಸ್ತೃ ಇತಿಸ್ವಸ್ರಾದಿಃ ॥ ಸ್ವಸ್ರಾದೌನಪ್ತ್ರಾದೀನಾಂಗ್ರಹಣಂಸಂಜ್ಞಾಶಬ್ದಾನಾಂವ್ಯುತ್ಪತ್ತಿಪಕ್ಷೇನಿಯಮಾರ್ಥಮವ್ಯುತ್ಪತ್ತಿಪಕ್ಷೇವಿಧ್ಯರ್ಥಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ನನುಕಿಮರ್ಥಮತ್ರಸ್ವಸ್ರಾದೌನಪ್ತ್ರಾದಯಶ್ಶಬ್ದಾಃಪಠ್ಯನ್ತೇ । ಸೂತ್ರಂವಾಕಿಮಿತಿಸ್ವಸ್ರಾದೇರಿತಿ । ಸ್ವಸುರಿತ್ಯೇವವಕ್ತವ್ಯಂ । ನಪ್ತ್ರಾದೀನಾಂತೃಪ್ರತ್ಯಯಾನ್ತತಯಾಪೂರ್ವೇಣೈವಸಿದ್ಧೇರಿತಿಚೇದಿದಮಸಿತ್ವಂಪ್ರಷ್ಟವ್ಯಃ । ಕಿಮತ್ರಸಂಜ್ಞಾಶಬ್ದಾವ್ಯುತ್ಪನ್ನಾಇತ್ಯಙ್ಗೀಕುರ್ವನ್ನೇವಂಬ್ರವೀಷಿ । ಕಿಂವಾಪುನರವ್ಯುತ್ಪನ್ನಾಇತಿ । ಯದಿತೇವ್ಯುತ್ಪನ್ನಾಸ್ತದಾನಪ್ತ್ರಾದಿವತ್ಪಿತ್ರಾದೀನಾಮಪಿತೃಪ್ರತ್ಯಯಾನ್ತತ್ವಾವಿಶೇಷಾತ್ಕಿಮಿತ್ಯರಾದೇಶಂನಾಙ್ಗೀಕುರ್ಯಾಃ । ಯದಿಪುನರವ್ಯುತ್ಪನ್ನಾಸ್ತದಾನಪ್ತ್ರಾದೀನಾಂವಾಕಥಮಾರಾದೇಶಂಸಾಧಯೇರಿತ್ಯಾಕ್ಷಿಪ್ತಃ ಕಿಮುತ್ತರಂದೇಯಮಿತಿ ॥ ಅತ್ರೈವಂಬ್ರೂಯಾಃ । ಪ್ರಥಮಪಕ್ಷೇತೃಪ್ರತ್ಯಯಾನ್ತಾ ಅಪ್ಯೇತಏವಾರಾದೇಶಭಾಜೋನಾನ್ಯಇತಿನಿಯನ್ತವ್ಯಾಃ । ದ್ವಿತೀಯಪಕ್ಷೇಪ್ಯೇತಏವತದನ್ತತಯಾಸಾಧನೀಯಾಇತಿ । ತರ್ಹಿನಿಯಮಾರ್ಥಂವಿಧ್ಯರ್ಥಂವಾತದ್ಗ್ರಹಣಮವಶ್ಯಂಕಾರ್ಯಮೇವೇತ್ಯಾಹ ಸ್ವಸ್ರಾದಾವಿತ್ಯಾದಿ ॥

ಸೂತ್ರಂ ॥ ದಾತುರಚ್ಚ ॥ 125 ॥

ವೃತ್ತಿಃ ॥ ದಾತೃಶಬ್ದಸ್ಯ ಅಕಾರ, ಋಕಾರ, ಆರಶ್ಚಾದೇಶಾಭವನ್ತಿ ನಪೂರ್ವಪದಸ್ಯ ॥

ಪ್ರಯೋಗಃ ॥ ದಾತಂ, ದಾತೃ, ದಾತಾರಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಚಶಬ್ದಾದೃದಾರಾಸಮುಚ್ಚೀಯೇತೇಇತಿದಾತುಸ್ತ್ರೈರೂಪ್ಯಂ ॥

ತಥಾಚಪ್ರಯೋಗಃ ।

ವೃ ॥ ಈತಂಪುಟ್ಟಿದಮುನ್ನಮುರ್ವರೆಗೆಕಣ್ಣಂಧಾತೃಮಾಂದಾತನುಂ ।
ದಾತಂಸಂದದಧೀಚಿಯುಂಕರಮೆದಾತಾರೆಂದಲೆಂದಾಯ್ತುಮ ॥
ತ್ತೀತಂಪುಟ್ಟೆಬಳಿಕ್ಕಮಾತನಿದಿರೊಳ್ದಾತೃತ್ವಮಾಗ್ಗಂಟುಖ ।
ದ್ಯೋತಂಗಳ್ಗಿರುಳಲ್ಲದರ್ಕನಿದಿರೊಳ್ಮೆಯ್ದೋರ್ಕೆಯೇನಾಕರ್ತ್ತರ್ಮೋ ॥

ಇತಿ ॥

ಸೂತ್ರಂ ॥ ಮಾನ್ಧಾತಂ ॥ 126 ॥

ವೃತ್ತಿಃ ॥ ಮಾನ್ಧಾತೃಶಬ್ದೋಮಾಂಧಾತಇತ್ಯದನ್ತತಯಾನಿಪಾತ್ಯತೇ ನಪೂರ್ವಪದಭೂತಃ ॥

ಪ್ರಯೋಗಃ ॥ ಜಾಗೆದೊಳೀತಂಮಾಂಧಾತಂ ॥ ಪೂರ್ವಪದೇತುನಭವತಿ । ಮಾಂಧಾತೃಚಕ್ರೇಶ್ವರಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಮಾನ್ಧಾತೃಶಬ್ದಸ್ಯಪ್ರತ್ಯಯಾನ್ತರೋಷೋವಾಸ್ಯಾನ್ತ್ಯಸ್ಯಕಾರ್ರೋರೆಆರೋವಾದಿಶ್ಯತೇ । ಕಿಂತ್ವದನ್ತೈಕರೂಪೇಣೈವಯಥಾಪ್ರಸಿದ್ಧ್ಯುಚ್ಚಾರ್ಯತಇತ್ಯಾಹನಿಪಾತ್ಯತಇತಿ । ಲೋಕಪ್ರಸಿದ್ಧಶಬ್ದಸ್ವರೂಪೋಚ್ಚಾರಣಂನಿಪಾತಇತಿ ॥

ಸೂತ್ರಂ ॥ ವೇಧಸಿಖುದ್ರಾವಿಧಾತುಃ ॥ 127 ॥

ವೃತ್ತಿಃ ॥ ವೇಧಸ್ಯರ್ಥೇವರ್ತಮಾನಸ್ಯವಿಧಾತೃಶಬ್ದಸ್ಯಖುಕಾರೋರಶಬ್ದಶ್ಚಾದೇಶೌಭವತೋ ನಪೂರ್ವಪದಸ್ಯ ॥

ಪ್ರಯೋಗಃ ॥ ವಿಧಾತೃ, ವಿಧಾತ್ರಂ ॥ ವೇಧಸೀತಿಕಿಂ । ವಿಧಾತೃ, ವಿಧಾತಾರಂ, ವಿಧಾಯಕಇತ್ಯರ್ಥಃ ॥ ವಿಧಾತುರಿತಿಕಿಂ । ಧಾತೃ, ಧಾತಾರಂ ॥ ಖುದ್ಗ್ರಹಣಮರಾದೇಶಬಾಧನಾರ್ಥಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಯದ್ಯಪ್ಯತ್ರವಿಪೂರ್ವಸ್ಯೈವಧಾತೃಶಬ್ದಸ್ಯಕಾರೋರಶಬ್ದಶ್ಚಾದಿಷ್ಟೌ । ತಥಾಪಿಕೇಚಿತ್ಕೇವಲಸ್ಯಾಪೀಚ್ಛನ್ತಿ । ತಥಾಚಪ್ರಯೋಗಃ ।

ಕಂ ॥ ಆತ್ರಿದಿವದಾಯುರಬ್ಧಿಯು ।
ನಾತ್ರಿದಶಂತೀಚ್ಚಕ್ರಕೂಡೆಬಯಲಾದುದೆನಲ್ ।
ಧಾತ್ರಂಮಾಡಿದಸಂಸ್ಕೃತಿ ।
ಸೂತ್ರಮನಾಮ್ರ್ಮಳಿಲಾಪ್ಪರವನೀತಳದೊಳ್ ॥

ಇತಿ ॥

ಸೂತ್ರಂ ॥ ಸಖ್ಯುರದಾಯೌ ॥ 128 ॥

ವೃತ್ತಿಃ ॥ ಸಖಿಶಬ್ದಸ್ಯಅಕಾರಆಯಶ್ಚಾದೇಶೌಭವತೋ ನಪೂರ್ವಪದಸ್ಯ ॥

ಪ್ರಯೋಗಃ ॥ ಸಖಂ, ಸಖಾಯಂ ॥ ಸಖ್ಯುರಿತಿಸಖೀಶಬ್ದಸ್ಯಮಾಭೂತ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಯದ್ಯಪಿಸಖಿಶಬ್ದಸ್ಯೇತಿಸ್ವರೂಪನಿರ್ದೇಶೇಸಖೇರಿತಿವಕ್ತವ್ಯಂ । ಉಕಾರಾದೇಶಸ್ಯಾನಾವಶ್ಯಕತ್ವಾತ್ । ಯುಷ್ಮಾಕಂ ಸಖೇರಿತಿ । ತಥಾಪ್ಯರ್ಥನಿರ್ದೇಶಪುನ್ಯೋಕಾರಾದೇಶಇತಿನಿಯಮಾಭಾವಾತ್ತಥಾನಿರ್ದೇಶಃ । ಯಥಾಸಖ್ಯುರಸಮ್ಬುದ್ಧಾವಿತ್ಯಾದಿ ॥ ಅಗ್ನಿಸಖ, ವಾಯುಸಖ ಇತ್ಯಾದೌಸಮಾಸಾನ್ತವಿಧಾನೇನಸಖಿರೂಪಾಭಾವಾನ್ನಾದಾಯಾದೇಶಪ್ರಸಙ್ಗಃ ॥

ಸೂತ್ರಂ ॥ ವ್ಯಞ್ಜನಸ್ಯಾನಬ್ಜಸನ್ತವಲ್ಲುಪ್ತತಸ್ಯ

ವೃತ್ತಿಃ ॥ ವ್ಯಞ್ಜನಾನ್ತಸ್ಯಶಬ್ದಸ್ಯಾನಪುಂಸಕಲಿಙ್ಗೇಜಸನ್ತಸ್ಯೇವರೂಪಮತಿದಿಶ್ಯತೇ । ತಸ್ಯಚಲೋಪೋಭವತಿ ನಪೂರ್ವಪದಸ್ಯ ॥

ಪ್ರಯೋಗಃ ॥ ಸುವಾಚ್‍—ಸುವಾಚಂ । ಏವಂ ಗುಣಭಾಜಂ, ಅಶ್ವಯುಜಂ, ಋತ್ವಿಜಂ, ದೇವೇಜಂ, ಮರುತಂ, ಭಗವಂತಂ, ಮಹಾಂತಂ, ಅಗ್ನಿಮಥಂ, ಸೂತ್ರಗ್ರಥಂ, ದ್ವಿಪಾದಂ, ಚತುಷ್ಪಾದಂ, ವೀರುಧಂ, ತತ್ವಬುಧಂ, ಕಕುಭಂ, ಪ್ರದಾಮಂ, ಪ್ರಿಯಚತ್ವಾರಂ, ದಿವಂ, ವಿಶಂ, ತಾದೃಶಂ, ತ್ವಿಷಂ, ರತ್ನಮುಷಂ, ಗೋದುಹಂ, ಮಧುಲಿಹಂ, ಅನಡ್ವಾಹಂ, ಪ್ರಷ್ಠವಾಹಂ ॥ ವ್ಯಞ್ಜನಸ್ಯೇತಿಕಿಂ । ಘಟಂ, ಪಟಂ ॥ ಅನಬ್ಗ್ರಹಣಂ ಗುಣಭಾಜಾದೀನಾಂಗುಣಭಾಂಜಾದಿಕಂಮಾಭೂದಿತಿ । ತಸ್ಯಗ್ರಹಣಂವ್ಯಞ್ಜನಾನ್ತಸ್ಯೈವಲೋಪನಿವೃತ್ತ್ಯರ್ಥಂ ॥ ಅಪೂರ್ವಪದಕೃತ್ಯಂಪೂರ್ವವತ್‍ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಸ್ವರಾನ್ತೇಷುವಿಶೇಷಮುಕ್ತ್ವಾವ್ಯಞ್ಜನಾನ್ತೇಷುದರ್ಶಯನ್ವ್ಯಞ್ಜನಾನ್ತಸಾಮಾನ್ಯೇತಾವದಾಹ ವ್ಯಞ್ಜನಸ್ಯೇತ್ಯಾದಿ ॥ ಅತ್ರಾನಬ್ಜಸನ್ತವದಿತಿವತ್ಕರಣೇನಾತಿದೇಶಃಸೂಚ್ಯತೇಜಸನ್ತಸ್ಯಯಥಾತಥೇತಿ । ತತ್ರಕಿಂಕಾರ್ಯಾತಿದೇಶಃಸ್ವರೂಪಾತಿದೇಶೋವೇತ್ಯಾಶಙ್ಕ್ಯನಾತ್ರಕಾರ್ಯಾತಿದೇಶೋಘಟತೇ । ಅಸಮ್ಭವಾತ್‍ । ತಥಾಹಿ । ಕಾರ್ಯಂಹಿಪ್ರಕೃತೇಃಪ್ರತ್ಯಯಸ್ಯವಾಸ್ಯಾದುಭಯಮಪಿಜಸಾಶ್ರಿತಮೇವೇತಿನಾತ್ರಸಮ್ಭವತ್ಯತೋಜಸನ್ತೇಯಾದೃಶಂಸ್ವರೂಪಂತಾದೃಶಂಸ್ವರೂಪಮೇವಾತಿದಿಶ್ಯತಇತಿಸ್ವರೂಪಾತಿದೇಶಏವೇತ್ಯಾಹ ರೂಪಮತಿದಿಶ್ಯತಇತಿ। ನಚವ್ಯಞ್ಜನಸ್ಯೇತಿಷಷ್ಠೀನಿರ್ದೇಶಾದನ್ತ್ಯಸ್ಯೈವತಥಾಸ್ವರೂಪಮತಿದಿಶ್ಯೇತೇತಿವಾಚ್ಯಂ । ನಾತ್ರಸ್ಥಾನ್ಯಾದೇಶಭಾವಉಚ್ಯತೇ । ಯೇನಾನ್ತ್ಯಸ್ಯಪ್ರಸಜ್ಯೇತ । ಕಿಂತುವ್ಯಞ್ಜನಾನ್ತಸ್ಯಶಬ್ದಸ್ಯಜಸನ್ತವದ್ರೂಪಂಭವತೀತಿಸಮುದಾಯಸ್ಯಸಮುದಾಯಾತಿದೇಶೋವಿಧೀಯತೇ । ಆದೇಶರೂಪತ್ವೇವತ್ಕರಣವೈಯರ್ಥ್ಯಪ್ರಸಙ್ಗಾದಿತಿ ॥ ನಪುಂಸಕವ್ಯಾವೃತ್ತಿಪ್ರಯೋಜನಂದರ್ಶಯತಿ ಅನಬಿತ್ಯಾದಿ ॥ ತಸ್ಯೇತ್ಯಾದಿಷ್ಟಂರೂಪಮೇವಪರಾಮೃಶ್ಯತೇ । ಅನ್ಯಥಾವ್ಯಞ್ಜನಾನ್ತಸ್ಯಶಬ್ದಸ್ಯೈವಜಸನ್ತವದ್ರೂಪಾತಿದೇಶೋಲೋಪಾದೇಶಶ್ಚಪರ್ಯಾಯೇಣಭವೇತಾಮಿತ್ಯನಿಷ್ಟಂಪ್ರಾದುಷ್ಯಾದಿತ್ಯಾಹ ತಸ್ಯೇತ್ಯಾದಿ ॥

ಸೂತ್ರಂ ॥ ನೋಶ್ವಪಥಿಮಥಃ ॥ **130** ॥

ವೃತ್ತಿಃ ॥ ಲುಬಿತಿವರ್ತತೇ । ಶ್ವನ್‍, ಪಥಿನ್‍, ಮಥಿನ್‍ ವರ್ಜಿತಸ್ಯನಕಾರಾನ್ತಸ್ಯಶಬ್ದಸ್ಯಲುಬ್ಭವತಿ ನಪೂರ್ವಪದಸ್ಯ ॥

ಪ್ರಯೋಗಃ ॥ ರಾಜನ್‍—ರಾಜಂ । ಏವಂ ಮೂರ್ಧಂ, ಪೂಷಂ, ಅರ್ಯಮಂ, ಕರಿ, ದಂಡಿ, ಹಸ್ತಿ, ವ್ರತಿ ॥ ನಇತಿಕಿಂ । ಗರುತ್ಮಂತಂ, ಗುಣವಂತಂ ॥ ಅಶ್ವಪಥಿಮಥಇತಿಕಿಂ । ಶ್ವಾನಂ, ಪಂಥಾನಂ, ಮಂಥಾನಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅತ್ರಯದ್ಯಪಿಸರ್ವವರ್ಮಾಚಾರ್ಯಮತೇಪನ್ಥಿಮನ್ಥೀತ್ಯೇತಾವಿಕಾರಾನ್ತಾವೇವ । ಪನ್ಥಿಮನ್ಥಿಋಭುಕ್ಷೀಣಾಂಸಾವಿತಿವಚನಾತ್‍ । ತಥಾಚ ನಕಾರಾನ್ತಸ್ಯವಿಹಿತೋವಿಧಿಸ್ತಯೋರ್ನಪ್ರಾಪ್ನೋತೀತಿತದ್ವರ್ಜನಮಯುಕ್ತಂ । ತಥಾಪಿ ಶಾಕಟಾಯನಾಚಾರ್ಯಾದಿಮತೇತು ಪಥಿನ್‍, ಮಥಿನ್‍ ಇತಿ ನಕಾರಾನ್ತಾವೇತೌ । ನಃ ಪಥಿ ಮಥಿ ಋಭುಕ್ಷಇತಿವಚನಾತ್ತದಸ್ಮಿನ್ಮತಾಶ್ರಯಣೇನಸಾಮಾನ್ಯತಃಪ್ರವೃತ್ತೋವಿಧಿರಿಹನಿಷಿಧ್ಯತಇತ್ಯಾಹ ಶ್ವನ್‍, ಪಥಿನ್‍, ಮಥಿನ್‍ ವರ್ಜಿತಸ್ಯೇತಿ ॥ ನನ್ವತ್ರಶ್ವಪ್ರಭೃತಿವರ್ಜಿತಸ್ಯನಕಾರಾನ್ತಸ್ಯಲೋಪವಿಧಿರಪೇಕ್ಷಿತಃ । ನಾತ್ರ ಸೂತ್ರೇ ಲೋಪಗ್ರಹಣ ಮಸ್ತಿ । ಕೇವಲಂ ಸ್ಥಾನಿಮಾತ್ರಮೇವೋಪದಿಷ್ಟಂ । ನವಿಧೇಯಸ್ವರೂಪಮತೋವಿಧೇಯಾಜ್ಞಾನೇಕಥಂವಿಧಾನಂಪ್ರವರ್ತೇತ ॥ ನಚಾನನ್ತರಯೋಗಾಲ್ಲುಪೋನುವೃತ್ತಿಮಾಶ್ರಿತ್ಯತದ್ವಿಧಾನಮಿತಿವಾಚ್ಯಂ । ತತಸ್ತಸ್ಯಾತ್ರಾನುವರ್ತಯಿತುಮಶಕ್ಯತ್ವಾತ್ತಥಾಹಿ । ತತ್ರಖಲುಜಸನ್ತವದ್ರೂಪಾತಿದೇಶೋಲೋಪಶ್ಚೇತ್ಯುಭೌವಿಹಿತೌ । ನಹಿತಯೋರೇಕೋನುವರ್ತಯಿತುಂಶಕ್ಯಃ । ಅಪರಸ್ಯಾಪ್ಯನುವೃತ್ತಿಪ್ರಸಙ್ಗಾತ್‍ । ತಯೋಃಸನ್ನಿಯೋಗಶಿಷ್ಟತ್ವಾತ್‍ । ಸನ್ನಿಯೋಗಶಿಷ್ಟಾನಾಂಸಹವಾಪ್ರವೃತ್ತಿಃ ಸಹವಾನಿವೃತ್ತಿರಿತಿನಿಯಮಾದಿತ್ಯಾಶಙ್ಕ್ಯನಾತ್ರಾನಯೋಃ ಸನ್ನಿಯೋಗಶಿಷ್ಟತಾ । ತತ್ರಖಲುಸೇಷ್ಯತೇ । ಯತ್ರೈಕತ್ರೈಕಜಾತೀಯೇದ್ವೇಕಾರ್ಯೇ । ನಾತ್ರಕಾರ್ಯದ್ವಯಂವಿಹಿತಮಸ್ತಿ । ಜಸನ್ತವಲ್ಲುಪ್ತತಸ್ಯ[129]ಇತ್ಯನೇನವಿಸರ್ಜನೀಯಮವಿನಾಕೃತೋಜಸನ್ತರೂಪಾತಿದೇಶ ಏಕಏವವಿಧೀಯತ ಇತಿ ॥ ಅಸ್ತುವಾಕಾರ್ಯದ್ವಯಮತಿದೇಶೋಲೋಪಶ್ಚೇತಿ । ತಥಾಪಿ ನತಾವೇಕಜಾತೀಯೌ । ಅತಿದೇಶೋಹಿಭಾವಜಾತೀಯೋಲೋಪಸ್ತ್ವಭಾವ

ಜಾತೀಯಇತಿವಿಜಾತೀಯತ್ವಾತ್ । ಸಜಾತೀಯಯೋರೇವಹಿಸನ್ನಿಯೋಗಶಿಷ್ಟತೇತಿ ॥ ...ವಿಧೇಯತಾಪಯಿಕ ಮೇವವಕ್ತವ್ಯಂ । ನಾನೌಪಯಿಕಂ ॥ ವಿಧೇಯತಾಹಿತ್ರೇಧಾ । ಆಗಮಪ್ರತ್ಯಯಾದೇಶಭೇದಾತ್ತತ್ರಾತಿದೇಶೋಪ್ಯಾದೇಶರೂಪಏವ । ಆದೇಶಏವವತ್ಕರಣಾಧಿಕ್ಯಾದತಿದೇಶಉಚ್ಯತೇ । ನಾತಿರಿಕ್ತಾತ್ಮಾ । ಅನ್ಯಥಾವಿಧೇಯಾಧಿಕ್ಯಾದಾಗಮಪ್ರತ್ಯಯಾದೇಶಾಉಪದೇಶಾಃಪ್ರಕೀರ್ತಿತಾ ಇತಿ ವ್ಯಾಕುಪ್ಯೇತೇತಿ । ಲೋಪೋಪ್ಯಾದೇಶಏವೇತ್ಯವಿವಾದಂ । ತಥಾಚಾದೇಶತ್ವೇನತಾವೇಕಜಾತೀಯಾವೇವ ನ ಭಿನ್ನಜಾತೀಯೌ । ಭಾವಾಭಾವಜಾತ್ಯೋಃಪ್ರಕೃತಾನುಪಯೋಗಾದಿತಿಚೇನ್ನ । ಅತಿದೇಶಸ್ಯಾನಾದೇಶರೂಪತ್ವಾತ್ । ಯದ್ಯಯಮಾದೇಶಏವಸ್ಯಾದಾದಿಶ್ಯಮಾನಸ್ಯೈವಸ್ಯಾನ್ನಸರ್ವಸ್ಯ । ವತ್ಕರಣಮನರ್ಥಕಂಚಸ್ಯಾನ್ನಹ್ಯಾದೇಶೇವತ್ಕರಣಂ ॥ ನಚಸರ್ವಾದೇಶಾರ್ಥಮೇವವತ್ಕರಣಮಿತಿ ಯುಕ್ತಂ । ಕಾರ್ತ್ಸ್ನ್ಯಾತಿದೇಶೇಪಿತಥಾಪ್ರಸಙ್ಗಾದಿತಿ । ಅತೋನೈವಾತ್ರಾನಯೋಃಸಾಜಾತ್ಯಂ । ಅನ್ಯಥಾಕಾರ್ಯತ್ವೇನಾಗಮಪ್ರತ್ಯಯಾದೇಶಾನಾಮಪ್ಯೇಕಜಾತೀಯತಾಪ್ರಸಙ್ಗಸ್ಸ್ಯಾತ್ ॥ ವಿಧೇಯತ್ರಿತ್ವಪ್ರಸಿದ್ಧಿಸ್ತುಪ್ರಾಚುರ್ಯಾಭಿಪ್ರಾಯೇಣೇತಿಮನ್ತವ್ಯಮಿತಿ ॥ ಅಸ್ತುವೋಕ್ತರೀತ್ಯಾಸಾಜಾತ್ಯಂ । ತಥಾಪಿನತಾವೇಕವಿಷಯೌ । ವ್ಯಞ್ಜನಾನ್ತಸ್ಯಹ್ಯತಿದೇಶಃ । ಅತಿದಿಷ್ಟಸ್ಯಹಿಲೋಪಇತಿಭಿನ್ನವಿಷಯತ್ವಾತ್ । ಅನ್ಯಥಾತಸ್ಯೈತ್ಯನರ್ಥಕಂಸ್ಯಾತ್ । ಅಸ್ತುವಾಯುಷ್ಮಾಕಥಂಚಿದೇಕವಿಷಯತಾ । ತಥಾಪಿನಕಾಪಿಕ್ಷತಿಃ ॥ ನಚೋಕ್ತೈವಸಹಪ್ರವೃತ್ತಿಲಕ್ಷಣಾಕ್ಷತಿರಿತಿವಾಚ್ಯಂ । ಸನ್ನಿಯೋಗಶಿಷ್ಟಯೋಃಸಹಭಾವೇನಿರ್ಬನ್ಧಾಭಾವಾತ್ । ನಚಸನ್ನಿಯೋಗಶಿಷ್ಟಾನಾಂಸಹವಾಪ್ರವೃತ್ತಿಃ ಸಹವಾನಿವೃತ್ತಿರಿತೀಯಮುಪನಿಷದ್ವಾಕ್ । ಯೇನಾಪಾಯಭಯಾದನುಲ್ಲಙ್ಘ್ಯಸ್ಯಾತ್ । ಕಿಂತುಸ್ವಾಭಿಪ್ರೇತಪ್ರಕ್ರಿಯಾನಿರ್ವಹಣಾಯವೈಯಾಕರಣಪರಿಕಲ್ಪಿತಪರಿಭಾಷಾಮಾತ್ರಮೇವೇತಿನತತ್ಸರ್ವೈರಙ್ಗೀಕರ್ತವ್ಯಮಿತ್ಯಪ್ಯನಿಯಮಃ ॥ ಯಥಾ ಸಮಾನಃಸವರ್ಣೇದೀರ್ಘೀಭವತಿ ಪರಶ್ಚಲೋಪಮಿತಿಕಾತನ್ತ್ರಸೂತ್ರೇ ದೀರ್ಘಪರಲೋಪಯೋಃಸನ್ನಿಯೋಗಶಿಷ್ಟತ್ವೇಪಿ ಅವರ್ಣ ಇವರ್ಣೇಽಪಿ ಇತ್ಯಾದ್ಯುತ್ತರಸೂತ್ರೇಷುಪರಲೋಪಮಾತ್ರಮನುವರ್ತತೇ । ನದೀರ್ಘ ಇತಿ । ಅತೋಽನುವೃತ್ತಿಲನಿವೃತ್ತಿಕ್ಷಣಾನುರೋಧಾದ್ಯಥಾಪೇಕ್ಷಂಕಶ್ಚೀಕಾರ್ಯೇತಥಾಚಾತ್ರಾತಿದೇಶೋನಾನುವರ್ತತೇ । ಪ್ರಯೋಜನಾಭಾವಾತ್ । ಲೋಪಸ್ತ್ವನುವರ್ತತೇ । ಪ್ರಯೋಜನಸದ್ಭಾವಾದಿತ್ಯಭಿಪ್ರೇತ್ಯಾಹ ಲುಬಿತಿವರ್ತತಇತಿ ॥ ಪ್ರತ್ಯುದಾಹರಣೇ ಗರುತ್ಮಂತಮಿತಿತಕಾರಾನ್ತಶಬ್ದಃ । ನಕಾರಾನ್ತೋಗರುತ್ಮಚ್ಛಬ್ದೋಪ್ಯಸ್ತಿ । ಸಗರುತ್ಮೇವಮಹೇನ್ದ್ರಮಾಪಕೋಪಾದಿತಿಪ್ರಯೋಗದರ್ಶನಾತ್ । ತತ್ರತುಲುಬೇವಗರುತ್ಮಂ ಇತಿ ॥ ಗುಣವಂತ ಇತ್ಯಪಿಗುಣವಚ್ಛಬ್ದಸ್ತಕಾರಾನ್ತೋನವನ್ತಪ್ರತ್ಯಯಾನ್ತೋಗುಣಶಬ್ದ ಇತಿ ॥

ಸೂತ್ರಂ ॥ ಖುಭುಕ್ಷಯುವಾಧ್ವಮಘವಜಗತೋವಾ ॥ 131 ॥

ವೃತ್ತಿಃ ॥ ಖುಭುಕ್ಷಾದಿಶಬ್ದಾನಾಂಲೋಪೋವಾಭವತಿ ನಪೂರ್ವಪದಭೂತಾನಾಂ ॥

ಪ್ರಯೋಗಃ ॥ ಖುಭುಕ್ಷ್, ಖುಭುಕ್ಷಂ, ಖುಭುಕ್ಷಾಣಂ । ಏವಂ ಯುವಂ, ಯುವಾನಂ, ಅಧ್ವಂ, ಅಧ್ವಾನಂ, ಮಘವಂ, ಮಘವಾನಂ, ಜಗಂ, ಜಗತ್ತು । ಜಗಚ್ಛಬ್ದಸ್ಯಾಬಾದಿತ್ವಾತ್ಪಕ್ಷೇ ಉಗಾಗಮಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಖುಭುಕ್ಷೇತಿನಕಾರಾನ್ತಖುಭುಕ್ಷ್ ಶಬ್ದೋನತುಸರ್ವವರ್ಮಾಭಿಪ್ರೇತಖುಭುಕ್ಷಿಶಬ್ದಃ ॥ ಮಘವೇತ್ಯಪಿನಕಾರಾನ್ತೋಮಘವನ್ ಶಬ್ದಃ । ನತುಮಘವಚ್ಛಬ್ದಃ । ಜಕಾರದ್ವಯಶ್ರವಣಾಭಾವಾತ್ ॥ ವೇತಿಖುಭುಕ್ಷಯುವಾಧ್ವಮಘೋನಾಂಪ್ರಾಪ್ತೇವಿಭಾಷಾ । ಜಗತಸ್ತದಪ್ರಾಪ್ತೇ ಇತಿಮನ್ತವ್ಯಂ ॥ ಜಗತ್ತು ಇತಿಕಥಂದ್ವಿತ್ವೋದನ್ತತೇತ್ಯತಆಹ ಜಗದಿತ್ಯಾದಿ । ಉಗಬಾದೀನಾಂ 135 ಇತಿವಕ್ಷ್ಯಮಾಣಸೂತ್ರೇಣೋಗಾಗಮೋ ಉಕಿ 69 ಇತಿದ್ವಿತ್ವಮಿತಿ ॥

ಸೂತ್ರಂ ॥ ಸೋವಸಃ ॥ 132 ॥

ವೃತ್ತಿಃ ॥ ವಸ್ಪ್ರತ್ಯಯರಹಿತಸ್ಯ ಸಕಾರಾನ್ತಸ್ಯಶಬ್ದಸ್ಯಲೋಪೋವಾಭವತಿ ನಪೂರ್ವಪದಸ್ಯ ।

ಪ್ರಯೋಗಃ ॥ ಮನಸ, ಮನಂ । ಏವಂ ಪಯಂ, ಯಶಂ, ಶಿರಂ, ಧನು, ಸರ್ಪಿ, ಚಂದ್ರಮಂ, ಪುರೂರವಂ, ರಜಂ, ಅಂಗಿರಂ, ಉಶನಂ ॥ ಸಇತಿಕಿಂ । ಅಶ್ವಯುಜಂ, ಗುಣಭಾಜಂ ॥ ಅವಸಇತಿಕಿಂ । ವಿದ್ವಾಂಸಂ, ಪೇಚಿವಾಂಸಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅತ್ರಅವಸಇತ್ಯತ್ರವಸ್ಗ್ರಹಣಂಯದ್ಯಪಿಪಾಣಿನಿಮತೇವಿದ್ವಸ್ಪ್ರಭೃತಿಷ್ವಾದೇಶರೂಪಏವ । ವಿದೇರ್ಲಟಿಶತುರ್ವಸಾದೇಶವಿಧಾನಾತ್ । ಪೇಚಿವಸ್ಪ್ರಭೃತಿಷ್ವೇವಪ್ರತ್ಯಯರೂಪಃ ॥ ಲಿಟಃ ಸರ್ವತ್ರಕ್ವಸುಪ್ರತ್ಯಯವಿಧಾನಾತ್ । ತಥಾಪಿಶಾಕಟಾಯನಮತೇಸರ್ವತ್ರಪ್ರತ್ಯಯರೂಪಏವೇತಿತನ್ಮತಾನುಸಾರೇಣಾಹ ವಸ್ಪ್ರತ್ಯಯರಹಿತಸ್ಯೇತಿ ॥ ವಸಿತ್ಯೇವಂರೂಪಂಸರ್ವತ್ರಾನುಗತಮಿತಿ ॥ ಯದ್ಯಪ್ಯತ್ರಲೋಪೋ

ವಿಭಾಷಯಾಭಿಧೀಯತೇ । ತಥಾಪಿಲೋಪಾಭಾವಪಕ್ಷೇವಿಶೇಷಸ್ಯವಕ್ಷ್ಯಮಾಣತ್ವಾಲ್ಲೋಪಪಕ್ಷಮೇವಾತ್ರೋದಾಹರತಿ ಮನಂ ಇತ್ಯಾದಿ ॥ ವಿಷಯವ್ಯಾಪ್ತ್ಯರ್ಥಮನೇಕಪ್ರದರ್ಶನಂ ॥ ಪಸ್ಪ್ರತ್ಯಯಾನ್ತೇಷುಜಸನ್ತಪದಪ್ರಾಪಾತಿದೇಶೋನ್ತ್ಯಲೋಪಪಕ್ಷೇತ ಔತ್ಸರ್ಗಿಕಮೇವಕಾರ್ಯ ಮಿತ್ಯಾಹ ಅಪಸಇತಿಕಿಮಿತಿ ॥

ಸೂತ್ರಂ ॥ ಉಗಲೋಪೇ ॥ 133 ॥

ವೃತ್ತಿಃ ॥ ಪಸ್ಪ್ರತ್ಯಯರಹಿತಸ್ಯಸಕಾರಾನ್ತಸ್ಯಶಬ್ದಸ್ಯಲೋಪಾಭಾವಪಕ್ಷೇಉಗಾಗಮೋಭವತಿ ನಪೂರ್ವಪದಸ್ಯ ॥

ಪ್ರಯೋಗಃ ॥ ಮನಸ್ಸು, ಪಯಸ್ಸು, ಯಶಸ್ಸು, ಶಿರಸ್ಸು, ಧನುಸ್ಸು, ಸರ್ಪಿಸ್ಸು, ಚಂದ್ರಮಸ್ಸು, ಪುರೂರವಸ್ಸು, ಅಂಗಿರಸ್ಸು, ಉಶನಸ್ಸು ॥ ಅಲೋಪಗ್ರಹಣಮುಗ್ಲೋಪವಿಷಯವಿಭಾಗಾರ್ಥಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಯತ್ಪೂರ್ವತ್ರ ಸೋಪಸಃ[132]ಇತಿಲೋಪೋವಿಕಲ್ಪಿತಸ್ತತ್ರಯದಾಲೋಪಸ್ತದಾನಕೋಪಿವಿಶೇಷಇತಿಪ್ರಾಗೇವೋದಾಹಾರಿ । ಯದಾತುನಲೋಪಸ್ತದಾಸರ್ವತ್ರೋಗಾಗಮೋವಿಶೇಷಇತ್ಯಾಹ ಲೋಪಾಭಾವಪಕ್ಷಇತಿ ॥ ಉದಾಹರಣೇಸರ್ವತ್ರಉಕಿ[69]ಇತಿದ್ವಿರ್ಭಾವಃ ॥ ಅತ್ರಾಲೋಪಇತ್ಯನುಕ್ತೌ ಲೋಪಉಗಾಗಮಶ್ಚೇತಿದ್ವಾವಪಿಪರ್ಯಾಯೇಣಪ್ರವರ್ತೇಯಾತಾಮತಸ್ತಾ ತಥಾಮಾಭವೇತಾಮಿತ್ಯನೇನವಿಷಯವಿಭಾಗೋದರ್ಶಿತಇತ್ಯಾಹ ಅಲೋಪೇತ್ಯಾದಿ ॥

ಸೂತ್ರಂ ॥ ಈಯಸಃ ॥ 134 ॥

ವೃತ್ತಿಃ ॥ ಈಯಸ್ಪ್ರತ್ಯಯಾನ್ತಸ್ಯಶಬ್ದಸ್ಯಲೋಪಾಭಾವಪಕ್ಷೇ ಉಗಾಗಮೋವಾಭವತಿ ನಪೂರ್ವಪದಸ್ಯ ॥

ಪ್ರಯೋಗಃ ॥ ಶ್ರೇಯಸ್, ಶ್ರೇಯಂ, ಶ್ರೇಯಸ್ಸು, ಶ್ರೇಯಾಂಸಂ । ಏವಂ ಜ್ಯಾಯಂ, ಜ್ಯಾಯಸ್ಸು, ಜ್ಯಾಯಾಂಸಂ, ಕನೀಯಂ, ಕನೀಯಸ್ಸು, ಕನೀಯಾಂಸಂ, ಲಘೀಯಂ, ಲಘೀಯಸ್ಸು, ಲಘೀಯಾಂಸಂ ॥ ಈಯಸಇತಿ ಕಿಂ । ಮನಂ, ಮನಸ್ಸು ॥

ವ್ಯಾಖ್ಯಾ ॥ ಸೋಪಸಃ[132]ಇತಿಪ್ರಾಗೇವಲೋಪೋವಿಕಲ್ಪಿತಸ್ತತ್ರೋಗಲೋಪೇ[133]ಇತಿಯತ್ತದಪೀಯಸನ್ತೇವಿಕಲ್ಪ್ಯತಇತ್ಯುಭಯವಿಕಲ್ಪಾತ್ತ್ರೈರೂಪ್ಯಂಭವತಿ ॥ ಅತ್ರಜಸನ್ತರೂಪಾತಿದೇಶಪಕ್ಷಃಪುಲ್ಲಿಙ್ಗವಿಷಯಕಏವೇತಿ । ಕೇಚಿತ್ತಥಾಪಿನಪಿಚ್ಛನ್ತಿ । ತಥಾಚಪ್ರಯೋಗಃ ॥

ಕಂ ॥ ಜ್ಯಾಯಾಂಸನೆಂದುದೆವಗಂ ।
ಶ್ರೇಯಾಂಸಮೆತನುಧನಾಂಗನಾವಿಷಯಸುಖಂ ॥
ಸ್ಥೇಯಾಂಸಮಲ್ಲದೆಂದುಕ ।
ನೀಯಾಂಸಂಗಿಳೆಯನಿತ್ತುದೀಕ್ಷೆಗೆಪೂಣ್ದರ್ ॥

ಇತಿ ॥

ಸೂತ್ರಂ ॥ ಉಗಬಾದೀನಾಂ ॥ 135 ॥

ವೃತ್ತಿಃ ॥ ಅಬಾದೀನಾಂಶಬ್ದಾನಾಮುಗಾಗಮೋಭವತಿ ನಪೂರ್ವಪದಭೂತಾನಾಂ ॥

ಪ್ರಯೋಗಃ ॥ ಅಪ್ ಅಪ್ಪು । ಏವಂ ವಿಯತ್ತು, ಸಂಯುತ್ತು, ಜಗತ್ತು ॥ ಪುನರುಗ್ಗ್ರಹಣಂನಿತ್ಯಾರ್ಥಂ ॥ ಅಪ್, ವಿಯತ್, ಸಂಯುತ್, ವಿದ್ಯುತ್, ಜಗತ್, ದ್ಯುತ್, ಪರೀಕ್ಷಿತ್, ಅಗ್ನಿಚಿತ್, ಯಜುಸ್, ಸದಸ್, ತಟಿತ್ ಇತ್ಯಬಾದಿರಾಕೃತಿಗಣಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಸ್ಪಷ್ಟಮೇತತ್ ॥ ಉಗಲೋಪೇ[133]ಇತ್ಯತಉಗಿತಿವರ್ತತೇ ॥ ಕಿಮರ್ಥೋಗ್ಗ್ರಹಣೇನೇತ್ಯತಆಹ ಪುನರಿತ್ಯಾದಿ ॥

ಸೂತ್ರಂ ॥ ವಾಗಾದೀನಾಂಸ್ವನ್ತವಚ್ಚ ॥ **136** ॥

ವೃತ್ತಿಃ ॥ ವಾಚ್ಇತ್ಯೇವಮಾದೀನಾಂಶಬ್ದಾನಾಂಸ್ವನ್ತವತ್ಪ್ರಥಮೈಕವಚನವದ್ರೂಪಮತಿದಿಶ್ಯತೇ ಉಗಾಗಮಶ್ಚಭವತಿ । ನಪೂರ್ವಪದಭೂತಾನಾಂ ॥

ಪ್ರಯೋಗಃ ॥ ವಾಚ್ ವಾಕ್ಕು । ಏವಂ ದಿಕ್ಕು, ತ್ವಕ್ಕು, ಖಮುಕ್ಕು, ಉಷ್ಣಿಕ್ಕು, ಕ್ಷುತ್ತು, ಪ್ರತಿಪತ್ತು, ಪರಿಷತ್ತು ॥ ವಾಚ್, ತ್ವಚ್, ಖಮುಚ್, ಕ್ಷುಧ್, ವೀರುಧ್, ಸಮಿಧ್, ಸಂಪದ್, ಪ್ರತಿಪದ್, ಪರಿಷದ್, ವಿಪದ್, ಉಷ್ಣಿಹ್, ರುಚ್, ಸ್ರಜ್, ದ್ವಿಷ್, ದಿಶ್, ವಿಶ್ ಇತಿವಾಗಾದಿರಾಕೃತಿಗಣಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಚಕಾರೇಣೋಕ್ತಸಮುಚ್ಚೀಯತೇ ॥ ಸ್ವನ್ತವದಿತ್ಯತ್ರಸುಇತಿಸಾನುಬನ್ಧವಿವಕ್ಷಯಾಪ್ರಥಮೈಕವಚನಮುಚ್ಯತೇ ॥ ವಾಗಾದೀನಾಂನಕೇವಲಮಬಾದೀನಾಮಿವಪ್ರಾತಿಪದಿಕಸ್ಯೋಗಾಗಮಃ । ಕಿಂತುಪ್ರಥಮೈಕವಚನಾನ್ತವದ್ರೂಪಾತಿದೇಶಉಗಾಗಮಶ್ಚೇತಿ ॥ ಅನ್ಯಥಾ ವಾಚ್ಚು, ತ್ವಚ್ಚು ಇತ್ಯಾದ್ಯನಿಷ್ಟಂಪ್ರಾದುಷ್ಯಾದಿತಿ ॥ ನನ್ವೇವಮತಿದೇಶೇನಯದ್ಯಪಿಪ್ರಾತಿಪದಿಕಾನ್ತ್ಯಾಕ್ಷರಶ್ರುತಿಲಕ್ಷಣಮನಿಷ್ಟಂ ವಾರ್ಯತೇ । ತಥಾಪಿನಕೇವಲಮತ್ರೈಷಾಂಸ್ವನ್ತೈಕರೂಪತಾ । ಕಿಂತುಜಸನ್ತರೂಪಾನ್ತರಮಪೀತಿ ॥ ವಾಗ್ಗು, ತ್ವಗ್ಗು ಇತ್ಯಾದ್ಯನಿಷ್ಟಂ ಕಿಂನಪ್ರಾದುಷ್ಯಾದಿತಿಚೇನ್ನ । ವಾಗಾದೀನಾಂಪ್ರಥಮೈಕವಚನೇ ವಾಕ್, ತ್ವಕ್, ದಿಕ್, ಉಷ್ಣಿಕ್, ದ್ವಿಟ್, ವಿಟ್, ಕ್ಷುತ್, ಸಮಿತ್, ಕಕುಪ್ ಇತಿಕಟತಪಶ್ರುತೇರೇವಸಾರ್ವತ್ರಿಕೀತಿತಥಾರೂಪಮೇವಾತಿದಿಶ್ಯತೇ । ವಾಗ್, ತ್ವಗ್ ಇತ್ಯಾದಿಗಡದಬಶ್ರುತಿಸ್ತುನತಥೇತಿತದ್ರೂಪಂನಾತಿದಿಶ್ಯತೇ ॥ ಪ್ರಾಚುರ್ಯಾನುಯಾಯೀಹಿವ್ಯವಹಾರಇತಿ ॥ ಅಥವಾಸುಇತಿನಿರನುಬನ್ಧವಿವಕ್ಷಯಾಸಪ್ತಮೀಬಹುವಚನಮುಚ್ಯತೇ । ತಸ್ಮಿನ್ಪರತೋಯದ್ರೂಪಂತದ್ವದ್ರೂಪಮತಿದಿಶ್ಯತಇತಿ । ನಹ್ಯತ್ರಗಡದಬಪ್ರಸಙ್ಗಲೇಶೋಽಪೀತ್ಯೇತತ್ಸರ್ವಮಾಲೋಚ್ಯಾಹ ಸ್ವನ್ತವದಿತ್ಯಾದಿ । ಸ್ವನ್ತವದಿತ್ಯಸ್ಯೈವವಿವರಣಂ ಪ್ರಥಮೈಕವಚನವದಿತಿ ॥ ಅಥವಾಸಪ್ತಮೀಬಹುವಚನವತ್ಪ್ರಥಮೈಕವಚನವದ್ವೇತ್ಯರ್ಥಃ ॥ ನಚಾತ್ರಸಪ್ತಮೀಬಹುವಚನವದ್ರೂಪಾತಿದೇಶೇ ವಾಕ್ಷು, ತ್ವಕ್ಷುಇತಿಸಮುದಾಯಾತಿದೇಶಃಕಿಂನಸ್ಯಾದಿತಿವಾಚ್ಯಂ । ಸುರನ್ತೇಯಸ್ಯತತ್ಸ್ವನ್ತಮಿತ್ಯತದ್ಗುಣಸಂಜ್ಞಾನಬಹುವ್ರೀಹ್ಯಾಶ್ರಯೇಣಕಟತಪಾನ್ತಸ್ಯಾವಯವಸ್ಯೈವಾತಿದೇಶೋನಸಮುದಾಯಸ್ಯೇತಿ ॥ ಆಕೃತಿಗಣತ್ವಾನ್ನಭ್ರಾಜ್, ಜಲಮುಚ್, ಭುಜಙ್ಗಭುಜ್ ಇತ್ಯಾದ್ಯುಪಸಙ್ಗ್ರಹಃ ॥

ಸೂತ್ರಂ ॥ ಮಹದಾದೀನಾಂನಪಿ ॥ **137** ॥

ವೃತ್ತಿಃ ॥ ಮಹದಾದೀನಾಂಶಬ್ದಾನಾಂಸ್ವನ್ತವದ್ರೂಪಮತಿದಿಶ್ಯತೇ ಉಗಾಗಮಶ್ಚಭವತಿ ನಪುಂಸಕಲಿಙ್ಗವಿಷಯೇ । ನಪೂರ್ವಪದಭೂತಾನಾಂ ॥

ಪ್ರಯೋಗಃ ॥ ಮಹತ್ ಮಹತ್ತು । ಏವಂ ಬೃಹತ್ತು, ಪ್ರಾಕ್ಕು, ಅವಾಕ್ಕು, ಸಮ್ಯಕ್ಕು ॥ ನಪೀತಿಕಿಂ । ಮಹಾಂತಂ, ಪ್ರಾಂಚಂ, ಪ್ರತ್ಯಂಚಂ ॥ ಮಹತ್, ಬೃಹತ್, ಪ್ರಾಚ್, ಅವಾಚ್, ಪ್ರತ್ಯಚ್, ಉದಚ್, ತಿರ್ಯಚ್, ವಿಷ್ವಚ್, ನ್ಯಚ್, ಅಮುದ್ರ್ಯಚ್, ಅದದ್ರ್ಯಚ್, ಅಮುಮುಯಚ್ ಅದಮುಯಚ್, ಸಧ್ರ್ಯಚ್, ಸಮ್ಯಚ್ ಇತಿಮಹದಾದಿರಾಕೃತಿಗಣಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಸ್ವನ್ತವಚ್ಚೇತ್ಯೇವ । ಅಬಾದಯೋವಾಗಾದಯಶ್ಚಶಬ್ದಾಃಸ್ವತನ್ತ್ರವಸ್ತುವಾಚಕಾಇತಿಸ್ವತನ್ತ್ರಾನಿಯತಲಿಙ್ಗಾಶ್ಚಭವನ್ತೀತಿನತತ್ರವಿಶೇಷಃ ॥ ಮಹದಾದಯಸ್ತುನಸ್ವತನ್ತ್ರಾಃ । ಕಿಂತುವಿಶೇಷಣವಚನಾಇತಿ । ವಿಶೇಷ್ಯಾಯತ್ತಾಏವ । ಅತಉಪಸರ್ಜನಲಿಙ್ಗಾಭವನ್ತಿ । ತ್ರ್ಯಯದಾನಪುಂಸಕಲಿಙ್ಗೇವರ್ತನ್ತೇ । ತದೈವಸ್ವನ್ತವದತಿದೇಶ ಉಗಾಗಮಶ್ಚಸ್ಯಾದನ್ಯಥಾತ್ವೌತ್ಸರ್ಗಿಕೋಜಸನ್ತರೂಪಾತಿದೇಶಏವೇತ್ಯಾಹ ನಪುಂಸಕಲಿಙ್ಗವಿಷಯಇತಿ ॥ ಆಕೃತಿತ್ವಾದೇವಂವಿಶೇಷ್ಯಾಧೀನಾವ್ಯಞ್ಜನಾನ್ತಾಉಪಸಙ್ಗ್ರಾಹ್ಯಾಃ ॥

ಸೂತ್ರಂ ॥ ಶಷೋರ್ವಾಸಃ ॥ **138** ॥

ವೃತ್ತಿಃ ॥ ನಿವೃತ್ತಮಪೂರ್ವಪದಸ್ಯೇತಿ ॥ ಶಕಾರಷಕಾರಯೋಸ್ಸಕಾರಾದೇಶೋವಾಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಶಶಿ ಸಸಿ, ಶಿಶು ಸಿಸು, ಶಂಕೆ ಸಂಕೆ, ಶಂಬರ ಸಂಬರ, ಸಂಶಯ ಸಂಸಯ, ವೇಷ ವೇಸ, ದೋಷ ದೋಸ, ರೋಷ ರೋಸ, ದೂಷಣ ದೂಸಣ, ಅನಿಮಿಷ ಅನಿಮಿಸ, ಕಷಾಯ ಕಸಾಯ ॥

ವ್ಯಾಖ್ಯಾ ‖ ಏವಂಸ್ವರಾನ್ತಾನಾಂವ್ಯಞ್ಜನಾನ್ತಾನಾಂಚಶಬ್ದಾನಾಮನ್ತ್ಯವಿಧೀಯಮಾನಂಕಾರ್ಯವಿಶೇಷಮುಕ್ತ್ವಾಇತಆದಿಮಧ್ಯಾವಸಾನರೂಪಂವ್ಯಾಸಸಮಾಸವಿಷಯರೂಪಂ ಪೂರ್ವೋತ್ತರಕೇವಲಪದರೂಪಂವಾವಿಶೇಷಮನಪೇಕ್ಷ್ಯಕೇವಲಂ ಸಂಸ್ಕೃತಶಬ್ದಗತಾನಾಂವರ್ಣಾನಾಮಾಗಮಾದೇಶಾದರ್ಶನಾನ್ಯುಪದರ್ಶಯನ್ನಾಹೇತ್ಯಾಹ ನಿವೃತ್ತಮುಪೂರ್ವಪದಸ್ಯೇತಿ ‖ ಆಕರಂಟಾ[160]ದಿಸೂತ್ರಂಯದ್ಯಪ್ಯೇತತ್ಪೂರ್ವಸ್ಯೋತ್ತರಸ್ಯೋಭಯಸ್ಯಕೇವಲಸ್ಯವಾಪದಸ್ಯಾದೌಮಧ್ಯೇವಸಾನೇವಾಯಥಾಲಕ್ಷ್ಯಂಭವತೀತಿದ್ರಷ್ಟವ್ಯಂ ‖ ತತ್ರತಾವತ್‌ಶಕಾರಷಕಾರಯೋಸ್ತಾಲವ್ಯಮೂರ್ಧನ್ಯಯೋರೂಷ್ಮಣೋಸ್ಸಕಾರೋದನ್ತ್ಯಊಷ್ಮಾಸರ್ವತ್ರವಿಕಲ್ಪೇನಾದಿಶ್ಯತೇ ‖ ಯದ್ಯಪ್ಯತ್ರೋದಾಹರಣೇವ್ಯಸ್ತಾನ್ಯೇವಪ್ರದರ್ಶಿತಾನಿ । ತತ್ತುಭೂಯಿಷ್ಠಂಲಕ್ಷ್ಯಪ್ರದರ್ಶನಾಭಿಪ್ರಾಯೇಣೈವ ।ನತುಸಮಸ್ತಪ್ರತಿಷೇಧಮನಸೇತಿಮನ್ತವ್ಯಂ । ಸಸಿಸೇಖರಂ, ಶಶಿಸೇಖರಂ, ಸಶೀಖರಂ, ಶಶಿಶೇಖರಂ ಇತಿಚಪ್ರಯೋಗಸ್ಯಸಮ್ಮತತ್ವಾತ್ ‖ ನಚಪೂರ್ವಸ್ಯೋತ್ತರಸ್ಯವಾಏಕಸ್ಯೈವಮಾದೇಶೇಅಪರಃಸಂಸ್ಕೃತಏವೇತಿಕಥಮನಯೋಃಸಮಾಸಃ । ಸಂಸ್ಕೃತಾಸಂಸ್ಕೃತಯೋಸ್ಸಮಾಸವಿಧಾನಾಭಾವಾದಿತಿವಾಚ್ಯಂ । ನಾತ್ರಕೃತಾದೇಶಸ್ಯಪದಸ್ಯೋತ್ತರೇಣಸಮಾಸಃ । ಕಿಂತುಕೃತಸಮಾಸಯೋರೇವತಯೋಃಪೂರ್ವಸ್ಯೋತ್ತರಸ್ಯವಾಆದೇಶಇತಿ ‖ ನಚೈವಂಯತ್ರಕ್ವಾಪಿಯುಕ್ತಿಂಚಿತ್ಪದಸ್ಯೈವಮಾದೇಶಕರಣೇನೈವನಿರ್ವಾಹೇಅರಿಸಮಾಸಪ್ರಸಙ್ಗಏವೋಚ್ಛಿದ್ಯೇತೇತಿವಾಚ್ಯಂ । ಸಮಸ್ತಮಪಿನಾಮೈವಂನಿರ್ವಾಹ್ಯತೇನಾನ್ಯದಿತಿನಾತಿಪ್ರಸಙ್ಗ ಇತಿ ‖

ಸೂತ್ರಂ ‖ ಲೋಳಃ ‖ 139 ‖

ವೃತ್ತಿಃ ‖ ಲಕಾರಸ್ಯಳಕಾರಾದೇಶೋವಾಭವತಿ ‖

ಪ್ರಯೋಗಃ ‖ ಜಲ ಜಳ, ತಿಲಕ ತಿಳಕ, ಫಲ ಪಳ, ಕುಲ ಕುಳ, ಆಲಿ ಅಳಿ, ಸಲಿಲ ಸಳಿಳ ‖

ವ್ಯಾಖ್ಯಾ ‖ ಅತ್ರಾಪಿಪೂರ್ವವದವಿಶೇಷೇಣವಿಕಲ್ಪೋವಗನ್ತವ್ಯಃ । ಅಯಮೇವಕ್ಷಳವ್ಯಪದೇಶಭಾಕ್ ‖

ಸೂತ್ರಂ ‖ ಡೋಬಹುಳಂ ‖ 140 ‖

ವೃತ್ತಿಃ ‖ ಡಕಾರಸ್ಯಳಕಾರಾದೇಶೋಬಹುಳಂಯಥಾಲಕ್ಷ್ಯಂಭವತಿ ‖

ಪ್ರಯೋಗಃ ‖ ಗುಡ ಗುಳ, ವಿಡಂಗ ವಿಳಂಗ, ಗೌಡೀ ಗೌಳಿ, ನಾಡೀ ನಾಳಿ, ಖಡ್ಗ ಖಳ್ಗ, ಷಾಡ್ಗುಣ್ಯ ಷಾಳ್ಗುಣ್ಯ ‖ ಬಹುಳಗ್ರಹಣಾದಿಹನಭವತಿ। ಕಾಂಡಪಟ, ಮುಂಡನ, ಮುಂಡಿತ, ಮಂಡನ, ಮಂಡಿತ, ಕಡಾರ, ಗಡುಲ ‖

ವ್ಯಾಖ್ಯಾ ‖ ಬಹುಳಗ್ರಹಣಂಕ್ವಚಿತ್ಪ್ರವೃತ್ತ್ಯಾದಿಚಾತುರ್ವಿಧ್ಯಪ್ರತಿಪಾದಕಂ । ತದಪೇಕ್ಷ್ಯಾನುರೋಧಾದೇವೋಪಲಕ್ಷಿತಮಿತ್ಯಭಿಪ್ರೇತ್ಯಾಹ ಯಥಾಲಕ್ಷ್ಯಮಿತಿ । ತತ್ರಕ್ವಚಿತ್ಪ್ರವೃತ್ತಿಃ । ಗೌಳಿ,ವಿಳಂಗಇತ್ಯಾದಿ ‖ಕ್ವಚಿದಪ್ರವೃತ್ತಿಃ । ಮೃಡಂ, ಕುಂಡಂ, ಕಾಂಡಪಟಂಇತ್ಯಾದಿ ‖ ಕ್ವಚಿದ್ವಿಭಾಷಾ । ಖಡ್ಗಂ, ಖಳ್ಗಂ, ಗುಡಂ,ಗುಳಂ, ಜಡಂ, ಜಳಂ, ಬಿಡಾಲಂ, ಬಿಳಾಳಂ ಇತ್ಯಾದಿ ‖ ಏವಂಸರ್ವತೋಪರಿಚಿನ್ತನೀಯಂ ‖ ಅಯಮೇವಜಳವ್ಯಪದೇಶಭಾಕ್ ‖ ಅತ್ರಕಿಂಚಿದುಚ್ಯತೇ । ಯದ್ಯಪಿಸಕಲಭಾಷಾಣಾಮೇಕಾನೇಕಾತ್ಮಕತ್ವಾದ್ವರ್ಣಾನಾಮಪಿತದಾತ್ಮಕತ್ವಂಸಿದ್ಧಮೇವ । ತಥಾಪಿಪ್ರಯೋಜನವಶಾದ್ವರ್ಣವಿಶೇಷೇಳಕಾರೇಽಂಚಿತ್ಪ್ರದರ್ಶ್ಯತೇ । ತದ್ಯಥಾ । ಇಹಕರ್ಣಾಟವಿಷಯೇಳಕಾರಸ್ತಾವತ್ಸಾಮಾನ್ಯಾದೇಕಏವ । ಸಙ್ಗ್ರಹನಯಾರ್ಪಣಯಾಭೇದಾಭಾವಾತ್ । ವಿಶೇಷೇಣತುವಿಹಿತೋವಿಹಿತಶ್ಚೇತಿದ್ವೇಧಾ । ಪರಾಪರವ್ಯವಹಾರನಯಸ್ಯಭೇದವಿಷಯತ್ವಾತ್ ‖ ತತ್ರವಿಹಿತಸ್ತ್ರಿಧಾ । ಆಗತಃಪ್ರತೀತಆದಿಷ್ಟಶ್ಚೇತಿ । ಆಗಮಃ, ಪ್ರತ್ಯಯಃ, ಆದೇಶಇತಿವಿಧಾನಸ್ಯತ್ರೈವಿಧ್ಯಸಮ್ಭವಾತ್ । ಆಗಮಪ್ರತ್ಯಯಾದೇಶಾಉಪದೇಶಾಃಪ್ರಕೀರ್ತಿತಾಇತಿವಚನಾತ್ ‖ ತತ್ರ ಳುಕ್ಸ್ತ್ರಿಯಾಂ[181], ಅಡ್ಡಾಣಾಚಃ[182]ಇತ್ಯಾದಿಸೂತ್ರೈರ್ಯತ್ರಳಕಾರಆಗಮರೂಪೇಣವಿಧೀಯತೇಸಆಗತಃ । ಯಥಾ । ಓರ್ವ್ವಳ್, ಮೆಲ್ಲಿರ್ದಯಳ್, ಪೆಱವಣೆಯಳ್, ಅಲ್ಲಿದಳ್, ಇಲ್ಲಿದಳ್, ಮೂಡಣಳ್, ಪಡುವಣಳ್, ಬಂದಳ್, ಪೋದಳ್, ಇವಳ್, ಅವಳ್, ಕರಿಯಳ್, ಬಿಳಿಯಳ್ ಇತ್ಯಾದಿ । ಯತ್ರತು ಗಳನೇಕತ್ವೇಸುಪಿ[232]ವಳವಳ್ತ್ಯಾ,[416]ಕುಳಿಸ್ತಾಚ್ಛೀಲ್ಯೇ[545]ಇತ್ಯಾದಿಸೂತ್ರೈಃ ಪ್ರತ್ಯಯರೂಪೇಣವಿಧೀಯತೇ ಸಪ್ರತೀತಃ । ಯಥಾ ಘಟಂಗಳ್, ಪಟಂಗಳ್, ನೆಲಗಳ್, ಪೊಲಗಳ್, ಮಡಿವಳಂ, ಪಡಿವಳಂ, ಅಡಪವಳಂ, ಸೆಜ್ಜೆವಳಂ, ಅಂಜುಕುಳಿ, ಓದುಕುಳಿ, ಜೂದಾಳಿ, ಮಾತಾಳಿ, ಲಂಚಂಗುಳಿ, ಆಟಂಗುಳಿ ಇತ್ಯಾದಿ ‖ ಯದ್ಯಪ್ಯತ್ರಳಕಾರಮಾತ್ರಸ್ಯನಪ್ರತ್ಯಯತಯಾವಿಧಿಸ್ತಥಾಪಿಪ್ರತ್ಯಯಾವಯವತ್ವಾತ್ಪ್ರತ್ಯಯವ್ಯಪದೇಶಇತಿ ‖ ಯತ್ರಪುನಃ ಲೋಳಃ[139], ಡೋಬಹುಳಂ[140]ಇತ್ಯಾದಿಸೂತ್ರೈರಾದೇಶರೂಪೇಣವಿಧೀಯತೇ ಸಆದಿಷ್ಟಃ । ಸಚದ್ವೇಧಾ । ಲಕ್ಷಣಸಿದ್ಧೋನಿಪಾತಸಿದ್ಧಶ್ಚೇತಿ । ತತ್ರಾದ್ಯಸ್ತೂಕ್ತ

ಸೂತ್ರೈರೇವಲಕ್ಷಿತಃ । ದ್ವಿತೀಯಸ್ತು ಕರಂಬಾದಿ160ಸೂತ್ರೇಣನಿಪಾತಿತಃ । ಯಥಾ ನಾೞಿ, ಗೌೞಿ, ವಿೞಂಗಂ, ಪೞುಕು, ದಾೞಿಂಬಂ, ಕುಂಬೞಂ, ಪೞಿಹತ್ತಂ, ಮೆೞಸು ಇತ್ಯಾದಿ । ಏವಂತ್ರಿವಿಧೇಷುವಿಹಿತವಿಕಲ್ಪೇಷುಯಸ್ತ್ರ್ಯಾಗತಃಪ್ರತೀತೋವಾೞಕಾರಃ । ಸಸರ್ವೋಽಪ್ಯಾರಾತೀಯಮುಹಾಕವಿಭಿಃಕುೞ ಇತ್ಯೇವವ್ಯಪದಿಷ್ಟೋನಾತ್ರವ್ಯಪದೇಶಾನ್ತರಂ । ಯಥಾಪ್ರಾಗುದಾಹೃತಮೇವ ॥ ಯಸ್ತು ಲಕ್ಷಣತೋನಿಪಾತನಾದ್ವಾಽಽದಿಷ್ಟಃಸತ್ರೇಧಾವಿಕಲ್ಪಿತಃ । ಕ್ಷಳೋಽಬಳಃಕುಳಶ್ಚೇತಿ । ತತ್ರಸಂಸ್ಕೃತಪದಗತಲಕಾರಸ್ಯಸ್ಥಾನೇಯಆದಿಷ್ಟಃ ಸಕ್ಷಳಏವ । ಬಳಂ, ತಿಳಂ, ಮಳಂ, ಜಳಜಂ, ಕಮಳಂ, ಮರಾಳಂ ಇತ್ಯಾದಿ ॥ ಯಸ್ತು ಡಕಾರಾದೀನಾಂಸ್ಥಾನೇಽಽದಿಷ್ಟಃಸಪ್ರಾಯೇಣಬಳಃ । ಕ್ವಚಿತ್ಕುಳಶ್ಚಭವತಿ । ಸ್ಥಾನೀಚಾತ್ರಪ್ರಾಯೇಣಡಕಾರಃ । ಟಠತರೇಫಕ್ಷಳಾಶ್ಚ ಕ್ವಚಿತ್ಸ್ಥಾನಿನೋಭವನ್ತಿ । ತತ್ರಟಠತರೇಫಾಃಸಂಸ್ಕೃತಶಬ್ದಗತಾಅಪಿವನಭಾಷಾಶಬ್ದಗತಾಃ ॥ ಕ್ಷಳಸ್ತು ಕರ್ಣಾಟಕಏವ । ಸಂಸ್ಕೃತೇತದಭಾವಾತ್ ॥ ಡಕಾರಸ್ತು ಯಥಾಲಕ್ಷ್ಯಮುಭಯಗತೋಽಪಿಸ್ಥಾನೀಭವತಿ ॥ ತತ್ರದಾಡಿಮಾದಿವ್ಯತಿರಿಕ್ತ ಡಕಾರಸ್ಯ, ಸ್ಫಟಿಕಾದಿವ್ಯತಿರಿಕ್ತ ಟಕಾರಸ್ಯ, ಠಕಾರತಕಾರರೇಫಾಣಾಂಕ್ಷಳಸ್ಯಚ ಸ್ಥಾನೇಽಪ್ಯಾದಿಷ್ಟೋಬಳಇತ್ಯುಚ್ಯತೇ ॥ ಡಕಾರಸ್ಯತಾವತ್ಸಂಸ್ಕೃತೇಯಥಾ । ನಾಡಿ-ನಾೞಿ, ಗೌಡಿ-ಗೌೞಿ, ವ್ರೀಡಾ-ವ್ರೀೞ್, ಈಡಿತಂ-ಈೞಿತಂ, ಚೂಡಾ-ಚೂೞಂ, ಕ್ರೀಡಾ-ಕೇೞಿ, ಖಡ್ಗಂ-ಖೞ್ಗಂ, ಷಾಡ್ಗುಣ್ಯಂ-ಷಾೞ್ಗುಣ್ಯಂಇತ್ಯಾದಿ ॥ ಭಾಷಾಯಾಂಯಥಾ । ಕಾೞ್ಗಿಚ್ಚು, ಮಾೞ್ಗಟ್ಟೆ, ಕೋೞ್ಮೊನೆ, ಎರೞ್ಮೊಱು ಇತ್ಯಾದಿ । ಬಡೋರ್ದೋರ್ಱಳಂ32ಇತ್ಯನೇನಡಕಾರಸ್ಯಾದಿಷ್ಟತ್ವಾತ್ ॥ ಟಕಾರಸ್ಯಯಥಾ । ಘಟಿಕಾ-ಗೞಿಗೆ, ಘೋಟಿಕಾ-ಗೋೞಿಗೆ, ಪರ್ಪಟಂ-ಹಪ್ಪಳಂ, ವರಾಟಂ-ವರಾಳಂ, ಧಾಟಿ-ದಾೞಿ, ಪಾಟಿ-ಪಾೞಿ, ಲಾಟಂ-ಲಾೞಂ, ಘೋಟಮುಖಂ-ಘೋೞಾಯ್ಗಂ, ಆಕ್ಷೋಟಂ-ಆಕ್ರೋೞಂ ಇತ್ಯಾದಿ ॥ ಠಕಾರಸ್ಯಯಥಾ । ಪೀಠಿಕಾ-ಪೀೞಿಗೆ, ಮಠಿಕಾ-ಮೞಿಗೆ, ಮಾಠರಂ-ಮಾೞಲಕ, ಪಾಠೀನಂ-ಪಾೞಲ್ ಇತ್ಯಾದಿ ॥ ತಕಾರಸ್ಯಯಥಾ । ಪ್ರತಿಹಸ್ತಂ-ಪೞಿಹತ್ತಂ, ಪ್ರತಿಪಾದುಕಾ-ಪೞಿವಾವುಗೆ, ಅತಿಪಾತಂ-ಅೞಿವಾದಂ ಇತ್ಯಾದಿ ॥ ರೇಫಸ್ಯಯಥಾ । ಝಲ್ಲರಿ-ಜಲ್ಲೞಿ, ಮರಿಚಂ-ಮೆೞಸು, ವಾಗುರಾ-ಬಾಗುೞಿ, ಭೃಙ್ಗಾರಿ-ಬಿಂಗೞಿ, ಅಙ್ಗಾರಂ-ಇಂಗಳಂ, ಕೂರಂ-ಕೂೞ್ ಇತ್ಯಾದಿ ॥ ಕ್ಷಳಸ್ಯಯಥಾ । ಪುಳಿನಂ ಪುೞಿಲ್, ಕಳಮ-ಕಳವೆ, ಅರ್ಗಲಂ-ಅಗುೞಿ, ಮಾನ್ಯಾಳಿ-ಮನ್ನೞಿ, ವಾಹ್ಯಾಳಿ-ವೈಯಾೞಿ ಇತ್ಯಾದಿ ॥ ಯದ್ಯಪ್ಯತ್ರಕ್ಷಳಸ್ಯಸ್ಥಾನಿತ್ವಂಸಾಕ್ಷಾನ್ನೋಕ್ತಂ । ತಥಾಪಿ ಕರಂಬಾದಿ160ಸೂತ್ರೇಣಾರ್ಗಲಾದಿಶಬ್ದಾನಾಮಗುೞೀತ್ಯಾದಿ ನಿಪಾತನಮಹಿಮ್ನಾ ತತ್ಸ್ಥಾನಿತ್ವಮುನ್ನೀಯತೇ ॥ ನನ್ವರ್ಗಲಶಬ್ದಸ್ಯೈವಮಧ್ಯಪಿಣ್ಡೇರೇಫಸ್ಯಾದರ್ಶನಮಕಾರಸ್ಯೋಕಾರಶ್ಚ ರವಃಪಿಣ್ಡೇಲಕಾರಸ್ಯಳಕಾರೋಽಕಾರಸ್ಯೇಕಾರಶ್ಚನಿಪಾತ್ಯತಇತಿ ತತ್ರಕ್ಷಳಸ್ಯೈವಾಭಾವಾತ್ ಕಥಂತತ್ಸ್ಥಾನಿತ್ವೋನ್ನಯನಮಿತಿಚೇನ್ನ । ಲಕಾರಸ್ಯ ಲೋಳಃ139ಇತಿಪೂರ್ವೇಣೈವಳತ್ವೇಸಿದ್ಧೇನೇನನಿಪಾತನೇಪ್ರಯೋಜನಾಭಾವಾತ್ । ಲಕ್ಷಣೇನಾಸಿದ್ಧಾವೇವಹಿನಿಪಾತನಮರ್ಥವದಿತಿ ॥ ನುಕಳತ್ವಸ್ಯಪೂರ್ವೇಣಸಿದ್ಧಾವಪ್ಯನ್ಯದನೇನನಿಪಾತ್ಯತಇತ್ಯರ್ಥವದೇವೇತಿವಾಚ್ಯಂ । ತಥಾಸತಿಸಏವಳಕಾರಃ ಕ್ಷಳಃಸಮ್ಪನ್ನ ಇತಿಸಿದ್ಧಮೇವಸ್ಥಾನಿತ್ವಂ ॥ ನಚಾಸ್ಯಕ್ಷಳತ್ವೇಽಪಿನತತ್ಸ್ಥಾನೇಕಿಂಚಿದಾದಿಶ್ಯತಇತಿಕಥಂಸ್ಥಾನಿತ್ವಮಿತಿವಾಚ್ಯಂ । ಕ್ಷಳಸ್ಯಸತೋಽವಸ್ಥಾನೇತತ್ಸಹಚರಿತವರ್ಣಾನಾಂಯಥಾವಸ್ಥಾನನ್ಯೆಯತ್ವೇನವಿಕೃತಿಭಾವಾಭಾವಪ್ರಸಙ್ಗಾತ್ । ತಥಾಚಾರ್ಗಲಮಿತ್ಯೇವಶ್ರೂಯೇತನಾಗುೞೀತಿ । ಅತೋವರ್ಣಾನ್ತರೇವಿಕೃತಿಮಿಚ್ಛತಾಕ್ಷಳಸ್ಯಾಪಿಳಕಾರಆದೇಷ್ಟವ್ಯಃ ॥ ಸಏವಾತ್ರಬಳಉಚ್ಯತೇ ॥ ಏವಂಪುೞಿಲ್, ಕಳವೆ ಇತ್ಯಾದಾವಪಿದ್ರಷ್ಟವ್ಯಂ । ತದುಕ್ತಂಕೇಶವೇನಾಪಿ ।

ಕಂ ॥ ಕೃತಿಮಾರ್ಗದೊಳಂಟುಟಕಾ ।
ರತಕಾರಠಕಾರರೇಫದೆಡೆಗಂಬಹುಳ ॥
ಸ್ಥಿತಿಯಿಂಕ್ಷಳಕಮಪಭ್ರಂ ।
ಶತೆಯೊಳ್ಸುಕವೀಂದ್ರರಿಂದೆಬಳದಾದೇಶಂ ॥

ಇತಿ ॥ ದಾಡಿಮಸ್ಫಟಿಕಾದ್ಯೋರ್ಡಕಾರಟಕಾರಯೋರಾದಿಷ್ಟೋಽಪಿಕುಳಏವ । ಯಥಾ । ದಾೞಿಂಬಂ, ಕುಂಬೞಂ, ಗೌೞಂ, ಗುೞಂ, ಝಗೞ್, ವಿೞಂಗಂ, ಪೞುಕು, ಪೇೞಿಗೆ, ವೀೞಿಗೆ, ಗುೞಿಗೆ, ವರಾೞಂ, ರಗೞ್, ಪೋೞಿಗೆ, ಬಂಪೞಿಕೆ ಇತಿ ॥ ಪ್ರಯೋಗಶ್ಚ ।

ಕಂ ॥ ಪೞುಕಂಮುತ್ತಂಬಿದಿಱುಂ ।
ಬೞಬಿತ್ತಿನತೆಱದೆಕೊಱೆದುಸೇರಿಸಲಧರಂ ॥
ಪೋೞೆಯಲ್ದಾಡಿಮಬೀಜಂ ।
ಗೞತೆಱದಿಂಮೆಱೆವುವವೞವೊನೆಕೆಂಬಲ್ಗೞ್ ॥

ಇತಿ । ಅತ್ರಪ್ರಾಸಭೂತಳಕಾರಚತುಷ್ಟಯೇಪ್ರಥಮಷ್ಷಕಾರಾದಿಷ್ಟೋದ್ವಿತೀಯೋಡಕಾರಾದಿಷ್ಟಸ್ತಾವುಭಾವಪಿಕುಳಾವೇವ । ಅನ್ಯಥಾಪ್ರಸಿದ್ಧಕುಳಾಭ್ಯಾಮಿತರಾಭ್ಯಾಂಸಹಪ್ರಾಸಸ್ಥಾನೇಪ್ರಯುಜ್ಯೇಯಾತಾಮಿತಿ ॥ ಏವಂವಿಹಿತವಿಭಾಗಃ ॥ ಅವಿಹಿತಸ್ತು ನಿಸರ್ಗಸಿದ್ಧೋವ್ಯುತ್ಪತ್ತಿಮನಪೇಕ್ಷ್ಯಾನಾದಿಶಿಷ್ಟವ್ಯವಹಾರಪ್ರಸಿದ್ಧ್ಯೈಧಾತ್ವವಯವ್ರೋನಾಮಾವಯವ್ರೋವಾಯೋಳಕಾರಃಸದ್ವೇಧಾವ್ಯಪದಿಷ್ಟಃ । ಬಳಃಕುಳ

ಕ್ಷ್ಯೇತಿ । ನಾತ್ರಕ್ಷಳಸ್ತು ಸ್ವವಿಹಿತತ್ವನಿಯಮಾತ್ ॥ ತತ್ರಕುಳ್ಯಾದಿಧಾತ್ವವಯವೋವಗೞಿಯಾದಿನಾಮಾವಯವೋಯೋಳಕಾರಃಸಳಕುಳ ಉಚ್ಯತೇ । ಅತಿರಿಕ್ತಃಸರ್ವೋಧಾತುಗತೋನಾಮಗತೋವಾಕುಳಇತಿ ॥ ಅತ್ರಕುಳ್ಯಾದಿಗಣೋಧಾತುಪ್ರಕರಣೇಪ್ರದರ್ಶಿತಇತಿತತ್ರೈವದ್ರಷ್ಟವ್ಯಃ ॥ ಅವಗೞಿಯಾದಿಗಣಸ್ತು ಪ್ರದರ್ಶ್ಯತೇ । ಯಥಾ ಅವಗೞಿಯಂ, ಅಳಾೞಿಗಂ, ಪೋೞತರಂ, ದಂಡುೞಿಗಂ, ಪಿಕ್ಕೋಱಳವಿ, ದಳವುಳಂ, ಉೞಕೞಿ, ಕೞಕುಳಂ, ರಾೞಿಕೞಿ, ಬಳುವೞಿ, ಪಳಯಿಗೆ, ತೊಳರಿಕಲ್, ಅದವಳಲ್, ತುೞಿಕಲ್, ಗುೞಿಕಲ್, ಉೞಿಕಲ್, ವೊಳಕಾಲ್, ಬೞಿಯಂ, ಬೞಿಕಂ, ಬೞಿಕ್ಕಂ, ಗಳಪಂ, ಕೆಳವಂ, ಪೆಳವಂ, ಉೞಿಲ, ಪಳಗಂ,ಪಳಹಂ, ಬಾಳುಕಂ, ದಲ್ಲಿಳ, ಅಳ್ಕುಳ, ನೆಳ್ಕುಳ, ಅಳ್ಕಜಂ, ಕೊಳ್ತೞಿ, ತೊಳ್ತುೞಿ, ಧಟ್ಟುೞಿ, ಮುಂಮೞಿ. ಮಣ್ಣುೞಿ, ಚಪ್ಪೞಿ, ಪುಚ್ಚೞಿ, ಸೊಂಪುೞಿ, ಪೊಂಪುೞಿ, ಜಲ್ಲೞಿ, ಮಲ್ಲೞಿ, ಕೊಲ್ಲೞಿ, ಉಂಬೞಿ, ಬೆಂಬೞಿ, ಕಂಬೞಿ, ಅಗುೞಿ, ಕೊಳವಿ, ಉಳುಗು, ಬೆಳಗು, ವೊಳಗು, ಪೆಳಕು, ಪೊಳಕು, ಪಳಪು, ಪೊಳಪು, ಎಳದು, ಪಳದು, ಗೆಳಸು, ಗೊಳಸು, ಸೆಳಸು, ಎಳವು, ನೆಳವು, ಪೆಳವು, ನೊಳವು, ಪೊಳ್ತುಜೆ, ಅಳ್ಕಜು, ಎಳ್ಕಜು, ಬೞಿಕೆ, ಬೞಿಕ್ಕೆ, ಕಳ್ತಲೆ, ಬಳ್ತಲೆ, ಜಾೞಿಗೆ, ಜೋೞಿಗೆ, ಸಾೞಿಗೆ, ಏೞಿಗೆ, ಈಸುಳ್, ಬಾಸುಳ್, ತಿಪ್ಪುಳ್, ತುಪ್ಪುಳ್, ಇಕ್ಕುಳ್, ಪೊಕ್ಕುಳ್, ಕೌಂಕುಳ್, ನೆಗಳ್, ಮುಗುಳ್, ನೆಮಳ್, ತೆಮಳ್, ಎಸಳ್, ತಮಳ್, ಪಸಳ್, ತುೞಿಲ್. ತಳಲ್, ಮಳಲ್, ಕಳಲ್, ಕೊಳಲ್ ,ಪೊಳಲ್, ಬಿೞಿಲ್, ಬೀೞಿಲ್, ನೆಳಲ್, ನಾಳಲ್, ಪೋೞಲ್, ಖೂಳ, ಬೋಳ, ನಾಳ, ಕೆಳ, ಗುಳ, ವೊಳ, ಕುಳ, ತಳ, ಮುಳ್ತು, ಎಳ್ತು, ಬಳ್ತು, ಎಳ್ಗ, ಪೆಳ್ಗ, ಗೞಿ, ಅೞಿ, ಉೞಿ, ಬೞಿ, ಪೞಿ, ತೞಿ, ಚೞಿ, ತುೞಿ, ಸುೞಿ, ಇೞಿ, ಆೞಿ, ಪಾೞಿ, ಕೇೞಿ, ನಾೞಿ, ಮೂೞಿ, ಜೋೞಿ, ಪುೞ್ಗ, ಮೞ್ಗ, ಅೞ್ತು, ಪೞ್ತು, ಮೞ್ತು, ಕಳ್ತು, ತೊಳ್ತು, ಎಳ್ತು, ಪೊಳ್ತು, ಉಳ್ಕು, ಬಿಳ್ಕು, ತೋಳು, ಏಳು, ಪೋಳು, ತಾಳು, ಕಾಳು, ಕುಳು, ಪುಳು, ಜೆಳೆ, ಎಳೆ, ಮೆಳೆ, ಮಳೆ, ವೊಳೆ, ತಳೆ, ತೊಳೆ, ಕೆಳೆ, ಜೊಳೆ, ಜೆಳೆ, ಕಳ್ತೆ, ಬಾಳ್ತೆ, ಆಳ್ತೆ, ಅಳ್ತೆ, ಅಳ್ಕೆ, ಬಿಳ್ಕೆ, ಕಳ್ಕೆ, ಎಳ್ಕೆ, ಪಾಳ್, ಪೋಳ್, ತೋಳ್, ಗೋಳ್, ಬಾಳ್, ತಾಳ್, ಕೀಳ್, ಗೀಳ್, ಬೀಳ್, ಸೂಳ್, ಇತ್ಯವಗೞಿಯಾದಯಃ ॥ ಘುೞಿಲನೆ, ಘುೞಿಲನೆ, ಘುಳುಮ್ಮನೆ, ಧಳಮ್ಮನೆ, ಇತ್ಯಾದಯೋಮಹಾಪ್ರಾಣವದನುಕರಣಗತಾನಿತ್ಯಳಾಃ । ಚೞಿಲನೆ, ಕಿೞಿಲನೆ, ಗಳಗಳನೆ, ಕಿಳಕಿಳನೆ, ಇತ್ಯಾದಯೋಲ್ಪಪ್ರಾಣವದನುಕರಣಗತಾವಿಕಲ್ಪಿತಳಾಃ । ಪಕ್ಷೇತುಕುಳಾಃ ॥ ಇತೋತಿರಿಕ್ತಾಃ ಓಕುೞಿ, ಸೂಕುೞಿ, ಈೞಿಗೆ, ಮಾೞಿಗೆ, ತೞಿಗೆ, ಅೞಿಯ, ಮೇಳ, ಜೋಳ, ಪುೞಿ, ಕೞಿ ಇತ್ಯಾದಿನಾಮಗತಾಃ ॥ ಬೞಿ, ನೞಿ, ಮುೞಿ, ತಿೞಿ, ಬೇಳ್, ಸೀಳ್, ತೂಳ್, ಕೇಳ್, ಉರುಳ್, ಸುರುಳ್ ಇತ್ಯಾದಯೋಧಾತುಗತಾಶ್ಚನಿಸರ್ಗಸಿದ್ಧಾಳಕಾರಾಃ ಕುಳವ್ಯಪದೇಶಭಾಜಃ ॥ ಇತ್ಯವಿಹಿತವಿಭಾಗಃ ॥ ಏವಂವಿಹಿತಾವಿಹಿತವಿಭಾಗೇನಳಕುಳಕ್ಷಳವಿಭಾಗೋವಿಜ್ಞೇಯಃ ॥ ಅತ್ರಾಯಂನಿಷ್ಕರ್ಷಃ । ಲಕಾರಸ್ಥಾನಿಕಾಃಕ್ಷಳಾಃ । ಆದಾಡಿಮಸ್ಫಟಿಕಾದ್ಯನ್ಯಸ್ಥಾನಿಕಾಗಣಪರಿಪಠಿತಾಶ್ಚಳಾಃ । ಶೇಷಾಸ್ಸರ್ವೇಕುಳಾಇತಿ ॥ ಯದ್ಯಪ್ಯಯಂವಿಭಾಗಃ ಶಬ್ದಸಿದ್ಧ್ಯನಿಬನ್ಧನತ್ವಾದ್ವ್ಯಾಕರಣವಿಷಯೋನಭವತೀತಿಸೂತ್ರಕೃತಾನೋಪದಿಷ್ಟಇತಿ ವೃತ್ತಿಕೃತಾಪಿನೋಪದರ್ಶಿತಃ । ತಥಾಪಿಕವಿತಾವಿಷಯೇಪ್ರಾಸಾದಿಷೂಪಯುಜ್ಯತಇತಿಮಯಾಕಿಂಚಿತ್ಪ್ರಪಞ್ಚಿತಃ । ಕಂದವೃತ್ತಾದಿಛನ್ದೋನಿಬದ್ಧಪ್ರಬನ್ಧೇಷುಪ್ರಾಸಸ್ಥಾನೇಯಃಪ್ರಥಮಂಪ್ರಯುಕ್ತಸ್ಸಏವಸರ್ವತ್ರಪ್ರಯೋಕ್ತವ್ಯಇತ್ಯಾರಾತೀಯಮಹಾಕವೀನಾಂಸಮ್ಪ್ರದಾಯಃ । ತಥಾಚತತ್ಪ್ರಯೋಗಾಃ । ಳಸ್ಯತಾವತ್ ।

ಕಂ ॥ ದಾೞಿಯೊಳರಿಗಳನಳಚಿಸಿ ।
ಪಾೞಿಯೊಳಳವಡಿಸಿನೆಲನರಾವಂಕರೆವಾ ॥
ಕೇೞಿಯೊಳೆನಲಿದುತನ್ನಯ ।
ಪೇೞಿಗೆಯಂನೆಱೆಯೆನೆರೆಪಿದಂಧರಣೀಶಂ ॥

ತಥಾಕುಳಸ್ಯ ।

ಕಂ ॥ ತಿೞಿವೆಳಗಿನತೆಳ್ವೆಳಗಿನ ।
ಬೞಿವೆಳಗಿನಬೞ್ವೆಳಗಿನೊಳ್ವೆಳಗಿನಬಳ್ ॥
ವೆಳಗಿನಪೞಸಿನಸಿರಿಯೆನೆ ।
ತೊಳತೊಳತೊಳಗಿದುದುಮೂರ್ತಿಚಂದ್ರಪ್ರಭನಾ ॥

ತಥಾಕ್ಷಳಸ್ಯ ।

ಕಂ ॥ ಚಳದಳಕಂಹಷೋದ್ಗತ ।
ಪುಳಕಂನಖಮುಖವಿದಾರಿತೋಗ್ರೇಭಶಿರಃ ॥
ಛಳಕಂಮೃಗತಿಳಕಂಪಿಂ ।
ಗಳಕಂಪೋಗೆಂದುಕಳುಪಿದಂದಮನಕನಂ ॥

ಇತಿ ॥ ಇದಂಚೈಕೇನೈವೞಕಾರೇಣನಿರ್ವಹಣೀಯಮಿತಿನಿರ್ವಾಹಲಕ್ಷಣಗುಣವಿವಕ್ಷಾಯಾಮೇವೇತಿಲಕ್ಷಣೀಯಂ । ತದವಿವಕ್ಷಾಯಾಂತುನೈವಂನಿಯಮಃ ॥ ದ್ವಾಭ್ಯಾಂತ್ರಿಭಿರ್ವಾಕಥನೇಽಪಿಶ್ರುತಿವೈಗುಣ್ಯಾಭಾವೇನದೋಷಾಭಾವಾತ್ । ತಥೈವದೃಶ್ಯನ್ತೇಹಿಮಹತಾಂಪ್ರಯೋಗಾಃ । ತತ್ರಱಳಕುಳಯೋರ್ಯಥಾ ।

ಕಂ ॥ ದಳವೃಳವಾರಡಿಸಿಱಿಯದ ।
ವಳಲಳಲಿಡಱುಂಚಲಿಂಚಿಮುಂಚಲುಲಂಚಂ ॥
ಕಳವೃಪಿಸುಣ್ಪಸವೃಬಱಿಂ ।
ಪೞವೞಿಪಲಸೊಲಸುಕುತ್ತುಮಿಲ್ಲಾನಾಡೊಳ್ ॥

ಇತಿ ॥ ಱಳಕ್ಷಳಯೋರ್ಯಥಾ ।

ಕಂ ॥ ವ್ರೀಳೆಯಿನೆಱಗಲ್ಕಣ್ಗಳ್ ।
ಪಾಳಿಲ್ಪೊಣರಂತೆಪೊಳೆಯೆನಖದೊಳ್ಭಯದಿಂ ।
ದಾಳಿಯನಪ್ಪುವವಧುಭೂ ।
ಪಾಳಕನೊಳ್ಮಾಡಿದಳ್ದರಸ್ಮಿತಕೃತಿಯಂ ॥

ಇತಿ ॥ ಕುಳಕ್ಷಳಯೋರ್ಯಥಾ ।

ಕಂ ॥ ತೊಳಗುವನಭದೊಳ್ಪಿತ್ತಾ ।
ವಿಳದೃಷ್ಟಿಗವಿದ್ಯಮಾನಮೇಚಕರುಚಿಯೊಂ ॥
ದೆಳಸಿಮಿಗೆತೋರ್ಪ್ಪತೆಱದಿಂ ।
ಖಳಂಗೆಪೊಲನಲ್ತೆಕೃತಿಯೊಳಿಲ್ಲದದೋಷಂ ॥

ಇತಿ ॥ ತ್ರಯಾಣಾಂಯಥಾ ।

ಕಂ ॥ ತಳಥಳಿಪಪದಾರ್ಥಮನೇಂ ।
ಗಳಕಾಣ್ಬನೆದೋಷದೃಷ್ಟಿದುರ್ಮ್ಮತಿಗಡದೇಂ ॥
ತಿಳಿವನೆಗುಣಸಂತತಿಯಂ ।
ಖಳಂಗಡೆಂತುಂರಸಂಗಳೊಳ್ಪೊರೆದಪನೇ ॥

ಇತಿ ॥ ಅತ್ರಸರ್ವತ್ರಱಳಾದೀನಾಂವ್ಯಪದೇಶಭೇದೇಽಪಿಶ್ರುತ್ಯಾನುಗುಣ್ಯಮಸ್ತೀತಿಪ್ರಾಸಕರಣಮಿತಿ ॥ ಲಕಾರಳಕಾರಯೋಃರೇಫಱಕಾರಯೋಶ್ಚಪ್ರಾಸನಿಯಮೋಯದ್ಯಪಿದರ್ಪಣಕೃತಾನ್ಯಷೇಧಿ । ಯಥಾ ।

ಕಂ ॥ ಅತಿಪೀಡನದಿಂರೇಫಾ ।
ಶ್ರಿತಮಾದಱಕಾರಮುಂಸಮಂತುಡಕಾರಾ ॥
ಶ್ರಿತಮಾದಳನುಮಂಗೀ ।
ಕೃತಪದಲತ್ವಕ್ಕೆನೇಮಸಲ್ಲದುಕುಳನುಂ ॥

ಇನ್ತುವರ್ಣ್ಣಾವೃತ್ತಿಗೆಸ ।
ಲ್ಪುವುಸಂದುಂಪ್ರಾಸದೆಡೆಗೆಸಲ್ಲವುಯಮಕ ॥
ವ್ಯವಹೃತಿಗಾಗವುದೇಂ ।
ಯಮೆನಿಪುವಾಹ್ರಸ್ವಮೆನಿಸಿದೇಱುಸಹಿತಂ ॥

ಇತಿ ॥ ತಥೈವದೂಷ್ಯತಯೋದಾಹಾರಿಕ । ಯಥಾ ।

ಕಂ ॥ ನೆಲನಂಪಗೆಪುಗೆಫಣಿಯಪ್ರೊ ।
ಲೊಳಪೊಕ್ಕಳಱಿಸಿದನೆಂಬನಿಯಮಂದೂಷ್ಯಂ ॥

ಇತಿ ॥

ಕಂ ॥ ಧುರದೊಳ್ಪಱಿಮುಱಿಯಾಡುವ ।
ತೆಱದಿಂದುಱದಿಱಿದನೆಂಬನಿಯಮಂದೂಷ್ಯಂ ॥

ಇತಿಚ ॥ ತಥಾಪ್ಯಾರಾತೀಯಾಸ್ತು ಪ್ರಾಯುಞ್ಜತೈವ । ಯಥಾ ।

ವೃ ॥ ಓಲಗಸಾಲೆಪೂಗಿಡುಗಳ್ಗೋಳಿಗೆಜೇವಣಸಾಲೆಮತ್ತಭ್ಯಂ ।
ಗಾಳಿಗೆಜನ್ಮಶಾಲೆಕುಸುಮೇಷುಗೆಸಾರಭಶಸ್ತ್ರಶಾಲೆತಂ ॥
ಗಾಳಿಗೆನಾಟ್ಯಶಾಲೆಕುಸುಮಾಪಚಯಪ್ರಚರತ್ಪುರಾಂಗನಾ ।
ಲೋಲಕಟಾಕ್ಷಲಕ್ಷ್ಮಿಗೆನಲೊಪ್ಪುವುವಲ್ಲಿಯಪುಷ್ಪವಾಟಿಗಳ್ ॥

ಇತಿ ॥ ತಥಾ ।

ವೃ ॥ ಅಲರ್ಗ್ಗಣೆತುಂಬಿದಂಬುಜದಮೊಗ್ಗೆಯಮೊಡಿಗೆನೀಳ್ದಕೇತಕೀ ।
ದಳದಲಗಾಮ್ರದೊಳ್ದಳಿರಕಯ್ಪೊಡೆಕಬ್ಬಿನಬಿಲ್ತದಗ್ರದೊ ॥
ಳ್ಮೆಳಿರ್ವತವಾಲಪಲ್ಲವದಚಾಮರದುಪ್ಪರವಟ್ಟವೊಪ್ಪೆಬಂ ।
ದೆಳೆದಿಸುವಂಬನಂಬಿಡಿದುಪಾಂಥರನಾಪರಿಪಂಥಿಮನ್ಮಥಂ ॥

ಇತಿಚ ॥ ತಥಾ ।

ವೃ ॥ ಮಳೆಗೆಂದುಂಕೋಡದುಗ್ರಾತಪಕೆಸೆಡೆಯದುದ್ಯದ್ಧಿಮಕ್ಕಳ್ಕದೋರಂ ।
ತೊಱಿಂಸಮ್ಯಕ್ತಪೋಮಾರ್ಗ್ಗದೊಳೊದವಿದವಂಗಕ್ಷಯಶ್ರೀಕರಂಕೆ ॥
ಯ್ಯೊಳಗಪ್ಪಳ್ತಪ್ಪದೆಂದುರ್ವ್ವರೆಗನುಮಿಸುವಂತಾವಗಂತೋಱುವಾನಿ ।
ಶ್ಚಲಮೂರ್ತ್ತಿಕ್ರಿಯಸಾಮರ್ತ್ಥ್ಯಮನೆರೆಮರುಳರ್ಬ್ಬಲ್ಲರೇಗುಮ್ಮಟೇಶಾ ॥

ಇತಿ ॥ ತಥಾ ।

ವೃ ॥ ತಿಳಿಗೊಳನೆಂಬಮಂದಿರದೊಳಂಬುಜಶೈಶವಶಯ್ಯೆಯಲ್ಲಿಸಾ ।
ರ್ದ್ದಲುಗುವವೀಚಿತೂಗೆಸಲೆನಿದ್ರಿಸಲೊಲ್ಲದೆಚಂಚರೀಕಸಂ ॥
ಕುಳರವದಳ್ಕೆಯಿಂದೆನೆನೀರಜದೊಳ್ಪೊರಳುತ್ತೆಕರ್ಣ್ಣಿಕಾ ।
ದೆಳನಯನೋದಕಂತುಳುಕೆಬಂದುದುಬಾಲಕನಂತೆಮಾರುತಂ ॥

ಇತಿ ॥ ತಥಾರೇಫಱಕಾರಯೋಶ್ಚ ।

ಕಂ ॥ ತೊಱೆದೊಗುವಬಾಷ್ಪವಾರಿಯಿ ।
ನೆಱಂಕೆಗಳ್ನಾಂದುಮುಗುಳ್ವಿರಹಾನಲನಿಂ ॥
ನೆರೆಬರೆಪುಪಾಱೆಪಡುನೇ ।
ಸಱೊಳಿರ್ದ್ದದಗಲ್ದಚಕ್ರವಾಕದ್ವಂದ್ವಂ ॥

ಇತಿ ॥ ತತ್ರೈಷಾಮಯಮಾಶಯಃ । ಯದ್ಯಪಿಪ್ರಾಸಸ್ಥಾನೇ ಶ್ರುತ್ಯಾನುಗುಣ್ಯಾಯಸಮಾನಪಿಣ್ಡಏವಪ್ರಯೋಕ್ತವ್ಯಃ । ತಥಾಪಿಕ್ವಚಿದ್ವ್ಯಕ್ತಾಕ್ಷರಪ್ರಾಸಸ್ಥಲೇ ಅತ್ಯನ್ತಂಶ್ರುತಿವೈಗುಣ್ಯೇಸ್ಥಾನಾದಿಭೇದೇಪ್ಯೇಕತ್ರ ರೇಫಯುಕ್ತೋನ್ಯತ್ರಱಳಯುಕ್ತೋ ಮಹಾಕವಿಭಿರ್ನಿಶ್ಶಙ್ಕಂಪ್ರಯುಜ್ಯತೇ । ಯಥಾ ।

ಕಂ ॥ ಒರ್ಕ್ಕಡಿತೆನೀರ್ಗ್ಗೆಪಱಪ ।
ಟ್ಟಿರ್ಕ್ಕೆಯಪಣ್ಣೆಲೆಯುಮುಱಿಗೆದೇಶಿಗರಂದೇ ॥
ಪರ್ಕ್ಕಳ್ಗೊಡೆಯರ್ಮ್ಮಾಪ್ಪಿ ।
ರ್ನ್ನಿಳ್ಕರಿಸಿದನಿಮ್ಮದೊರೆಗೆಜೋಳೆಯರೊಳರೇ ॥

ಇತಿ ॥ ತಥಾ ।

ಕಂ ॥ ಒಳ್ದುದುಬಳ್ಳವಾಡಿನೆಱೆನಂ ।
ಬಿರ್ದ್ದದಾರುಹತಂಜಿನೇಂದ್ರನಂ ॥
ತಿರ್ದ್ದಮಹಾನುಭಾವರ್ ।

ಇತ್ಯಾದಿ ॥ ತಥಾ ।

ಕಂ ॥ ಖಳ್ಗಕರನಾಗಿಪಿರಿದುಂ।
ಸಿಳ್ಗರಸೊಳೆಯುರಸಂಗದಿಪ್ರ್ಪುದುಭೂದೇ ॥
ವರ್ಗ್ಗದುತಕ್ಕುದೆನಿಜನಿಜ ।
ಮಾರ್ಗ್ಗದೊಳಿರವೇಳ್ವುದಾವನುಂದ್ವಿಜತಿಲಕಾ ॥

ಇತಿ ॥

ಕಂ ॥ ಚುರ್ಚ್ಚಿದವ್ರೊಲ್ಬಿಸಿಲಳುರೆಕಿ ।
ಮುಚ್ಚಿದತಳಿರಂತೆನೊಂದುಗುಣನಂದಿ . . ॥

ಇತ್ಯಾದಿ ॥ ನೈವಂರೇಫಳಕಾರಾದೌವೈಗುಣ್ಯಮಸ್ತಿ । ಸ್ಥಾನಾದೇಃಸಾದೃಶ್ಯಾದಿತಿ ॥ ಯದ್ಯಪ್ಯತ್ರಪ್ರಾಸಭೇದಾಃಶಾಸ್ತ್ರೋಪನತಸಮೀಪಗತಾದಿಭೇದಾದ್ದಶಧಾ । ತೇಪುನಃಪ್ರತ್ಯೇಕಂತುರಗ್ಗಮಯೂರಾದಿಭೇದಾದ್ದಶಧೇತ್ಯಾಹತ್ಯ ಶತಂಭೇದಾಸ್ಸಮ್ಭವನ್ತಿ । ತತ್ಸರ್ವಮಾಲಙ್ಕಾರಿಕಾಣಾಮೇವ ವಿಷಯೋನವೈಯಾಕರಣಾನಾಮಿತ್ಯುಪರಮ್ಯತೇ ॥

ಸೂತ್ರಂ ॥ ಯೋಜಃ ॥ **141** ॥

ವೃತ್ತಿಃ ॥ ಬಹುಳಮಿತಿವರ್ತತೇ । ಯಕಾರಸ್ಯ ಜಕಾರಾದೇಶೋಬಹುಳಂಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಯಾಗ—ಜಾಗ, ಯೋಗಿ—ಜೋಗಿ, ಯುದ್ಧ—ಜುದ್ದ, ಯಾವಕ—ಜಾವಕ, ದುರ್ಯೋಧನ—ದುರ್ಜೋದನ, ಯುವೆ—ಜವೆ ॥

ವ್ಯಾಖ್ಯಾ ॥ ನಯ, ಭಯ, ಜಯ, ನ್ಯಾಯ, ಪ್ರಾಯೇತ್ಯಾದೌಬಹುಳಗ್ರಹಣಾಜ್ಜಕಾರೋನಭವತಿ ॥ ಅತ್ರಪೂರ್ವತ್ರೋತ್ತರತ್ರಾಪಿ ಸರ್ವತ್ರವರ್ಣಾನ್ತರಕಾರ್ಯಮುಕ್ತಾದ್ವಕ್ಷ್ಯಮಾಣಾದ್ವಾವಗನ್ತವ್ಯಂ ॥

ಸೂತ್ರಂ ॥ ದ್ವಿತೀಯಸ್ಯಪ್ರಥಮೋವರ್ಗಾಣಾಂ ॥ **142** ॥

ವೃತ್ತಿಃ ॥ ವರ್ಗಾಣಾಂ ದ್ವಿತೀಯಸ್ಯವರ್ಣಸ್ಯಪ್ರಥಮವರ್ಣಾದೇಶೋಬಹುಳಂಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಖದಿರ—ಕದಿರ, ಖಲ—ಕಳ, ಖಣ್ಡ—ಕಂಡ, ಖಾಸ—ಕಾಸ, ನಖ—ನಕ, ಛನ್ದ—ಚಂದ, ಛಿನ್ನ—ಚಿಂನ, ಛವಿ—ಚವಿ, ಛಾನ್ದಸ—ಚಾಂದಸ, ಛನ್ನ—ಚಂನ, ಕಣ್ಠಿಕೆ—ಕಂಟಿಕೆ, ಶುಣ್ಠಿ—ಸುಂಟಿ, ಮಠ—ಮಟ, ಕುಣ್ಠ—ಕುಂಟ, ಕಣ್ಠ—ಕಂಟ, ಕಥೆ—ಕತೆ, ಕನ್ಥೆ—ಕಂತೆ, ಪನ್ಥ—ಪಂತ, ಮಿಥಿಲೆ—ಮಿತಿಳೆ, ಪಥ—ಪತ, ಫಲ—ಪಳ, ಫಾಲ—ಪಾಳ, ಫಣಿ—ಪಣಿ, ಕಫ—ಕಪ, ಗುಮ್ಫನ—ಗುಂಪನ ॥ ವರ್ಗಗ್ರಹಣಂ ಪಾಠಾಪೇಕ್ಷಯಾಮಾಭೂದಿತಿ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅನ್ತರತಮನ್ಯಾಯೇನವರ್ಗಾನ್ತರೀಯಸ್ಯಾಪ್ರಸಙ್ಗಃ ॥ ವರ್ಗಗ್ರಹಣಾಭಾವೇಪಾಠಮಪೇಕ್ಷ್ಯಾತಿಪ್ರಸಜ್ಯೇತೇತ್ಯಾಹ ವರ್ಗಗ್ರಹಣಮಿತಿ ॥

ಸೂತ್ರಂ ॥ ತೃತೀಯಃಪ್ರಥಮಚತುರ್ಥಯೋಃ ॥ **143** ॥

ವೃತ್ತಿಃ ॥ ವರ್ಗಾಣಾಂ ಪ್ರಥಮಾನಾಂ ಚತುರ್ಥಾನಾಂಚ ತೃತೀಯವರ್ಣಾದೇಶೋಬಹುಳಂಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ವಾಸುಕಿ—ವಾಸುಗಿ, ಡಮರುಕಂ—ಡಮರುಗಂ, ಆಕರ—ಆಗರ, ಮಲ್ಲಿಕೆ—ಮಲ್ಲಿಗೆ, ಜೀರಿಕೆ—ಜೀರಿಗೆ, ಸೂಚಿ—ಸೂಜಿ, ಮೋಚನ—ಮೋಜನ, ವಚೆ—ಬಜೆ, ವಾಚನೆ—ಬಾಜನೆ, ಸಂಚಯ—ಸಂಜಯ, ಕೋಟೆ—ಗೋಡೆ, ಮಕುಟ—ಮಗುಡ, ಅಟವಿ—ಅಡವಿ, ಮಾಟ—ಮಾಡ, ತಟ—ದಡ, ಜಾತಿ—ಜಾದಿ, ವಸತಿ—ಬಸದಿ,

ಚತ್ತುರ—ಚದುರ, ದೂತಿ—ದೂದಿ, ಕೈತವ—ಕೈದವ || ಚತುರ್ಥಸ್ಯ | ಘಂಟೆ—ಗಂಟೆ, ಘಟೆ—ಗಟೆ, ಓಘ—ಓಗ, ಮೋಘ—ಮೋಗ, ಸಙ್ಘ—ಸಂಗ, ಝಂಕೆ—ಜಂಗೆ, ಝುಕಟ—ಜಗಳ, ಝಂಪೆ—ಜಂಪೆ, ಝುಡಿತಿ—ಜಡಿತಿ, ಝುಷ—ಜಸ, ಢಕ್ಕೆ—ಡಕ್ಕೆ, ಗಾಢ—ಗಾಡ, ರೂಢಿ—ರೂಡಿ, ಷಣ್ಢ—ಸಂಡ, ದೃಢ—ದಿಡ, ಧನ—ದನ, ಧರ್ಮ—ದಮ್ಮ, ಧರೆ—ದರೆ, ನಿಧಿ—ನಿದಿ, ಸಾಧಕ—ಸಾದ್ಧಕ, ಭೈರವ—ಬೈರವ, ಭೋಗಿ—ಬೋಗಿ, ಭಯ—ಬಯ, ಶಮ್ಭು—ಸಂಬು, ಶೋಭೆ—ಸೋಬೆ ||

ವ್ಯಾಖ್ಯಾ || ಸ್ಪಷ್ಟಮೇತತ್ ||

ಸೂತ್ರಂ || ಬಮೋರ್ವಃ || 144 ||

ವೃತ್ತಿಃ || ಬಕಾರಮಕಾರಯೋರ್ವಕಾರಾದೇಶೋಬಹುಳಂಭವತಿ ||

ಪ್ರಯೋಗಃ || ಕಬಳ—ಕವಳ, ಶಿಬಿಕೆ—ಸಿವಿಕೆ, ಶಮ್ಬ—ಸಂವ, ಬನ್ಧನ—ವಂದನ, ವಿಬಾಧ—ವಿವಾದ, ಕಾಮು—ಕಾವ, ಭೀಮ—ಬೀವ, ಗ್ರಾಮ—ಗಾವ, ಯಾಮ—ಜಾವ, ಕುಙ್ಕುಮ—ಕುಂಕುವ ||

ವ್ಯಾಖ್ಯಾ || ಯದ್ಯಪಿಸಂಸ್ಕೃತಪದಗತಪವರ್ಣಾಃಸರ್ವತ್ರಸ್ಥಾನೀ || ಮಕಾರಸ್ತು ಕಾರ್ಣಾಟಕೋಪಿಕ್ವಚಿತ್ಸ್ಥಾನೀಭವತೀತಿ ತಸ್ಯಾಪಿ ವಶ್ರುತಿರಿಷ್ಯತೇ | ತಥಾಚಪ್ರಯೋಗಃ |

ಕಂ || ಅವಧರಿಪುದುವಿಬುಧದ್ಬೋರ್ |
ಷವಿದಱೊಳೇನಾನುಮುಳ್ಳೊಡಂಪ್ರಿಯದಿಂತಿ ||
ದ್ದರ್ಪುದುಗುಣಯುಕ್ತಮುಂದೋ |
ಷವಿದೂರಮುಮಾಗೆಮೆಚ್ಚಿಕೈಕೊಳ್ವುದಿದಂ ||

ಇತಿ | ತಥಾ |

ಅವಧಾರಣೆಯನಿಯೋಗ |
ವ್ಯವಹೃತಿಯಿಂದಿರೆನಿಪಾತವಿಷಯದೊಳಲ್ಪಾ ||
ರ್ಥವನಾಳ್ದರೆವಸ್ತುವಿನ |
ರ್ಥವನುಸಿರುತ್ತಿರೆತಗುಳ್ವುವುದುಸಂಹಿತೆಯುಂ ||

ಇತಿ ||

ಸೂತ್ರಂ || ಪೋಹಶ್ಚ || 145 ||

ವೃತ್ತಿಃ || ಪಕಾರಸ್ಯಹಕಾರಾದೇಶಶ್ಚ ಕಾರಾದ್ವಕಾರಾದೇಶಶ್ಚ ಬಹುಳಂಭವತಿ ||

ಪ್ರಯೋಗಃ || ಗೋಪುರ—ಗೋಹುರ, ಪರವಶ—ಹರವಸ, ಪಟ್ಟಿಕೆ—ಹಟ್ಟಿಗೆ, ಪೀವರ—ಹೀವರ, ಕಪಿ—ಕವಿ, ದೀಪಿಕೆ—ದೀವಿಗೆ, ಚಾಪಲ—ಚಾವಳ, ಸೂಪ—ಸೂವ, ಕೂಪ—ಕೂವ ||

ವ್ಯಾಖ್ಯಾ || ಚೇನವಃಸಮುಚ್ಚೀಯತೇ ||

ಸತ್ರಂ || ವೋಬಃ || 146 ||

ವೃತ್ತಿಃ || ವಕಾರಸ್ಯಬಕಾರಾದೇಶೋಬಹುಳಂಭವತಿ ||

ಪ್ರಯೋಗಃ || ವಸೆ—ಬಸೆ, ವೇಗ—ಬೇಗ, ವಞ್ಚನೆ—ಬಂಚನೆ, ವಸನ್ತ—ಬಸಂತ, ವೀಣೆ—ಬೀಣೆ ||

ವ್ಯಾಖ್ಯಾ || ಸ್ಪಷ್ಟಂ ||

ಸೂತ್ರಂ ॥ ಅಗಿಗುಗ್ವ್ಯಞ್ಜನೇವ್ಯಞ್ಜನಸ್ಯ ॥ 147 ॥

ವೃತ್ತಿಃ ॥ ವ್ಯಞ್ಜನೇಪರೇವ್ಯಞ್ಜನಸ್ಯಅಗಾಗಮಇಗಾಗಮಉಗಾಗಮಶ್ಚ ಬಹುಳಂಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಯತ್ನ—ಯತನ, ಇನ್ದ್ರ—ಇಂದರ, ಪ್ರಶ್ನ—ಪರಸನ, ವ್ರತ—ಬರತ, ಶ್ರಮ—ಸರಮ, ವರ್ಷ—ಬರಿಸ, ಚನ್ದ್ರ—ಚಂದಿರ, ಮನ್ದ್ರ—ಮಂದಿರ, ಶ್ರೀ—ಸಿರಿ, ಹ್ರೀ—ಹಿರಿ, ಮುಕ್ತಿ—ಮುಕುತಿ, ಯುಕ್ತಿ—ಯುಕುತಿ, ಅಲ್ಪ—ಅಲುಪ, ಯುಗ್ಮ—ಜುಗುಮ, ಅರ್ಹ—ಅರುಹ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಬಹುಳಾಧಿಕಾರಾದೇಕೋದ್ವೌತ್ರಯೋವಾಯಥಾಲಕ್ಷ್ಯಂಭವನ್ತಿ । ಅನೇಕಪ್ರಾಪ್ತೌಯುಗಪದ್ವಿರೋಧಾತ್ಪರ್ಯಾಯೋವಗನ್ತವ್ಯಃ ॥ ಏಕಸ್ಯೈತಾವದಕಃ । ನೂತ್ನಂ-ನೂತನಂ, ಕುಧ್ರಂ-ಕುಧರಂ ಇತ್ಯಾದಿ ॥ ಇಕಃ । ವರ್ಷಂ-ಬರಿಸಂ, ಹರ್ಷಂ-ಹರಿಸಂ ಇತ್ಯಾದಿ ॥ ಉಕಃ । ಪದ್ಮಂ-ಪದುಮಂ, ಸದ್ಮಂ-ಸದುಮಂ ಇತ್ಯಾದಿ ॥ ದ್ವಯೋಸ್ತಾವದಾದ್ಯಯೋಃ । ಚನ್ದ್ರಂ-ಚಂದರಂ-ಚಂದಿರಂ, ಮನ್ದ್ರಂ-ಮಂದರಂ-ಮಂದಿರಂ ಇತ್ಯಾದಿ ॥ ಅನ್ತ್ಯಯೋಃ । ಅರ್ಹಂ-ಅರಿಹಂ-ಅರುಹಂ, ಸರ್ಷಪಂ-ಸರಿಸಪಂ-ಸರುಸಪಂ ಇತ್ಯಾದಿ ॥ ಆದ್ಯನ್ತಯೋಃ । ಮುಕ್ತಿ-ಮುಕತಿ-ಮುಕುತಿ, ಭುಕ್ತಿ-ಬುಗತಿ-ಬುಗುತಿ ಇತ್ಯಾದಿ ॥ ತ್ರಯಾಣಾಂ । ಅರ್ಹನ್ತಂ-ಅರಹಂತಂ, ಅರಿಹಂತಂ-ಅರುಹಂತಂ, ತನ್ದ್ರಿ-ತಂದರಿ-ತಂದಿರಿ-ತಂದುರಿ ಇತ್ಯಾದಿ ॥ ಸರ್ವತ್ರಾಗಾದಿಸಾಹಚರ್ಯಾದುಕಿನೋಕಿ[69]ಇತಿ ದ್ವಿಭಾರ್ವಃ ॥

ಸೂತ್ರಂ ॥ ಲುಕ್ಕೀಲಮೀನಕೀರನೀರಕೂರಸ್ಯ ॥ 148 ॥

ವೃತ್ತಿಃ ॥ ಕೀಲಾದಿಶಬ್ದಾನಾಂಲೋಪ್ಪೋಬಹುಳಂಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಕೀಲ—ಕೀಲ್, ಮೀನ—ಮೀನ್, ಕೀರ—ಕೀರ್, ನೀರ—ನೀರ್, ಕೂರ—ಕೂರ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಕೂಲಸ್ಯಾಪಿದೃಶ್ಯತೇ । ಕೂಲ್, ಕೂಲ್ಗೆ, ಕೂಲೊಳ್ ಇತ್ಯಾದಿ ॥ ಅತ್ರಸ್ಥಾನಿಭೂತಃಕೂಲಶಬ್ದಃಪ್ರತಿಮಾದಿಷುದಾರ್ಢ್ಯಾರ್ಥಂ ಪೀಠವನ್ಧಪ್ರದೇಶ್ಯಭಾಗವಚನೋನನದೀಕೂಲಾದಿವಚನಸ್ತತ್ರಪ್ರಯೋಗಾದರ್ಶನಾತ್ ॥

ಸೂತ್ರಂ ॥ ಸ್ಥಿ ॥ 149 ॥

ವೃತ್ತಿಃ ॥ ಸಕಾರಸ್ಯ ಬಹುಳಂಲುಬ್ಭವತಿ ಥಕಾರೇಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಸಂಸ್ಥೆ—ಸಂತೆ, ಸ್ಥಾನ—ತಾಣ, ಸ್ಥಿತಿ—ತಿತಿ, ಸ್ಥಣ್ಡಿಲ—ತಂಡಿಲ, ಅವಸ್ಥೆ—ಅವತೆ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಏಕಪದವಿಷಯಮಿದಂ । ಯತ್ರಸ್ಥಾನಿನಿಮಿತ್ತೇಭಿನ್ನಪದಗತೇನತತ್ರಲೋಪಃ ॥ ಅಮ್ಭಸ್ಥುಟನಂ, ಸರಸ್ಥೋಟಂ ಇತ್ಯಾದೌತದಭಾವಾತ್ ॥

ಸೂತ್ರಂ ॥ ಸ್ಪರ್ಶಾದಿಷು ॥ 150 ॥

ವೃತ್ತಿಃ ॥ ಸ್ಪರ್ಶಾದಿಗಣಪಠಿತಶಬ್ದೇಷುವರ್ತಮಾನಸ್ಯಸಕಾರಸ್ಯಬಹುಳಂಲುಬ್ಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಸ್ಪರ್ಶ—ಪರುಸ, ಸ್ಫಟಿಕ—ಪಟಿಕ, ಸ್ಫಿಕ್ಕೆ—ಹಿಕ್ಕೆ, ಸ್ತುತಿ—ತುತಿ ॥ ಸ್ಪರ್ಶ, ಸ್ಫಟಿಕ, ಸ್ಫೋಟಕ, ಸ್ಫಿಕ್ಕಾ, ಸ್ಖಲನ, ಸ್ಪನ್ದನ, ಸ್ಕನ್ದ, ಸ್ಕನ್ದನ, ಸ್ತಮ್ಭ, ಸ್ತಮ್ಭನ, ಸ್ತೋಭ, ಸ್ತೋಭನ, ಸ್ತುತಿ, ಸ್ತವನ, ಸ್ತಿಮಿತ, ಸ್ತೋಮ, ಸ್ತವ, ಸ್ಫುರಣ, ಸ್ಮರಣ, ಸ್ಫಾರ ಇತಿಸ್ಪರ್ಶಾದಿರಾಕೃತಿಗಣಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಸ್ಪಷ್ಟಂ ॥

ಸೂತ್ರಂ ॥ ಸೋವಃ ॥ **151** ॥

ವೃತ್ತಿಃ ॥ ಸಕಾರಾತ್ಪರಸ್ಯವಕಾರಸ್ಯಬಹುಳಂಲುಬ್ಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಸ್ವರ್ಗ್ಗ—ಸಗ್ಗ, ಸ್ವಾಮಿ—ಸಾಮಿ, ಸ್ವಯಮ್ಭು—ಸಯಂಬು, ಸ್ವಭೂ—ಸಬು, ಸ್ವರ—ಸರ, ತಪಸ್ವಿ—ತಪಸಿ, ಶ್ವಾನ—ಸಾನ, ಶ್ವೇತ—ಸೇತ, ಶಾಶ್ವತ—ಸಾಸತ, ಈಶ್ವರ—ಈಸರ, ಪರಿಷ್ವಙ್ಗ—ಪರಿಸಂಗ, ಅಭಿಷ್ವಙ್ಗ—ಅಬಿಸಂಗ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅತ್ರಸಕಾರವಕಾರಯೋಃಸ್ಥಾನ್ಯಾದೇಶಭಾವಭ್ರಾನ್ತಿಂವಾರಯತಿ ಸಕಾರಾದಿತ್ಯಾದಿ ॥ ವ್ಯಾಖ್ಯಾನಾದ್ವಿಶೇಷಪ್ರತಿಪತ್ತಿಃ । ಅತ್ರಸಇತ್ಯಾಹಿತಾನಾಹಿತಸಾಧಾರಣ್ಯೇನನಿಮಿತ್ತೋಪಾದಾನಂ । ತೇನಶಾಶ್ವತೇಶ್ವರಾಭಿಷ್ವಙ್ಗಪರಿಷ್ವಙ್ಗಾದೌನಾನ್ಯೋಯತ್ನಃಕರ್ತವ್ಯಃ ॥ ಶಕಾರಷಕಾರಯೋಸ್ಸತ್ವಕರಣಾನನ್ತರಮನೇನೈವಸಿದ್ಧೇಃ । ಶಷೋರ್ವಾಸಃ[138] ಲೋಳಃ[139]ಇತ್ಯೇತಯೋಸ್ಸಾರ್ವತ್ರಿಕತ್ವಾತ್ । ಅತಏವಾನಯೋರ್ಡೋರ್ಬಹುಳಂ[140]ಇತಿ ಬಹುಳಗ್ರಹಣಾತ್ಪ್ರಾಗೇವನಿರೂಪಣಮಿತ್ಯಭಿಪ್ರೇತ್ಯತಾನಪ್ಯುದಾಹೃತವಾನಿತಿದ್ರಷ್ಟವ್ಯಂ ॥

ಸೂತ್ರಂ ॥ ಧೋವಿನ್ಧ್ಯವನ್ಧ್ಯಸನ್ಧ್ಯಧ್ಯಾನೇ ॥ **152** ॥

ವೃತ್ತಿಃ ॥ ವಿನ್ಧ್ಯಾದಿಶಬ್ದೇವರ್ತಮಾನಸ್ಯಧಕಾರಸ್ಯಬಹುಳಂಲುಬ್ಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ವಿನ್ಧ್ಯ—ಬಿಂಜ, ವನ್ಧ್ಯ—ಬಂಜೆ, ಸನ್ಧ್ಯ—ಸಂಜೆ, ಧ್ಯಾನ—ಜಾನ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಸ್ಪಷ್ಟಂ ॥

ಸೂತ್ರಂ ॥ ರೋವ್ಯಞ್ಜನೇ ॥ **153** ॥

ವೃತ್ತಿಃ ॥ ರೇಫಸ್ಯಬಹುಳಂಲುಬ್ಭವತಿ ವ್ಯಞ್ಜನೇಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ವರ್ಗ್ಗ—ವಗ್ಗ, ದುರ್ಗ್ಗ—ದುಗ್ಗ, ವರ್ತ್ತಿ—ಬತ್ತಿ, ಕರ್ತ್ತರಿ—ಕತ್ತರಿ, ಮರ್ಕ್ಕಟ—ಮಕ್ಕಡ ॥ ವ್ಯಞ್ಜನಇತಿಕಿಂ । ರಾಶಿ, ರತ್ನಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ನನ್ವತ್ರಕಥಂವರ್ಗ್ಗದುರ್ಗ್ಗೇತ್ಯಾದೀನ್ಯುದಾಹರಣಾನಿಸಿದ್ಧ್ಯೇಯುಃ । ಯತೋವರ್ಗ್ಗದುರ್ಗ್ಗೇತ್ಯಾದೌರೇಫಸ್ಯಲೋಪೇತನ್ನಿಮಿತ್ತಕೋದ್ವಿರ್ಭಾವೋಪಿಲುಪ್ಯತೇ । ನಿಮಿತ್ತಾಭಾವೇನೈಮಿತ್ತಿಕಸ್ಯಾಪ್ಯಭಾವಇತಿ । ತಥಾಚ । ವಗದುಗೇತ್ಯಾದಿಕಮನಿಷ್ಟಮೇವಸಿಧ್ಯೇದಿತಿಚೇತ್ । ನವಯಮೇಷಾಮತ್ರರೇಫಸ್ಯನಿಮಿತ್ತತಾಂದ್ವಿರ್ಭಾವಸ್ಯನೈಮಿತ್ತಿಕತಾಂವಾಸಂಚಕ್ಷ್ಮಹೇ । ಕಿಂತುಪೂರ್ವಶಾಸ್ತ್ರಸಿದ್ಧಾನಾಮೇವತೇಷಾಂಕೇವಲಂರೇಫಮಾತ್ರಮೇವಲುಮ್ಪಾಮಇತಿತಾವತ್ಯೆವತೃಪ್ಯಾಮಃ । ನಿಮಿತ್ತನೈಮಿತ್ತಿಕಭಾವೇತುಪ್ರಾಚಾಮೇವವಾಚೋಯುಕ್ತಿರಿತಿ ॥ ಕಿಂಚ । ನಿಮಿತ್ತಾಭಾವೇನೈಮಿತ್ತಿಕಸ್ಯಾಪ್ಯಭಾವಇತಿನೇಯಂಸಾರ್ವತ್ರಿಕೀವ್ಯಾಪ್ತಿಃ । ಪಿತರಿಮೃತೇಪುತ್ರಸ್ಯಾಪಿಮರಣಪ್ರಸಙ್ಗಾತ್ । ಪ್ರಾಗಭಾವಾದೇಃಪ್ರಕೃತಾನುಪಯೋಗಾತ್ । ಕಿಂತುಪ್ರಕ್ರಿಯಾನಿರ್ವಾಹಾರ್ಥಮಾಚಾರ್ಯೈರೇವಕ್ವಚಿತ್ಪರಿಭಾಷಿತಮಿತಿನಸರ್ವತ್ರಪ್ರವರ್ತತೇ। ಅನ್ಯಥಾ । ಸಮಾನಃಸವರ್ಣೇದೀರ್ಘೀಭವತಿ ಪರಶ್ಚಲೋಪಮಿತ್ಯಾದೌಸವರ್ಣಲೋಪೇತನ್ನಿಮಿತ್ತಕೋದೀರ್ಘೋಪಿಲುಪ್ಯೇತೇತಿತೇಷಾಂತವಾಭ್ಯುದಯೇತ್ಯಾದೀನಿ ನಸಿದ್ಧ್ಯೇಯುರಿತಿ । ಅತಏವಕ್ವೈತತ್ಪ್ರಣ್ಡಿತಂಪತಞ್ಜಲಿನಾ ನಹೀದಂವಚನಂನಾಪಿ ನ್ಯಾಯಇತಿ ॥

ಸೂತ್ರಂ ॥ ಪೂರ್ವಶ್ಚವ್ಯಞ್ಜನಾತ್ ॥ **154** ॥

ವೃತ್ತಿಃ ॥ ವ್ಯಞ್ಜನಾದುತ್ತರಸ್ಯ ರೇಫಸ್ಯಲೋಪಃ ಪೂರ್ವವರ್ಣಾದೇಶಶ್ಚಬಹುಳಂಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ದ್ರೋಣಿ—ದೋಣಿ, ಶ್ರೇಣಿ—ಸೇಣಿ, ಶ್ರೋಣಿ—ಸೋಣಿ, ಚನ್ದ್ರ—ಚಂದ, ಪ್ರಭು—ಹಬು, ಪ್ರಸರ—ಪಸರ, ಮುದ್ರಿಕೆ—ಮುದ್ದಿಗೆ, ನಿದ್ರೆ—ನಿದ್ದೆ, ಪತ್ರಿಕೆ—ಹತ್ತಿಗೆ, ವೇತ್ರ—ಬೆತ್ತ, ವಪ್ರ—ಬಪ್ಪ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಚಕಾರೇಣಲೋಪಃಸಮುಚ್ಚೀಯತೇ । ಅನ್ಯಥಾಪೂರ್ವಾದೇಶಏವಸ್ಯಾನ್ನಲೋಪಇತಿ ॥ ಯದ್ಯಪಿಪೂರ್ವತ್ವಮಾಪೇಕ್ಷಿಕಂ । ತಚ್ಚಾವಧ್ಯವಚನೇದುರ್ಜ್ಞೇಯಂ । ತಥಾಪ್ಯರ್ಥಾದವಗಮ್ಯತೇ ॥ ರೇಫೋಹಿಸ್ಥಾನೀ । ಸಚಯತಃಪರತೋಸ್ತಿಸಏವಪೂರ್ವಇತಿ ॥ ಲೋಪಪೂರ್ವಾದೇಶಯೋರ್ಯುಗಪದ್ವಿರೋಧಾತ್ಪರ್ಯಾಯೋವಗನ್ತವ್ಯಃ । ವಿರೋಧೇತುವಿಕಲ್ಪಸ್ಸ್ಯಾದಿತಿವಚನಾತ್ ॥

ಸೂತ್ರಂ ॥ ಷಃಕಃ ॥ 155 ॥

ವೃತ್ತಿಃ ॥ ಕಕಾರಾದುತ್ತರಸ್ಯ ಷಕಾರಸ್ಯಲೋಪಃ ಪೂರ್ವವರ್ಣಾದೇಶಶ್ಚಬಹುಳಂಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಕ್ಷಾರ—ಕಾರ, ಕ್ಷೀರ—ಕೀರ, ಭೈಕ್ಷ—ಬೈಕ, ದೀಕ್ಷೆ—ದೀಕೆ, ಕ್ಷೇಪಣ—ಕೇಪಣ, ರಕ್ಷೆ—ರಕ್ಕೆ, ಅಕ್ಷರ—ಅಕ್ಕರ, ಭಿಕ್ಷೆ—ಬಿಕ್ಕೆ, ಲಕ್ಷಣ—ಲಕ್ಕಣ, ಪಕ್ಷ—ಪಕ್ಕ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಕಇತಿಪಞ್ಚಮೀತ್ಯಾಹ ಕಕಾರಾದಿತಿ ॥

ಸೂತ್ರಂ ॥ ಹ್ರಸ್ವಸ್ಸ್ವರಾಣಾಮಾದೇಃ ॥ 156 ॥

ವೃತ್ತಿಃ ॥ ಸ್ವರಾಣಾಂಮಧ್ಯೇ ಆದಿಭೂತಸ್ಯಸ್ವರಸ್ಯ ಹ್ರಸ್ವಾದೇಶೋಬಹುಳಂಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಸಾಕ್ಷಿ—ಸಕ್ಕಿ, ಪ್ರೇಕ್ಷಣ—ಪೆಕ್ಕಣ, ಕಾಞ್ಚಿ—ಕಂಚಿ, ರಾಕ್ಷಸ—ರಕ್ಕಸ, ಕಾಣ್ಡಪಟ—ಕಂಡಪಟ, ಕಾರ್ಯ—ಕಜ್ಜ, ಆರ್ಯ—ಅಜ್ಜ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಸ್ವರಾಣಾಮಿತಿವ್ಯಞ್ಜನಾದೇರಪಿಯಥಾಸ್ಯಾದಿತಿ ॥ ಹ್ರಸ್ವಸ್ಯಹ್ರಸ್ವಾದೇಶೋಽನರ್ಥಕ ಇತಿದೀರ್ಘಸ್ಯೇತಿಲಭ್ಯತೇ ॥

ಸೂತ್ರಂ ॥ ಒದುತಃ ॥ 157 ॥

ವೃತ್ತಿಃ ॥ ಸ್ವರಾಣಾಮಾದಿಭೂತಸ್ಯ ಉಕಾರಸ್ಯಾರ್ಧೌಕಾರಾದೇಶೋ ಬಹುಳಂಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಕುಣ್ಡ—ಕೊಂಡ, ಕುನ್ತ—ಕೊಂತ, ತುವರಿ—ತೊವರಿ, ಭುಜಙ್ಗ—ಬೊಜಂಗ, ಸುಖ—ಸೊಗ, ಸುಭಗ—ಸೊಬಗ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಸ್ವರಾಣಾಮಾದೇರಿತ್ಯೇವ । ತೇನವಿಧು, ಮಧು ಇತ್ಯಾದೌನಾತಿಪ್ರಸಙ್ಗಃ ॥

ಸೂತ್ರಂ ॥ ಇದೃತಃ ॥ 158 ॥

ವೃತ್ತಿಃ ॥ ಸ್ವರಾಣಾಮಾದಿಭೂತಸ್ಯ ಋಕಾರಸ್ಯ ಇಕಾರಾದೇಶೋ ಬಹುಳಂಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ತೃಣ—ತಿಣ, ದೃಢ—ದಿಡ, ಭೃಙ್ಗ—ಬಿಂಗ, ಶೃಙ್ಗ—ಸಿಂಗ, ಕೃಷ್ಣ—ಕಿಷ್ಣ, ಮೃಗ—ಮಿಗ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಇದಮಪಿಸ್ವರಾಣಾಮಾದೇರೇವ । ತೇನ ಅಮೃತ, ಪ್ರಕೃತಿ, ಪ್ರಾಕೃತ, ಸರೀಸೃಪಾದೌನಾತಿಪ್ರಸಙ್ಗಃ ॥

ಸೂತ್ರಂ ॥ ರಿರನುತ್ತರಸ್ಯ ॥ 159 ॥

ವೃತ್ತಿಃ ॥ ಕುತಶ್ಚಿದ್ವರ್ಣಾದನುತ್ತರಸ್ಯ ಋಕಾರಸ್ಯ ರಿಶಬ್ದಾದೇಶೋ ಬಹುಳಂಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಋಷಿ—ರಿಸಿ, ಋಣ—ರಿಣ, ಋತು—ರಿತು, ಋದ್ಧಿ—ರಿದ್ಧಿ, ಋಷಭ—ರಿಸಬ ॥ ಅನುತ್ತರಸ್ಯೇತಿಕಿಂ । ಶೃಙ್ಗಾರ—ಸಿಂಗಾರ, ಭೃಙ್ಗಾರ—ಬಿಂಗಾರ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಋತಇತಿವರ್ತತೇ । ತಸ್ಯೇದಂವಿಶೇಷಣಮನುತ್ತರಸ್ಯೇತಿ ॥ ನನ್ವತ್ರಕಥಂನಿರ್ದೇಶಃ । ಕಿಂ ನಾಸ್ತ್ಯುತ್ತರೋಯತ ಇತಿಬಹುವ್ರೀಹಿಃ । ಕಿಂವಾ ನೋತ್ತರೋಽನುತ್ತರಇತಿತತ್ಪುರುಷಇತ್ಯಾಶಙ್ಕ್ಯ ನಾತ್ರಬಹುವ್ರೀಹಿಃ ಶಙ್ಕ್ಯಃ । ಋತಉತ್ತರಂವರ್ಣಾಭಾವೇ ಸ್ವಯಮೇವಾನ್ತ್ಯಃ ಸ್ಯಾದಿತಿಋದನ್ತವಿಧಿನೈವಗತಾರ್ಥತ್ವಾದತಸ್ತತ್ಪುರುಷಏವವಕ್ತವ್ಯಸ್ತತ್ರಾಪ್ಯವಧ್ಯಪೇಕ್ಷಾಸ್ತೀತ್ಯಾಹ ಕುತಶ್ಚಿದಿತ್ಯಾದಿ। ಶಬ್ದಸ್ವರೂಪೇಸ್ವಯಮಾದಿಭೂತಸ್ಯೇತಿಯಾವತ್ ॥

ಸೂತ್ರಂ ॥ ಕರಮ್ಬಾದಯಃ ॥ 160 ॥

ವೃತ್ತಿಃ ॥ ಕರಮ್ಬ ಇತ್ಯಾದಯಶ್ಶಬ್ದಾಃ ಕದಮ್ಬಾದೀನಾಂ ಶಬ್ದಾನಾಂ ಬಹುಳಂ ನಿಪಾತ್ಯನ್ತೇ ॥

ಪ್ರಯೋಗಃ ॥ ಕದಮ್ಬ—ಕರಂಬ । ಅತ್ರ ದಕಾರಸ್ಯ ರೇಫೋನಿಪಾತ್ಯತೇ ॥ ಅಪ್ಸರಸ್—ಅಚ್ಚರಸೆ । ಅತ್ರ ಪಕಾರ ಸಕಾರಯೋಶ್ಚಕಾರಾದೇಶಃ ಅನ್ತ್ಯಸ್ಯ ರಸ್ಯಾರ್ಧ್ವೈಕಾರಾಗಮಶ್ಚ ನಿಪಾತ್ಯೇತೇ ॥ ಗಹನ—ಗಾನ । ಅತ್ರ ಪ್ರಥಮಾಕಾರಸ್ಯ ದೀರ್ಘಾದೇಶೋ ಹಶಬ್ದಸ್ಯ ಲೋಪಶ್ಚ ನಿಪಾತ್ಯೇತೇ ॥ ಪ್ರಗ್ರಹ—ಹಗ್ಗ । ಅತ್ರಪ್ರಶಬ್ದಸ್ಯ ಲೋಪಃ ರೇಫಸ್ಯ ಪೂರ್ವರೂಪತಾ ಹಕಾರ ಗಕಾರಯೋರ್ವಿಪರ್ಯಾಸಶ್ಚ ನಿಪಾತ್ಯನ್ತೇ । ಏವಮುತ್ತರತ್ರಾಪಿ ಯಥಾಯಥಂ ವರ್ಣಾಗಮ ವಿಕಾರಾದರ್ಶನ ವಿಪರ್ಯಯೈರ್ವ್ಯುತ್ಪತ್ತಿಃ ಬಹುಳಮವಗನ್ತವ್ಯಾ ॥ ತುಲಸಿ—ತೊಳಚಿ, ಕಾಂಸ್ಯ—ಕಂಚು, ನರ್ತಕಿ—ನಚ್ಚಣಿ, ವತ್ಸಲಾ—ಬಚ್ಚಳೆ, ನಿತ್ಯ—ನಿಚ್ಚ, ಕುಹಕ—ಕುಯಕ, ಸಿಂಹ—ಸಿಂಗ, ಸಂನಾಹ—ಸಂನಣ, ಶುಕ್ತಿ—ಸುತ್ತಿ, ಯುಕ್ತಿ—ಜುತ್ತಿ, ವಿಸ್ತಾರ—ಬಿತ್ತರ, ಕಸ್ತೂರಿ—ಕತ್ತುರಿ, ಪುಸ್ತಕ—ಹೊತ್ತಗೆ, ಕುಸ್ತುಂಬುರು—ಕೊತ್ತುಂಬರಿ, ಗುಪ್ತ—ಗುತ್ತ, ಚಿಹ್ನ—ಚಿನ್ನ, ಪುಷ್ಕರಿಣಿ—ಹೊಕ್ಕರಿಣಿ, ಮಸ್ಕರಿ—ಮಕ್ಕರಿ, ಶಷ್ಕುಲಿ—ಚಕ್ಕುಲಿ, ಉತ್ಪಟ—ಉತ್ತಡೆ, ಉತ್ಪಾಟಿ—ಉಬ್ಬಟೆ, ರತ್ನ—ರನ್ನ, ಕರ್ಣಾಟಕ—ಕಂನಡ, ಉನ್ಮತ್ತ—ಉಂಮತ್ತ, ಉಜ್ಜ್ವಲ—ಉಜ್ಜಳ, ಪ್ರಜ್ವಲ—ಪಜ್ಜಳ, ಬಿಲ್ವಪತ್ರ—ಬೆಲ್ಲವತ್ತ, ಸತ್ವಕ—ಸತ್ತುಗ, ಅನ್ಯಾಯ—ಅನ್ನೆಯ, ಕನ್ಯಕಾ—ಕನ್ನಿಕೆ, ಪಲ್ಯಯನ—(ಪಲ್ಯಾಣ) ಪಲ್ಲಣ, ಮೃತ್ಯು—ಮಿತ್ತು, ಮಿಳ್ತು ಇತಿಚ । ಕಾವ್ಯ—ಕಬ್ಬ, ಲೇಪ್ಯ—ಲೆಪ್ಪ, ಅಗ್ನಿ—ಅಗ್ಗಿ, ಲಾಗ್ನಿಕ—ಲಗ್ಗಿಗ, ಪಾದುಕಾ—ಹಾವುಗೆ, ಗದಾ—ಗಜೆ, ದನ್ತ—ಜಂತ, ಮದನ—ಮಯಣ, ಪದ—ಪಯ, ಯಶೋದಾ—ಜಸೋಯೆ, ಅಮರಿ—ಅವರೆ, ದಂಷ್ಟ್ರ—ದಾಡೆ, ಕಾಹಳ—ಕಾಳೆ, ಹೃಷ್ಟ—ಹೆಟ್ಟ, ಹೃದಯ—ಹಿದಯ, ಎರ್ದೆ ಇತಿಚ । ಶೃಙ್ಖಲಾ—ಸಂಕಲೆ, ಕೃತಕ—ಗತಕ, ಪ್ರಾಕೃತ—ಪಾಗದ, ಸಂಸ್ಕೃತ—ಸಕ್ಕದ, ಪ್ರಾಕಾರ—ಪಾಗರ, ಪಾಕಲ್ ಇತಿಚ । ಅಮೃತ—ಅಮರ್ದು, ಮೃದ್ವಿಕಾ—ಮಿದ್ದಿಗೆ, ಅಙ್ಗುಷ್ಠ—ಉಂಗುಟ, ತ್ವರಿತ—ತುರಿಹ, ವಿಜ್ಞಾಪನ—ಬಿಂನಹ, ಸಂಜ್ಞಾ—ಸಂನೆ, ಶೂನ್ಯ—ಸೊಂನೆ, ಯಜ್ಞ—ಜನ್ನ, ಜ್ಯೋತ್ಸ್ನಾ—ಜೊನ್ನ, ಆಜ್ಞಾ—ಆಣೆ, ಕುಕ್ಕುಟ—ಕೋಳಿ, ಕುಮಾರ—ಕೋರ, ಕುವರ ಇತಿಚ । ಮಯೂರ—ಮೋರ, ಕುರಣ್ಟ—ಗೋರಂಟೆ, ಮೂಢ—ಮೋಡ, ಕೂಟ—ಕೋಡು, ಸೌರಾಷ್ಟ್ರ—ಸೊರಟ, ಸೌಭಾಗ್ಯ—ಸೊಬಗು, ಕ್ರೌಞ್ಚ—ಕೊಂಚೆ, ಕೌಪೀನ—ಕೋವಣ, ವ್ಯಾಘ್ರ—ಬಗ್ಗ, ತಾತ—ತಂದೆ, ತೀಕ್ಷ್ಣ—ತಿಕ್ಕ, ವಿನಾಯಕ—ಬೆನಕ, ಚೇಲ—ಸೇಲೆ, ಶೀಲಾ—ಸೀಲೆ, ಶಿಲಾ—ಸಿಲೆ, ನಿಯಮ—ನೇಮ, ಜಟಾ-ಜಡೆ, ಶಯ್ಯಾ—ಸೆಜ್ಜೆ, ವ್ಯಞ್ಜನ—ಬೆಂಜನ, ವ್ಯತಿರೇಕ—ಬೆತಿರೇಕ, ವ್ಯಥಾ—ಬೆತೆ, ವ್ಯವಹಾರ—ಬೇಹಾರ, ಸೈನ್ಧವ—ಸೆಂದವ, ವೈದ್ಯ—ಬೆಜ್ಜ, ವೈಶಾಖ—ಬೇಸಗೆ, ವೈರ—ಬೇರ, ಹಿಂಗು—ಇಂಗು, ಸಿನ್ದೂರ—ಸೆಂದುರ, ದಿವಸ—ದೆವಸ, ದಿಶಾ—ದೆಸೆ, ದುಕೂಲ—ದುಗುಲ, ಆಕಾಶ—ಆಗಸ, ಶಲಾಕಾ—ಸಲಗೆ, ತಾಮ್ಬೂಲ—ತಂಬುಲ, ಆರಾಮ—ಆರವೆ, ವಿಲಾಸ—ಬಿಳಸ, ಬನ್ಧೂಕ—ಬಂದುಗೆ, ಗೋಧೂಮ—ಗೋದುವೆ, ಬರ್ಬೂರ—ಬೊಬ್ಬುಲಿ, ಕೂರ್ಪಾಸ—ಕುಪ್ಪಸ, ಶ್ಮಶಾನ—ಮಸಣ, ಪ್ರಯಾಣ—ಪಯಣ, ಅಶೋಕ—ಅಸುಗೆ, ಕಠೋರ—ಕಟುರ, ಉದ್ಯೋಗ—ಉಜ್ಜುಗ, ಉದ್ಯಾಪನ—ಉಜ್ಜವಣೆ, ಆಯುಷ್ಯ—ಆಯಿಸ, ಜ್ಯೋತಿಷ—ಜೋಯಿಸ, ಮಾನುಷ—ಮಾನಿಸ, ಅಲೀಕ—ಅಳಕೆ, ರಸಾಯನ—ರಸಯಣ, ಸಾಹಸ—ಸಾಸ, ಸಹಜ—ಸಾಜ, ವಾಹಳಿ—ವಾಳಿ, ಮಹಿಮನ್—ಮಹಿಮೆ (ಮೈಮೆ), ಬಾಹ್ಯಾಳಿ—ವೈಹಾಳಿ, ಯಮುನಾ—ಜಗುನೆ, ಜಲೂಕಾ—ಜಿಗುಳೆ, ಶೀಕರ—ಸೀವರ, ಅಧ್ಯಕ್ಷ—ಅದ್ದಿಕ, ಉತ್ಕಟ—ಉಗ್ಗಡ, ಅಗಸ್ತ್ಯ—ಅಗಸೆ, ಸಙ್ಘಾತ—ಸಂಗಡ, ಖನಿ—ಕಣಿ, ಸ್ಥಾನ—ತಾಣ, ಪಿಶುನ—ಹಿಸುಣ, ವಿಜ್ಞಾನ—ಬಿಂನಣ, ನರ್ತನ—ನಚ್ಚಣ, ಶುನಕ—ಸೊಣಗ, ಕುಸುಮ್ಭ—ಕುಸುಂಬೆ, ಧೂಮ—ದೂವೆ, ಕಮ್ಬಲ—ಕಂಬಳಿ, ಪಾಟಲಾ—ಪಾದರಿ, ಅರ್ಗಲ—ಅಗುಳಿ, ಕುದ್ದಾಲ—ಗುದ್ದಲಿ, ಕಾಚ—ಗಾಜು, ಅಕ್ಷ—ಅಚ್ಚು, ಅಕ್ಷಿ—ಅಚ್ಚಿ, ಲಕ್ಷ್ಮೀ—ಲಚ್ಚಿ, ದಾಮನ್—ದಾವು, ದ್ಯೂತ—ಜೂದು, ಪಿಷ್ಟ—ಹಿಟ್ಟು (ಪಿಟ್ಟು), ಆಶ್ಚರ್ಯ—ಅಚ್ಚರಿ, ಕಪಿಞ್ಜಲ—ಕವಿಂಜ, ಗ್ರಹಣ—ಗರಣ, ಗ್ರಾಮಿಣ—ಗಾವಿಲ, ದ್ವೀಪ—ದೀವಿ, ದ್ವಾರಪಟ್ಟ—ದಾರವಟ್ಟ, ಧ್ವನಿ—ದನಿ, ಜ್ವರ—ಜರ,

ಸ್ನುಷಾ—ಸೊಸೆ, ಸಸ್ಯ—ಸಸಿ, ಆಲಸ್ಯ—ಅಲಸು, ಮಾಣಿಕ್ಯ—ಮಾಣಿಕ, ನ್ಯೂನ—ನೂನ, ನ್ಯಾಯ—ನಾಯ, ರಾಜ್ಞ—ರಾಯ, ಕುಟಜ—ಕೊಡಸಿಗೆ, ಲಾಮಜ್ಜ—ಲಾಮಂಚ, ಮುಂಜ—ಮೊಂಜೆ(ಮೊದೆ), ವಲ್ಲಭ—ಬಲ್ಲಹ, ಕುಠಾರ—ಕೊಡಲಿ, ವರ್ಧಕಿ—ಬಡಗಿ, ವಿದ್ಯಾ—ಬಿಜ್ಜೆ, ಕಾಷ್ಠ—ಕಡ್ಡಿ, ನಿಷ್ಠಾ—ನಿಟ್ಟೆ, ಗೋಷ್ಠಿ—ಗೊಟ್ಟಿ, ಕೋಷ್ಠ—ಕೊಟ್ಟ, ಮಞ್ಜಿಷ್ಠಾ—ಮಂಜಿಟ್ಟಿಗೆ (ಮಂಜಿಟಗೆ), ಪ್ರತಿಷ್ಠಾ—ಹಡಿಟೆ (ಹದಿಡೆ), ಜ್ಯೇಷ್ಠ—ಜಟ್ಟಿ, ಸೃಷ್ಟಿ—(ಸಿಟ್ಟಿ) ಸುಟ್ಟಿ, ಕಷ್ಟ—ಕಟ್ಟ, ಮುಷ್ಟಿಕಾ—ಮುಟ್ಟಿಗೆ, ಇಷ್ಟಿಕಾ—ಇಟ್ಟಿಗೆ, ದಾಡಿಮ—ದಾಳಿಂಬ, ಕೂಶ್ಮಾಣ್ಡ—ಕುಂಬಳ, ಮರ್ಕಟ—ಮಂಕಡ, ಕ್ರಮುಕ—ಕವುಂಗು, ಲಾಞ್ಛನ—ಲಚ್ಚಣ, ಉಜ್ಜಯಿನೀ—ಉಜ್ಜೆಣಿ, ನಿರೂಪ—ನಿರವ, ಪ್ರಸಾಧನ—ಹಸದನ, ಉತ್ತರೀಯ—ಉತ್ತರಿಗೆ, ವರ್ಧಮಾನ—ಬದ್ದವಣ, (ಅಟರೂಷ) ಆಟರೂಷ—ಆಡಸೋಗೆ, ಮರುವಕ—ಮರುಗ, ಖದಿರ—ಕೈರ, ಶ್ರೇಯ—ಸಯ, ವಕ್ರ—ವಂಕ, ಪಾನೀಯ—ಪಾಣಿಯ, ಕಣ್ಟಕ—ಕಂಟಯ, ಪ್ರಾಣಹರಣ, ತ್ರಾಸ—ತರಸ, ಮುಖ—ಮೊಗ, ಯುಗ—ನೊಗ, ಮತ್ಸ್ಯ—ಮಚ್ಚ, ಸ್ವಚ್ಛ—ಸೊಚ್ಚ, ವಿಚ್ಛನ್ದ—ಬಿಚ್ಚಂದ, ಛುರಿಕಾ—ಸುರಿಗೆ, ಘಟಿಕಾ—ಗಳಿಗೆ, ವೀಟಿಕಾ—ವೀಳೆಯ, ಘುಟಿಕಾ—ಗುಳಿಗೆ, ಪೇಟಿಕಾ—ಪೇಳಿಗೆ, ತುರಮ್ಬ—ತುರುಂಬು, ಮೂತ—ಮೂಡೆ, ಸನ್ಧಿ—ಸಂದು, ಗ್ರನ್ಥಿ—ಗಂಟು, ಮಾನ್ಯತಾ—ಮನ್ನಣೆ, ಸ್ಫೋಟಕ—ಪೋಳಗೆ, ಸ್ಫಟಿಕ—ಪಳಂಕು, ರಘಟಾ—ರಗಳೆ, ಲಾಮ್ಪಟ್ಯ—ಲಂಪಳಿಗೆ, ಬ್ರಹ್ಮ—ಬೊಂಮ, ಬಮ್ಮೀತಿಚ । ಪ್ರಮಾಣ—ಪವಣು, ಮುಕುಲ—ಮುಗುಳ್, ಶುಲ್ಬ—ಸುಲ್, ಕೂರ—ಕೂಳ್, ಪ್ರತಿಪತ್—ಪಾಡಿವ, ದ್ವಿತೀಯಾ—ಬಿದಿಗೆ, ತೃತೀಯಾ—ತದಿಗೆ, ಚತುರ್ಥೀ—ಚೌತಿ, ಪಂಚಮಿ—ಪಂಚಮಿ, ಷಷ್ಠಿ—ಚಟ್ಟಿ, ಸಪ್ತಮಿ—ಸತ್ತಮಿ, ಅಷ್ಟಮಿ—ಅಟ್ಟಮಿ, ನವಮಿ—ನೌಮಿ, ದಶಮಿ—ದಸಮಿ, ಏಕಾದಶಿ—ಏಯಾರಸಿ, ದ್ವಾದಶಿ—ಬಾರಸಿ, ತ್ರಯೋದಶಿ—ತೇರಸಿ, ಚತುರ್ದಶಿ—ಚೌದಸಿ, ಪೂರ್ಣಿಮಾ—ಹುಣ್ಣಮೆ (ಪುಣ್ಣಮೆ), ಅಮಾವಾಸ್ಯಾ—ಅವಸೆ । ಇತ್ಯಾದಯೋಯಥಾಪ್ರಯೋಗ ಮನುಸರ್ತವ್ಯಾಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಏವಮತ್ರಯಾವಲ್ಲಕ್ಷ್ಯಭೂಯಸ್ತ್ವಲ್ಲಕ್ಷಣೋಕ್ತ್ಯೈವಕಾರ್ಯಮುಕ್ತ್ವಾ ಇತಸ್ತಲ್ಲಘೀಯಸ್ತ್ವಾತ್ಪ್ರತಿಪದೋಕ್ತಿರೇವಲಘೀಯಸೀತಿತಥೈವೋಪದಿಶನ್ನಪಿಪ್ರತಿಲಕ್ಷ್ಯಂಸೂತ್ರಕರಣೇಗ್ರನ್ಥಗೌರವಭಯಾತ್ಸರ್ವಲಕ್ಷ್ಯಂಸಙ್ಗ್ರಹ್ಯಗಣಪಾಠತೋನಿಪಾತನೇನ ಲಕ್ಷಯತೀತ್ಯಾಹ ಕರಮ್ಬ ಇತ್ಯಾದಯಇತಿ ॥ ದೃಶ್ಯತೇಹ್ಯೇಷಾಪೂರ್ವೇಷಾಮಪೀತಿಃ । ಯಥಾ ಪೃಷೋದರಾದಯಇತ್ಯಾದಿ ॥ ಕರಮ್ಬ ಇತ್ಯಾದಿ ಶಬ್ದಸ್ವರೂಪಾಣಿಕೇಷಾಂನಿಪಾತ್ಯನ್ತ ಇತ್ಯತಆಹ ಕದಮ್ಬಾದೀನಾಮಿತಿ ॥ ನನ್ವತ್ರಸಮುದಾಯಸ್ಯೈವನಿಪಾತನಮವಯವಸ್ಯವಾ । ನಾದ್ಯಃ । ಕದಮ್ಬ ಇತ್ಯಾದೌದಕಾರವ್ಯತಿರೇಕೇಣೇತರವರ್ಣಾನಾಂತದವಸ್ಥತಯಾನಿಪಾತನೇನ ಪ್ರಯೋಜನಾಭಾವಾತ್ ॥ ನದ್ವಿತೀಯಃ । ಅಪ್ಸರಸ್ ಇತ್ಯಾದೌವಿಧೀಯಮಾನಕಾರ್ಯಾಣಿಕಿಂಯುಗಪದೇವವಿಧೀಯನ್ತೇ ಕ್ರಮೇಣವಾ । ನಾದ್ಯಃ । ಯುಗಪದನೇಕಕಾರ್ಯಾಣಾಂಕರ್ತುಮಶಕ್ಯತ್ವಾತ್ ॥ ನಾನ್ತ್ಯಃ । ಏಕತ್ರೈಕಕಾರ್ಯಕರಣಮಾತ್ರಾದ್ವಿಕೃತತ್ವಾಪತ್ತ್ಯಾಪ್ರಕೃತಸ್ಥಾನ್ಯಭಾವೇನೇತರಕಾರ್ಯಾಣಾಮಪ್ರವೃತ್ತಿಪ್ರಸಙ್ಗಾದಿತಿಚೇನ್ನ । ದ್ವಿತೀಯಪಕ್ಷಸ್ಯೈವಸ್ವೀಕಾರಾತ್ । ನಚೋಕ್ತದೋಷಾನುಷಙ್ಗಃ । ನಾತ್ರಕಾರ್ಯಾಣಿಪರಾಪರನಿತ್ಯಾನಿತ್ಯಾದಿರೂಪಾಣಿಭವನ್ತಿ । ಯೇನಪ್ರಬಲದುರ್ಬಲವಿಭಾಗೇನೇದಂ ಪ್ರಥಮಮಿದಂಪಶ್ಚಾದಿತಿಕಲ್ಪನಾಯಾಮುಕ್ತಾನುಪಪತ್ತಿಃ ಸ್ಯಾತ್ । ಕಿಂತುಲಕ್ಷ್ಯಾನುರೋಧಾತ್ಸ್ವಸ್ವವಿಷಯೇತಾನಿತಾನಿಪ್ರವರ್ತನ್ತ ಇತಿನಾತ್ರಕ್ರಮಯೌಗಪದ್ಯವಿಕಲ್ಪಾವಕಾಶಃ । ನಹ್ಯಾಪಣಾದಾವನೇಕಪುರುಷಾಃಸ್ವಸ್ವನಿಮಿತ್ತವಶಾತ್ಸಹಕ್ರಮೇಣವಾಸಮಾಗತಾಃ ಸ್ವಸ್ವಸ್ಥಾನೇಸ್ವಪ್ರಯೋಜನಾನಿ ಸಾಧಯನ್ತೋವಿಪ್ರತಿಪದ್ಯನ್ತೇ ॥ ಯಥಾ ಪೂರ್ವಶಾಸ್ತ್ರೇಷುಮಹ್ಯಾಂಪೌತೀತಿಮಯೂರಃ ಷಡ್ಭಿರಧಿಕಾದಶಷೋಡಶಇತ್ಯಾದಾವಕ್ರಮಯೌಗಪದ್ಯಚಿನ್ತಾ । ತಥಾಪ್ರಕೃತೇಪೀತಿ ॥ ಅಸ್ತುವಾಸಮುದಾಯಾದೇಶಃ । ನಚಾತ್ರಾಪಿಕಾಚಿತ್ಕ್ಷತಿಃ । ಯಥಾಪೂರ್ವಶಾಸ್ತ್ರೇಪಾದದನ್ತಾದೀನಾಂಪದ್ದನ್ನಿತ್ಯಾದಯ ಇತೀತ್ಯಾಹ ಅತ್ರೇತ್ಯಾದಿ । ಪ್ರತಿಶಬ್ದಮೇವಂಯಥಾಲಕ್ಷ್ಯಂಯೋಜನೀಯಮಿತ್ಯಾಹ ಯಥಾಯಥಮಿತಿ ॥ ವರ್ಣಾಗಮೇತ್ಯಾದಿ । ತದುಕ್ತಂ ॥

ಶ್ಲೋ ॥ ವರ್ಣಾಗಮೋವರ್ಣವಿಪರ್ಯಯಶ್ಚ ದ್ವೌಚಾಪರೌವರ್ಣವಿಕಾರನಾಶೌ ।
ಧಾತೋಸ್ತದರ್ಥಾತಿಶಯೇನಯೋಗ ಸ್ತದುಚ್ಯತೇಪಞ್ಚವಿಧಂನಿರುಕ್ತಮ್ ॥

ಇತಿ ॥ ಆಕೃತಿಗಣತ್ವಾತ್ ಲಕ್ಷ್ಮೀ—ಲಕುಮಿ, ಲಕ್ಷ್ಮಣ—ಲಕುಮಣ, ವ್ಯಾಧಿ—ಬಿಯದಿ, ವ್ಯಾಧ—ಬಿಯದ, ವ್ಯಾಳ—ಬಿಯಳ, ವ್ಯಾಸಙ್ಗ—ಬಿಯಸಂಗ, ಝುಂಝ್ಝಾ—ಜಂಜು, ಛತ್ರಿಕಾ—ಸತ್ತಿಗೆ, ಮಠಿಕಾ—ಮಳಿಗೆ, ಪೀಠಿಕಾ—ಪೀಳಿಗೆ, ಪಾಠೀನ—ಪಾಳಿಲ್, ಮಾಠರ—ಮಾಳರ, ಗಾಥಾ—ಗಾಹೆ, ಪುತ್ರಿಕಾ—ಪುತ್ತಳಿ, ಪ್ರಕ್ಷಾಲನ—ಪಕ್ಕಾಳನ, ಅಕ್ಷೋಟ—ಅಕ್ರೋಳ, ಕ್ರಕಚ—ಕರಗಸ, ಶಿಲ್ಪಿಕ—ಚಿಪ್ಪಿಗ, ಶಿಖರಿ—ಚಿಕರಿ, ನಿಶ್ಚಲ—ನಿಚ್ಚಳ, ಸನ್ನಾಹ—ಸನ್ನಣ, ಸತ್ಫಲ—ಸಪ್ಪಳ, ವೃಷಭ—ಬಸವ, ಸುವಾಸಿನಿ—ಸೋವಾಸಿಣಿ, ತೈಲಿಕ—ತೆಲ್ಲಿಗ, ಹಿಂಗುಳಕ—ಇಂಗಲಿಕ, ಅಯೋಗ್ರ—ಅಯೋಗ, ಮಹಿಷಿ—ಮೈಸಿ, ಪತ್ತನ—ಪಟ್ಟಣ, ಆಷಾಢ—ಆಸಡಿ, ಮನ್ಥನಿ—ಮಂತಣಿ, ಫಲ್ಗುನ—ಪಲುಗುಣ, ಅಙ್ಗನ—ಅಂಗಣ,

ಅಙ್ಗಾರ—ಇಂಗಳ, ಶೃಙ್ಗಾರ—ಸಿಂಗರ, ಗೋಪಾಲ—ಗೋವಳ, ಸುರಪರ್ಣಿ—ಸುರಹೊನ್ನೆ, ಚಿಕಿತ್ಸಾ—ಚಿಕಿಚ್ಛೆ, ಉಚ್ಚ—ಉದ್ದ, ವಂಶ—ಬಂಚೆ, ಹಂಸ—ಅಂಚೆ, ಹಾರ—ಆರ, ಊಷ್ಮ—ಉಬ್ಬೆ, ಇಲಾ—ಎಳೆ, ದೈನ—ದೆವ್ವ, ಕುಕ್ಷಿ—ಕುಕ್ಕೆ, ಮೇಥಿ—ಮೆಂಟೆ, ಅರ್ಕ—ಎಕ್ಕೆ, ಎಕ್ಕೆ ಇತಿಚ । ಭಿಕ್ಷಾ—ಬಿಚ್ಚ, ಕಕ್ಷ—ಕಚ್ಚ, ಚರ್ಮ—ಸವ್ಮ, ಚೂರ್ಣ—ಸುಣ್ಣ, ಸ್ವರ್ಣ—ಸೊನ್ನೆ, ಮಾಘ—ಮಾಗಿ ಇತ್ಯಾದಯೋ ಯಥಾಲಕ್ಷ್ಯಮುಪಸಙ್ಗ್ರಾಹ್ಯಾಃ ॥

ಸೂತ್ರಂ ॥ ಪಿಂದುಮುಂದೋರ್ದಸ್ತಃ ॥ 161 ॥

ವೃತ್ತಿಃ ॥ ಪಿಂದು, ಮುಂದು ಇತ್ಯೇತಯೋರ್ದಕಾರಸ್ಯ ತಕಾರಾದೇಶೋ ಬಹುಳಂಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಪಿಂದು—ಪಿಂತು, ಮುಂದು—ಮುಂತು ॥ ದಇತ್ಯನ್ತ್ಯಸ್ಯಮಾಭೂತ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಏವಮೇತ್ಯೈಯೋರ್ಗ್ರೈಸ್ತದ್ಭವಲಿಙ್ಗಸ್ವರೂಪಮುದ್ಭಾವ್ಯ ತತ್ಸಮೇಷುವಿಶೇಷಾಭಾವಾದಿತೋದೇಶ್ಯಲಿಙ್ಗಸ್ವರೂಪಂನಿರೂಪಯಿತುಕಾಮಸ್ತತ್ರಾಪಿಲಿಙ್ಗತ್ರಯವರ್ತಿಷುಶಬ್ದೇಷ್ವದ್ವಾದಿಷುಸ್ತ್ರಿಯಾಂಪುಂಸಿಚವಿಶೇಷಂ ಪ್ರದರ್ಶಯಿಷ್ಯಂಸ್ತಾವನ್ನಿತ್ಯನಪುಂಸಕಯೋಃ ಪಿಂದುಮುಂದುಶಬ್ದಯೋರ್ವಿಶೇಷಂದರ್ಶಯತೀತ್ಯಾಹ-ಪಿಂದು ಮುಂದು ಇತ್ಯೇತಯೋರಿತ್ಯಾದಿ ॥ ಬಹುಳಂಭವತೀತಿ । ವಿಕಲ್ಪತೋಭವತೀತ್ಯರ್ಥಃ ॥

ಸೂತ್ರಂ ॥ ಆತೇತೋತಂಪುಂಸ್ಯದ್ವಿದೂದೋಃ ॥ 162 ॥

ವೃತ್ತಿಃ ॥ ಬಹುಳಮಿತಿನಿವೃತ್ತಂ ॥ ಅದು, ಇದು, ಉದು ಇತ್ಯೇತೇಷಾಂ ಯಥಾಸಙ್ಖ್ಯಂ ಆತ, ಈತ, ಊತ ಇತ್ಯೇತೇ ಆದೇಶಾಭವನ್ತಿ ಪುಲ್ಲಿಙ್ಗವಿಷಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ಆತಂ, ಈತಂ, ಊತಂ, ಆತನಂ, ಈತನಂ, ಊತನಂ ॥ ಪುಂಸೀತಿಕಿಂ । ಅದು, ಇದು, ಉದು ॥

ವ್ಯಾಖ್ಯಾ ॥ ಯದಿತಊರ್ಧ್ವಮನುಕ್ರಮಿಷ್ಯಾಮಸ್ತನ್ನಿತ್ಯಮೇವನಬಹುಳಮಿತಿ ವಕ್ತುಮದ್ಯಯಾವದನುವೃತ್ತಮಪಿಬಹುಳಗ್ರಹಣಮಿತೋನವರ್ತತ ಇತ್ಯಾಹ ಬಹುಳಮಿತಿನಿವೃತ್ತಮಿತಿ । ಯದ್ಯಪಿಪೂರ್ವತ್ರೈವೈತನ್ನಿವೃತ್ತಂ । ಕರಮ್ಬಾದಿಷ್ವೇ[160]ವತತ್ಕಾರ್ಯದರ್ಶನಂ । ಪಿಂದುಮುಂದೋ[161]ರಿತ್ಯತ್ರವಿಕಲ್ಪಮಾತ್ರಮೇವೇತಿ । ತಥಾಪಿ । ತತ್ರಾಗ್ರಹಣಂಕರ್ತವ್ಯಂ । ತಚ್ಚಗೌರವಂಭವತೀತ್ಯತೋಬಹುಳಾನುವೃತ್ತಿಮಾಶ್ರಿತ್ಯ ತಸ್ಯೈವವಿಭಾಷಾಪಾಚಿತ್ವಾಶ್ರಯಣಮೇವಲಾಘವಮಿತಿತದನುವೃತ್ತಿರಿತಿ ॥ ಅದ್ವಾದೀನಾಂಸರ್ವನಾಮಶಬ್ದವದ್ಬುದ್ಧಿಸ್ಥವಾಚಕತ್ವಾಲ್ಲಿಙ್ಗತ್ರಯ ವೃತ್ತೌ ಪುಂಸಿವಿಷಯೇಭವನ್ತ ಆತಾದಯಸ್ತ್ರಿ ಬದ್ವಾದೇಃ[24]ಇತಿಸರ್ವಸ್ಯೈವಭವನ್ತೀತಿ ॥

ಸೂತ್ರಂ ॥ ಸ್ತ್ರಿಯಾಮಾಕೆ ದೀಕೆ ದೂಕೆತ್ ॥ 163 ॥

ವೃತ್ತಿಃ ॥ ಅದು, ಇದು, ಉದು ಇತ್ಯೇತೇಷಾಂ ಯಥಾಸಙ್ಖ್ಯಂ ಆಕೆ, ಈಕೆ, ಊಕೆ ಇತ್ಯಾದೇಶಾಭವನ್ತಿ ಸ್ತ್ರೀಲಿಙ್ಗವಿಷಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ಆಕೆ, ಈಕೆ, ಊಕೆ, ಆಕೆಯಂ, ಈಕೆಯಂ, ಊಕೆಯಂ, ಆಕೆಯಿಂ, ಈಕೆಯಿಂ, ಊಕೆಯಿಂ ॥ ಅತ್ರತಕಾರಾನಿರ್ದೇಶಾರ್ಥಾಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ನನುತಪರಕರಣಂಕಿಮರ್ಥಮತತ್ಕಾಲಾವ್ಯ್ಯದಾಸಕತ್ವಾದಿತ್ಯತಆಹ ತಕಾರಾನಿರ್ದೇಶಾರ್ಥಾಇತಿ ॥ ಆಕೆ, ಈಕೆ ಇತಿಹ್ರಸ್ವಸ್ಯೈಚ್ಯಭಾವಾದ್ವಿಸನ್ಧಿದೋರ್ಷ ಇತಿತಕಾರೋಪಶ್ಲೇಷೇಣನಿರ್ದೇಶಃಕ್ರಿಯತಇತ್ಯರ್ಥಃ ॥ ಯದ್ಯಪಿನಾತ್ರಸನ್ಧ್ಯಕರಣಂದೋಷಃ । ಯತಸ್ತತ್ಪ್ರಾಪ್ತಾವಪ್ಯನ್ತರೇಣನಿಷೇಧಕಂ ತದಕರಣಮೇವದೋಷೋನಾಪ್ರಾಪ್ತಾವಿತಿ । ತಥಾಪಿಸುಖನಿರ್ದೇಶಾರ್ಥಮೇವತತ್ಕರಣಮಿತಿಮನ್ತವ್ಯಂ ॥

ಸೂತ್ರಂ ॥ ದೋರ್ವರ್ಃ ॥ 164 ॥

ವೃತ್ತಿಃ ॥ ಅದು, ಇದು, ಉದು ಇತ್ಯೇತೇಷಾಂ ದೋರ್ವರ್‌ಶಬ್ದ ಆದೇಶೋಭವತಿ ಪುಲ್ಲಿಙ್ಗೇಸ್ತ್ರೀಲಿಙ್ಗೇಚ ವಿಷಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ಅವಂ, ಇವಂ, ಉವಂ, ಅವನಂ, ಇವನಂ, ಉವನಂ, ಅವಳ್, ಇವಳ್, ಉವಳ್, ಅವಳಂ, ಇವಳಂ, ಉವಳಂ ॥ ದುಗ್ರಹಣಂ ಸರ್ವಾದೇಶನಿವೃತ್ತ್ಯರ್ಥಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ನನುಕಥಮತ್ರಸ್ತ್ರಿಯಾಂಪುಂಸಿಚೇತಿಘಟತೇ । ಯತಸ್ತ್ರಿಯಾಮಿತ್ಯೇವವರ್ತತೇ । ನಪುಂಸೀತಿ । ತಸ್ಯಾನನ್ತರಮೇವ ನಿವರ್ತನಾದಿತಿಚೇನ್ನ । ತತ್ರಸ್ತ್ರಿಯಾಮಿತಿವಿಶೇಷವಚನಾದಪ್ರವೃತ್ತಾವಪ್ಯುತ್ತರತ್ರಾನುವೃತ್ತೌಬಾಧಾಭಾವಾತ್ ॥ ನಚತದುಲ್ಲಙ್ಘ್ಯಕಥಮುತ್ತರತ್ರವರ್ತನಮಿತಿವಾಚ್ಯಂ । ಮಣ್ಡೂಕಪ್ಲುತ್ಯಾಶ್ರಯಣೇನತಥಾನುವರ್ತನಾತ್ । ವಿಚಿತ್ರಾಹ್ಯಧಿಕಾರಗತಿಃ । ಸರ್ವತ್ರವಿವಕ್ಷೈವನಿಯಾಮಿಕೇತಿ ॥ ಅವಳಿವಳಿತ್ಯಾದೌ ಅತೋನೇಕತ್ವೇಚಾದ್ಯಾದಿಗುಣೋಕ್ತೇಃ[184] ಇತಿವಕ್ಷ್ಯಮಾಣಸೂತ್ರೇಣಳಾಗಾಗಮಃ ॥ ತಿಙ್ದ್ವಾದೇಃ[24] ಇತಿಸರ್ವಾದೇಶೋಮಾಪ್ರಸಾಂಕ್ಷೀದಿತಿದುಗ್ರಹಣಮಿತ್ಯಾಹ ದುಗ್ರಹಣಮಿತಿ । ಉತ್ತರಾರ್ಥಂಚತತ್ । ಒಂಬತ್ತುಪತ್ತೋಸ್ತ್ವಾದಿಂ[173]ಇತಿಯಾವತ್ ॥ ಸ್ತ್ರಿಯಾಂಪುಂಸಿಚೇತ್ಯಾನ್ವೋನಾವೌಚ್ಚೈಕತ್ವೇ[175]ಇತಿಯಾವತ್ ॥

ಸೂತ್ರಂ ॥ ಪೆಱತೋರ್ಲುಪ್ ॥ 165 ॥

ವೃತ್ತಿಃ ॥ ದೋರಿತಿವರ್ತತೇ । ಪೆಱತು ಇತ್ಯೇತಸ್ಯದೋರ್ಲುಗ್ಭವತಿ ಪುಲ್ಲಿಙ್ಗೇಸ್ತ್ರೀಲಿಙ್ಗೇಚವಿಷಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ಪೆಱಂ, ಪೆಱನಂ, ಪೆಱಸಿಂ, ಪೆಱಳ್, ಪೆಱಳಂ, ಪೆಱಳಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಸ್ಪಷ್ಟಂ ॥

ಸೂತ್ರಂ ॥ ಅದ್ಗುಣೋಕ್ತೇಃ ॥ 166 ॥

ವೃತ್ತಿಃ ॥ ಗುಣವಚನಾನಾಂ ದೋರದಾದೇಶೋಭವತಿ ಪುಲ್ಲಿಙ್ಗೇಸ್ತ್ರೀಲಿಙ್ಗೇಚವಿಷಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ಕರಿಯಂ, ಕರಿಯನಂ, ಇನಿಯಂ, ಇನಿಯನಂ, ನಿಡಿಯಂ, ನಿಡಿಯನಂ, ಕಿಱಿಯಂ, ಕಿಱಿಯನಂ, ಕರಿಯಳ್, ಕರಿಯಳಂ, ಇನಿಯಳ್, ಇನಿಯಳಂ, ನಿಡಿಯಳ್, ನಿಡಿಯಳಂ, ಕಿಱಿಯಳ್, ಕಿಱಿಯಳಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ತಕಾರಃಸುಖನಿರ್ದೇಶಾರ್ಥಃ ॥ ಗುಣದ್ವಾರಾಗುಣಿನಿವರ್ತಮಾನಾ ಉಕ್ತಿರೇವಗುಣೋಕ್ತಿಃ । ಕರಿದು, ಬಿಳಿದು ಇತ್ಯಾದಿ । ಯಥಾನೀಲಾದಿಶಬ್ದಃ । ನಕೇವಲಂಗುಣಮಾತ್ರೋಕ್ತಿಃ । ಕರ್ಪ್ಪು, ಬೆಳ್ಪು ಇತ್ಯಾದೀನಾಮಪಿತದುಕ್ತಿತ್ವಪ್ರಸಙ್ಗಾತ್ ॥ ನಚಕರಿದು-ಕರ್ಪ್ಪು ಇತಿ ಬಿಳಿದು-ಬೆಳ್ಪು ಇತಿಚಪರ್ಯಾಯಶಬ್ದಾವೇವನಾನಯೋರ್ವಿಶೇಷಇತಿವಾಚ್ಯಂ । ಕರಿದು, ಬಿಳಿದು ಇತ್ಯಾದಯೋಹಿಶಬ್ದಾಃಕೃಷ್ಣಶ್ವೇತಾದಿಗುಣಾನ್ಪುರಸ್ಕೃತ್ಯತದ್ವಿಶಿಷ್ಟಂದ್ರವ್ಯಮಾಹುಃ । ಕರಿದುಕತ್ತುರಿ, ಕರಿದುಕೋಗಿಲೆ, ಬಿಳಿದುಕಪ್ಪುರಂ, ಬಿಳಿದುಮುತ್ತು ಇತ್ಯಾದಿಸಾಮಾನಾಧಿಕರಣ್ಯೇನಪ್ರಯೋಗದರ್ಶನಾತ್ । ಯಥಾನೀಲಮುತ್ಪಲಂ, ಶುಕ್ಲಃಪಟಇತ್ಯಾದಯಃ ॥ ಕರ್ಪ್ಪು, ಬೆಳ್ಪುಇತ್ಯಾದಯಸ್ತುಕೇವಲಂಗುಣಮೇವಾಭಿದಧತೇ । ನಕದಾಪಿಗುಣಿನಂ । ಯಥಾ ನೈಲ್ಯಂಶೌಕ್ಲ್ಯಮಿತ್ಯಾದಯಇತಿ ॥ ಯದ್ಯಪಿನೈಲ್ಯಾದಿಶಬ್ದಾ ಅಪಿನಗುಣಮೇವಾಭಿದಧತ ಇತಿನಿಯಮಃ । ಕದಾಚಿಜ್ಜಾತಿಮಪ್ಯಾಹುರಿತಿ । ತಥಾಪಿಕದಾಪಿದ್ರವ್ಯಂನಾಹುರೇವೇತಿ ॥ ಕರಿಯಂ, ಕರಿಯನಂ ಇತ್ಯಾದೌದೋರದಾದೇಶೇ ಯಕ್ಸ್ವರೇಸ್ವರಸ್ಯ[35]ಇತಿ ಯಗಾಗಮಃ ॥

ಸೂತ್ರಂ ॥ ತೋರ್ದಃ ॥ 167 ॥

ವೃತ್ತಿಃ ॥ ಗುಣವಚನಾನಾಂ ದೋಸ್ತುಶಬ್ದಸ್ಯದಶಬ್ದಾದೇಶೋಭವತಿ ಪುಲ್ಲಿಙ್ಗೇಸ್ತ್ರೀಲಿಙ್ಗೇಚವಿಷಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ಕೂರಿದಂ, ಕೂರಿದನಂ, ನೇರಿದಂ, ನೇರಿದನಂ, ಕೂರಿದಳ್, ಕೂರಿದಳಂ, ನೇರಿದಳ್, ನೇರಿದಳಂ ॥ ತೋರಿತಿಕಿಂ । ನಿಡಿಯಂ, ನಿಡಿಯನಂ, ನಿಡಿಯಳ್, ನಿಡಿಯಳಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಯದ್ಯಪಿಗುಣೋಕ್ತೇರಿತ್ಯೇತಸ್ಯತೋರಿತ್ಯೇತದ್ವಿಶೇಷಣತಯಾಸಮ್ಬಧ್ಯೇ ಯೇನವಿಧಿರಿ[28]ತಿತದನ್ತಲಾಭೇ ತುಶಬ್ದಾನ್ತಾಯಾ ಗುಣೋಕ್ತೇರ್ದೋರ್ದಶಬ್ದಾದೇಶ ಇತ್ಯೇವಮನ್ವಯೇಪ್ಯರ್ಥಸಿದ್ಧಿರ್ಭವತ್ಯೇವ । ತಥಾಪಿದೋರಿತ್ಯಸ್ಯೈವೇದಂವಿಶೇಷಣಮಿತ್ಯೇವಂಯೋಜನಾಯಾಮಪಿಪ್ರಕೃತಸಿದ್ಧಿರ್ಭವತೀತ್ಯಭಿಪ್ರೇತ್ಯತತ್ರ ಮಾತು, ಬೂತುಇತ್ಯಾದಾವತಿಪ್ರಸಙ್ಗವಾರಣಾಯಗುಣೋಕ್ತೇರಿತ್ಯೇತದಪಿವಿಶೇಷಣತಯಾಭಿನೀಯಫಲಿತಮಾಹ ಗುಣವಚನಾನಾಂದೋರಿತ್ಯಾದಿ ॥

ಸೂತ್ರಂ ॥ ಎಳದುಪೞದೋರೆಯಃ ॥ 168 ॥

ವೃತ್ತಿಃ ॥ ಎಳದು, ಪೞದು ಇತ್ಯೇತಯೋಃದೋರ್ಃ ಎಯ ಇತ್ಯಾದೇಶೋಭವತಿ ಪುಲ್ಲಿಙ್ಗೇಸ್ತ್ರೀಲಿಙ್ಗೇಚ ವಿಷಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ಎಳೆಯಂ, ಎಳೆಯನಂ, ಪೞೆಯಂ, ಪೞೆಯನಂ, ಎಳೆಯಳ್, ಎಳೆಯಳಂ, ಪೞೆಯಳ್, ಪೞೆಯಳಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅದ್ಗುಣೋಕ್ತೇಃ[166]ಇತ್ಯಸ್ಯಾಯಮಪವಾದಃ ॥ ಎಳೆಯಂ, ಪೞೆಯಂ । ಲುಬನಾಮಹಾನೌ[36]ಇತಿಪೂರ್ವಸ್ವರಸ್ಯಲೋಪಃ ॥

ಸೂತ್ರಂ ॥ ಪೊಸತೋರಂಬಃ ॥ 169 ॥

ವೃತ್ತಿಃ ॥ ಪೊಸತು ಇತ್ಯೇತಸ್ಯದೋಃ ಅಂಬ ಇತ್ಯಾದೇಶೋಭವತಿ ಪುಲ್ಲಿಙ್ಗೇಸ್ತ್ರೀಲಿಙ್ಗೇಚ ವಿಷಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ಪೊಸಂಬಂ, ಪೊಸಂಬನಂ, ಪೊಸಂಬಳ್, ಪೊಸಂಬಳಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ತೋರ್ದಃ[167]ಇತ್ಯಸ್ಯಾಯಮಪವಾದಃ ॥

ಸೂತ್ರಂ ॥ ಕೆಲವುಪಲವೋರದಬೌಚ ॥ 170 ॥

ವೃತ್ತಿಃ ॥ ಕೆಲವು, ಪಲವು ಇತ್ಯೇತಯೋರ್ದೋಃ ಅತ್, ಅಬ ಇತ್ಯೇತಾವಾದೇಶೌ ಭವತಶ್ಚಕಾರಾದಂಬಶ್ಚ ಪುಲ್ಲಿಙ್ಗೇಸ್ತ್ರೀಲಿಙ್ಗೇಚವಿಷಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ಕೆಲರ್, ಕೆಲರಂ, ಕೆಲಬರ್, ಕೆಲಬರಂ, ಕೆಲಂಬರ್, ಕೆಲಂಬರಂ, ಪಲರ್, ಪಲರಂ, ಪಲಬರ್, ಪಲಬರಂ, ಪಲಂಬರ್, ಪಲಂಬರಂ । ಏವಂಸ್ತ್ರಿಯಾಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ತಕಾರಸ್ಸನ್ಧ್ಯರ್ಥಃ ॥ ಚಕಾರಃಸಮುಚ್ಚಯಾರ್ಥಃ । ತೇನಾಂಬಃಸಮುಚ್ಚೀಯತಇತ್ಯಾಹ ಚಕಾರಾದಂಬಶ್ಚೇತಿ ॥

ಸೂತ್ರಂ ॥ ನಿತೋರ್ಬರ್ಃ ॥ 171 ॥

ವೃತ್ತಿಃ ॥ ನಿತುಪ್ರತ್ಯಯಾನ್ತಸ್ಯ ಶಬ್ದಸ್ಯದೋರ್ಬರ್ ಇತ್ಯಾದೇಶೋಭವತಿ ಪುಲ್ಲಿಙ್ಗೇಸ್ತ್ರೀಲಿಙ್ಗೇಚವಿಷಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ಅನಿಬರ್, ಅನಿಬರಂ, ಇನಿಬರ್, ಇನಿಬರಂ, ಎನಿಬರ್, ಎನಿಬರಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅಷ್ಟಿದೂದೋರ್ನಿತುಃಪರಿಮಾಣೇದೋರ್ಲುಕ್ಚ[435]ಇತಿ ನಿತುರ್ವಿಧಾಸ್ಯತೇ । ತದನ್ತಸ್ಯೇತ್ಯಾಹ ನಿತುಪ್ರತ್ಯಯಾನ್ತಸ್ಯೇತಿ ॥ ನಾತ್ರತೋರ್ದಃ[167]ಇತಿದಾದೇಶಾವಕಾಶಸ್ತಸ್ಯಗುಣೋಕ್ತಿವಿಷಯತ್ವಾದಿತಿ ॥

ಸೂತ್ರಂ ॥ ಬಱಿದೋರುವ್ರೊಂಬೌ ॥ **172** ॥

ವೃತ್ತಿಃ ॥ ಬಱಿದು ಇತ್ಯೇತಸ್ಯದೋಃ ಉವ, ಉಂಬಇತ್ಯಾದೇಶೌಭವತಃ ಪುಲ್ಲಿಙ್ಗೇ ಸ್ತ್ರೀಲಿಙ್ಗೇಚವಿಷಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ಬಱುವಂ, ಬಱುವನಂ, ಬಱುಂಬಂ, ಬಱುಂಬನಂ, ಬಱುವಳ್, ಬಱುವಳಂ, ಬಱುಂಬಳ್, ಬಱುಂಬಳಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಸ್ಪಷ್ಟಮೇತತ್ ॥

ಸೂತ್ರಂ ॥ ಒಂಬತ್ತು ಪತ್ತೋಸ್ತ್ವಾದಿಮ್ ॥ **173** ॥

ವೃತ್ತಿಃ ॥ ಒಂಬತ್ತು, ಪತ್ತು ಇತ್ಯೇತಯೋರ್ದೋಃ ಸ್ತ್ವಕಾರೇಣಸಹದಿಮಾದೇಶೋಭವತಿ ಪುಲ್ಲಿಙ್ಗೇಸ್ತ್ರೀಲಿಙ್ಗೇಚ ವಿಷಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ಒಂಬದಿಂಬರ್, ಒಂಬದಿಂಬರಂ, ಪದಿಂಬರ್, ಪದಿಂಬರಂ । ಏವಂಸ್ತ್ರಿಯಾಂ ॥

ವ್ಯಾಖ್ಯಾ॥ ನನುಸಙ್ಖ್ಯಾಶಬ್ದಾನಾಮವ್ಯಕ್ತಲಿಙ್ಗತ್ವಾತ್ಕಥಂಸ್ತ್ರೀಪುಂಸಲಿಙ್ಗಾಯತ್ತೋದಿಮಾದೇಶಇತಿಚೇತ್ಸತ್ಯಂ । ದ್ವಿವಿಧಾಹಿಸಙ್ಖ್ಯಾಶಬ್ದಾಃ । ಸಙ್ಖ್ಯಾನವಾಚಿನಃ ಸಙ್ಖ್ಯೇಯವಾಚಿನಶ್ಚೇತಿ । ಆದಶತಃಸಙ್ಖ್ಯಾಃಸಙ್ಖ್ಯೇಯೇ । ಅತಊರ್ಧ್ವಂಸಙ್ಖ್ಯಾನೇಸಙ್ಖ್ಯೇಯೇಚೇತಿವಚನಾತ್ ॥ ಯದ್ಯಪ್ಯಾದಶತಇತಿದರ್ಶಶಬ್ದಸ್ಯಾವಧಿವಚನಾದೇಕದ್ವ್ಯಾದೀನಾಂಸಂಸ್ಕೃತಶಬ್ದಾನಾಮೇವಾಯಂವಿಭಾಗೋನಭಾಷಾಶಬ್ದಾನಾಂ। ಭಾಷಾಯಾಂದರ್ಶಶಬ್ದಸ್ಯಾಭಾವಾತ್ । ತಥಾಪಿ ತದರ್ಥಕಾನಾಂ ಒಂದು, ಎರಡು ಪ್ರಭೃತೀನಾಂ ಪತ್ತುಶಬ್ದಪರ್ಯನ್ತಾನಾಂಶಬ್ದಾನಾಂ ಸಙ್ಖ್ಯೇಯವಾಚಿತ್ವ ಮತಊರ್ಧ್ವಂ ಪನ್ನೊಂದು, ಪನ್ನೆರಡು ಪ್ರಭೃತೀನಾಂಸಙ್ಖ್ಯಾನಸಙ್ಖ್ಯೇಯೋಭಯವಾಚಿತ್ವಮಿತ್ಯೇವಮರ್ಥಪ್ರದರ್ಶನಪರಂ ತದ್ವಚನಮಿತಿ ॥ ಏವಂಚಸಙ್ಖ್ಯಾನವಾಚಿನಾಮೇವತೇಷಾಂಲಿಙ್ಗಾಯತ್ತಪ್ರಕ್ರಿಯಾಭಾವಾದವ್ಯಕ್ತಲಿಙ್ಗತಾ । ಸಙ್ಖ್ಯೇಯವಾಚಿನಾಂತುತದಾಯತ್ತಪ್ರಕ್ರಿಯಾವಿಷಯತ್ವಾದ್ವ್ಯಕ್ತಲಿಙ್ಗತೈವೇತಿಸಙ್ಖ್ಯಾಶಬ್ದಾ ಅಪಿಕಥಂಚಿದ್ವ್ಯಕ್ತಲಿಙ್ಗಾಭವನ್ತಿ । ಸಿದ್ಧಿರನೇಕಾನ್ತಾದಿತಿವಚನಾತ್ ॥ ಯಥಾಸಂಸ್ಕೃತೇತಿಸ್ರಸ್ತ್ರಿಯಸ್ತ್ರೀಣಿ ಚತಸ್ರಶ್ಚತ್ವಾರಶ್ಚತ್ವಾರೀತಿ । ತಥಾಸಙ್ಖ್ಯೇಯವಾಚಿನೋರೊಂಬತ್ತು, ಪತ್ತು ಇತ್ಯನಯೋರ್ದೋಸ್ತ್ರಿಯಾಂಪುಂಸಿಚದಿಮಾದೇಶಃ ಸಙ್ಗಚ್ಛತಏವೇತಿ ॥ ತೇತಿಸಹಾರ್ಥೇತೃತೀಯೇತ್ಯಾಹ ತಕಾರೇಣಸಹೇತಿ । ತಕಾರಸಹಿತಸ್ಯದೋಃಸ್ಥಾನಇತ್ಯರ್ಥಃ । ಅನ್ಯಥಾನ್ತ್ಯತಕಾರಾದೇರೇವದುಸಂಜ್ಞತ್ವಾದಪರಸ್ತಕಾರೋವಶಿಷ್ಯೇತ ॥ ಇದಂಚತೇತಿವಿಶೇಷಣಂ ಒಂಬತ್ತು, ಪತ್ತು ಇತಿ ದ್ವಿತಕಾರಕಶಬ್ದಾಪೇಕ್ಷಂ । ಒಂಬತು, ಪತು ಇತ್ಯೇಕತಕಾರಾವಪಿಶಬ್ದೌಸ್ತಸ್ತತ್ರಕೇವಲಂದೋರಿತ್ಯೇವಸಮ್ಬುಧ್ಯತೇ । ನತೇತಿ । ದುವ್ಯತಿರೇಕೇಣತಕಾರಾನ್ತರಸ್ಯಾಭಾವಾತ್ । ಪ್ರಯೋಗಶ್ಚ ।

ಕಂ ॥ ನಂದನನುತ್ಸಂಗದೊಳ್ ।
ದ್ದೊರ್ದಯ್ದೆರಡೊಂಬತೆಂದುತೊದಳ್ಸೆವಿನಮೋ ॥
ರೋದನೆಕುಡಿಪೆಲರಿಂದಮ ।
ದೆಂದೆಣಿಸುಗುಮೆನ್ನ ಕೊರಲಹಾರದಮುತ್ತಂ ॥

ಇತಿ ॥ ಒಂಬದಿಂಬರ್, ಪದಿಂಬರ್ ಇತಿ।ಸಙ್ಖ್ಯೇಯಾವರ್[241]ಇತಿವರ್‌ಪ್ರತ್ಯಯೇ ಒಂಬತ್ತು ಪತ್ತೋರ್ವರ್ಗೋಃಪ್ರೋಬಃ[98]ಇತಿ ಬಾದೇಶಃ ॥

ಸೂತ್ರಂ ॥ ಆವುದೋರಾರ್ ॥ **174** ॥

ವೃತ್ತಿಃ ॥ ದೋರಿತಿನಿವೃತ್ತಂ। ಆವುದು ಶಬ್ದಸ್ಯ ಆರ್ ಇತ್ಯಾದೇಶೋ ಭವತಿ ಪುಲ್ಲಿಙ್ಗೇಸ್ತ್ರೀಲಿಙ್ಗೇಚವಿಷಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ಆರ್, ಆರಂ, ಆರಿಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅತ್ರಾವುದುಶಬ್ದಸ್ಯಸರ್ವಸ್ಯೈವಾರಾದೇಶೋನದುಮಾತ್ರಸ್ಯೇತಿತನ್ನಿವೃತ್ತಿಂದರ್ಶಯತಿ ದೋರಿತ್ಯಾದಿ ॥ ಅಪ್ವಾದಿತ್ವಾತ್ಸರ್ವಾದೇಶಃ ॥

ಸೂತ್ರಂ ॥ ಆವ್ರೋನಾವೌಚೈಕತ್ವೇ ॥ 175 ॥

ವೃತ್ತಿಃ ॥ ಆವುದು ಶಬ್ದಸ್ಯ ಆವ್ರೋ್, ಆವ ಇತ್ಯಾದೇಶೌ ಭವತಶ್ಚಕಾರಾದಾಚೈರ್ಕತ್ವೇ ಪುಲ್ಲಿಙ್ಗೇಸ್ತ್ರೀಲಿಙ್ಗೇ ಚವಿಷಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ಆವ್ರೋ್, ಆವ್ರೋನಂ, ಆವಂ, ಆವನಂ, ಆರ್, ಆರಂ, ಆವ್ರೋಳ್, ಆವ್ರೊಳಂ, ಆವಳ್, ಆವಳಂ, ಆರ್, ಆರಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಚಕಾರಃಸಮುಚ್ಚಯಾರ್ಥೋಽತ್ರಾಪೇಕ್ಷಿತಃ । ಅನ್ಯಥಾ ಆವುದೋರೇಕತ್ವವಿಷಯೇಽಆರ್ಬಾಧ್ಯೇತೇತ್ಯಾಹ ಚಕಾರಾದಾಚೇರ್ತಿ ॥ ಆವ್ರೊಳ್, ಆವ್ರೊಳಂ । ಲುಪ್ಯನಃ183 ಇತಿಳುಗಾಗಮೋನಲೋಪಶ್ಚ ॥

ಸೂತ್ರಂ ॥ ವಾನಪ್ಯೇತುಃ ॥ 176 ॥

ವೃತ್ತಿಃ ॥ ಆವುದು ಇತ್ಯೇತಸ್ಯ ಏತುರಿತ್ಯಾದೇಶೋವಾ ಭವತ್ಯೇಕತ್ವೇ ನಪುಂಸಕಲಿಙ್ಗವಿಷಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ಏತಱಿಂ, ಆವುದಱಿಂ, ಏತಱ, ಆವುದಱ, ಏತಱತ್ತಣಿಂ, ಆವುದಱತ್ತಣಿಂ, ಏತಱೊಳ್, ಆವುದಱೊಳ್ ॥ ನಪೀತಿಕಿಂ । ಆವನಿಂ, ಆವಳಿಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ನಪೀತಿವಚನಾತ್ಸ್ತ್ರೀಯಾಂಪುಂಸಿಚಾರೇವ । ಉದಾಹರಣೇ ಪ್ರಥಮಾ, ದ್ವಿತೀಯಾ, ಚತುರ್ಥೀಷುವಿಶೇಷಸ್ಯಾಸತ್ವಾದಪ್ರದರ್ಶನಂ ॥

ಸೂತ್ರಂ ॥ ಕೆತ್ಯೇಚ್ಚ ॥ 177 ॥

ವೃತ್ತಿಃ ॥ ಆವುದು ಇತ್ಯೇತಸ್ಯ ಏಕಾರಶ್ಚಕಾರಾವೇತುಶ್ಚಾದೇಶೌವಾಭವತ ಏಕತ್ವೇಕೆತಿಪರೇ ನಪುಂಸಕಲಿಙ್ಗವಿಷಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ಏಕೆ, ಏತಕ್ಕೆ, ಆವುದಕ್ಕೆ ॥

ವ್ಯಾಖ್ಯಾ ॥ ತಕಾರೋನಿರ್ದೇಶಾರ್ಥಃ । ಅನ್ಯಥಾಕೆಇತ್ಯಸ್ಯಸಪ್ತಮ್ಯನ್ತನಿರ್ದೇಶಾಘಟನಾತ್ । ಚಕಾರಃಸಮುಚ್ಚಯಾರ್ಥಃ । ವೇತಿವರ್ತತೇ । ತೇನಏಕಾರಾದೇಶಏತ್ವಾದೇಶಶ್ಚೇತಿದ್ವಾವಪಿವಿಕಲ್ಪತೋಽಭವತಇತ್ಯುಭಯವಿಕಲ್ಪೇತ್ರೈರೂಪ್ಯಂದರ್ಶಯತಿ ಏಕೆ, ಏತಕ್ಕೆ, ಆವುದಕ್ಕೆಇತಿ ॥ ನನು ಏತಕ್ಕೆ, ಆವುದಕ್ಕೆಇತ್ಯುಭಯತ್ರಾಪ್ಯದ್ವ್ಯಾದೇಃಕಿತ್'269 ಇತ್ಯಯುಗಸತಿಯೋರ್ದ್ವಿಕೃತಾತ್'275 ಇತಿಗೇತ್ತೋಽಗಕಾರಸ್ಯಕಾದೇಶೋಽಭಿಮತಃ । ಏಕೆಇತ್ಯತ್ರತುಕಾದೇಶಪ್ರಾಪ್ತೇರೇವಾಭಾವಾತ್ಕಥಂನಿರ್ದೇಶಃ ॥ ನಚ ಗೆತಃಕಆದೇಃ274 ಇತಿಸಾಮಾನ್ಯವಿಧಾನಾತ್ತತ್ಸಿದ್ಧಿಃ ॥ ತಸ್ಯಾದನ್ತವಿಷಯತ್ವಾದಿತಿಚೇನ್ನ । ಅತಏವನಿರ್ದೇಶಬಲಾತ್ತತ್ಸಿದ್ಧೇಃ । ಯದ್ಯತ್ರಕಾದೇಶೋನಸ್ಯಾತ್ಕೆತಿನನಿರ್ದಿಶೇತ್ । ನಿರ್ದಿದಿಶೇಚಾತೋಽತ್ರಕಾದೇಶೋಽಸ್ತೀತಿಜ್ಞಾಯತಇತಿ ॥

ಸೂತ್ರಂ ॥ ಏನ್ಮವೋಃ ॥ 178 ॥

ವೃತ್ತಿಃ ॥ ಆವುದು ಇತ್ಯೇತಸ್ಯ ಏನ್ ಇತ್ಯಾದೇಶೋವಾ ಭವತ್ಯೇಕತ್ವೇ ಮಿ ಅಮಿಚಪರೇ ನಪುಂಸಕಲಿಙ್ಗವಿಷಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ಏನ್—ಆವುದು, ಏನಂ—ಆವುದಂ ॥ ಮವೋರಿತಿಕಿಂ । ಏತಱಿಂ ಆವುದಱಿಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ವೇತಿವರ್ತತೇ । ಮವೋರಿತಿನವಿಷಯಸಪ್ತಮೀ । ಅಪಿತುಪರಸಪ್ತಮೀತ್ಯಾಹ ಮಿ ಅಮಿಚಪರೇ ಇತಿ ॥ ಏನ್-ಆವುದುಇತ್ಯತ್ರ ಮಃ251 ಇತಿಪ್ರಥಮಾಯಾಲೋಪಃ ॥

ಸೂತ್ರಂ ॥ ಉನಚಃ ॥ 179 ॥

ವೃತ್ತಿಃ ॥ ಅಚ್ಪ್ರತ್ಯಯಾನ್ತಸ್ಯ ಶಬ್ದಸ್ಯ ಉನಿತ್ಯಾದೇಶೋವಾ ಭವತ್ಯೇಕತ್ವೇ ವಿಷಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ಮಾಡಿದೊಂ, ಮಾಡಿದೊಳ್, ಮಾಡಿದಂ, ಮಾಡಿದಳ್, ಕೂಡಿದೊಂ, ಕೂಡಿದೊಳ್, ಕೂಡಿದಂ, ಕೂಡಿದಳ್ ॥ ಅಚಃಇತಿಕಿಂ । ಮಾಡಿದಂ, ಮಾಡಿದಳ್, ಕೂಡಿದಂ, ಕೂಡಿದಳ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅಚ್ಕರ್ತೃಕರ್ಮಣೋಃ543ಇತಿಧಾತೋಃಕೃತ್ಸಂಜ್ಞಕೋಽಚ್ವಿಧಾಸ್ಯತೇ । ಸಚಾತ್ರವಿಶೇಷಣತಯಾನ್ತಗ್ರಾಹಕೋಭವ ತೀತ್ಯಾಹ ಅಚ್ಪ್ರತ್ಯಯಾನ್ತಸ್ಯೇತಿ ॥ ಪ್ರತ್ಯುದಾಹರಣೇ ಮಾಡಿದಂ । ಧಾತೋಃ442ಇತ್ಯಾದಿನಾದ್ಪ್ರತ್ಯಯಃ ॥ ಮಾಡಿದಳ್ । ಅಳಮುಃಸ್ತ್ರಿಯಾಂ453ಇತ್ಯಳಾದೇಶಃ ॥

ಸೂತ್ರಂ ॥ ಒಂದೋಃ ಪುಂಸ್ಯೊರ್ವ್ವರ್ಶ್ ॥ 180 ॥

ವೃತ್ತಿಃ ॥ ವೇತಿ ನಿವೃತ್ತಂ । ಒಂದು ಇತ್ಯೇತಸ್ಯ ಒರ್ವ್ವರ್ಶ್ ಇತ್ಯಾದೇಶೋಭವತ್ಯೇಕತ್ವೇ ಪುಲ್ಲಿಙ್ಗವಿಷಯೇ ಶಕಾರಸ್ಸರ್ವಾದೇಶಾರ್ಥಃ ॥

ಪ್ರಯೋಗಃ ॥ ಒರ್ವ್ವಂ, ಒರ್ವ್ವನಂ, ಒರ್ವ್ವನಿಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ವೇತಿನಿವೃತ್ತಂನ್ವೈಕತ್ವಇತ್ಯಾಹ ನಿತ್ಯಂಭವತ್ಯೇಕತ್ವಇತಿ ॥ ನನ್ವತ್ರೈಕತ್ವಾನುವೃತ್ತಿರಿಹಾರ್ಥಾಕಿಮುತ್ತರಾರ್ಥಾವಾ । ನಾದ್ಯಃ । ಅಫಲತ್ವಾತ್ । ವ್ಯಾವೃತ್ತಿಫಲಕಂಹಿವಿಶೇಷಣಂ । ನಾತ್ರೇದಂಫಲವತ್ । ಒಂದುಶಬ್ದಸ್ಯ ಏಕತ್ವಸಙ್ಖ್ಯಾವಿಶಿಷ್ಟವಾಚಿತ್ವನ್ಯೈಯತ್ಯೇನಾನೇಕತ್ವೇಸ್ವಯಮಪ್ರವರ್ತನಾತ್ ॥ ನದ್ವಿತೀಯಃ । ಯತ್ರಕಾರ್ಯಂತತ್ರೈವವೃತ್ತಿರ್ಯುಕ್ತಾನಾನ್ಯತ್ರೇತಿ ॥ ನಚಾತ್ರನಿವೃತ್ತಮುತ್ತರತ್ರಕಥಂಪ್ರವರ್ತತಇತಿ ವಾಚ್ಯಂ । ನಹ್ಯಧಿಕಾರಾಣಾಂನದೀಸ್ರೋತೋವದವ್ಯವಚ್ಛಿನ್ನಾಗತಿರೇಕೈವೇತಿನಿಯಮಃ । ಮಣ್ಡೂಕಪ್ಲುತಿವದುತ್ಪ್ಲುತ್ಯೋತ್ಪ್ಲುತ್ಯಾಪ್ಯನುವರ್ತನಾತ್ । ಅನ್ಯಥಾಸರ್ವಂಸರ್ವತ್ರವರ್ತೇತ । ಕುತ್ರಕಃಕಿಂನಸಾಧಯೇದಿತಿಪ್ರಸಜ್ಯೇತೇತಿಚೇನ್ನ । ಉಭಯಥಾಪಿದೋಷಾಭಾವಾತ್ತಥಾಹಿ । ಪ್ರಥಮಪಕ್ಷೇತಾವತ್ । ಒಂದುಶಬ್ದಸ್ಯಸಙ್ಖ್ಯೇಯವಾಚಿನಏವೈಕತ್ವನಿಯಮಃ । ಕತಿಪಯವಾಚಿನಸ್ತ್ವನೇಕತ್ವಏವಪ್ರವೃತ್ತಿದರ್ಶನಾತ್ । ದೃಶ್ಯತೇಚಪ್ರಯೋಗಃ ।

ಕಂ ॥ ಒರ್ವ್ವಜ್ಞಾತ್ಮವಾದಿಗ ।
ಳೊರ್ವ್ವರ್ಕ್ಷಣಿಕಾತ್ಮವಾದಿಗಳ್ಬದ್ಧಲ್ಕರಿಂ ॥
ತೊರ್ವ್ವರ್ವ್ವಿಭುತ್ವವಾದಿಗ ।
ಳೊರ್ವ್ವರುಮೊಕ್ಕೊರಲೊಳಾಡರಾತ್ಮನತೆಜಿನಂ ॥

ಇತಿ ॥ ನನ್ವೇವಮನೇಕತ್ವೇಪ್ಯೊರ್ವ್ವರೂಪಃಬ್ಗಿಕಾರ್ಲೇಏಕತ್ವಾನುವೃತ್ತಿರ್ನಾಲಂ । ಅನೇಕತ್ವೇಚೇತ್ಯಪಿವಕ್ತವ್ಯಂಸ್ಯಾದಿತಿಚೇನ್ನ । ತತ್ರಸಙ್ಖ್ಯೇಯಾವರ್241ಇತಿವಪ್ರತ್ಯಯೇ ಒರೊನ್ದೋಃ358ಇತಿ ಒರಾದೇಶೇಚಕೃತಥಾರೂಪನಿಷ್ಪತ್ತೇಃ । ನಾತ್ರತಥಾಸಮ್ಭವೋ ವಪ್ರತ್ಯಯಸ್ಯಾನೇಕತ್ವವಿಷಯತ್ವಾತ್ ॥ ದ್ವಿತೀಯಪಕ್ಷೇಪಿನೋಕ್ತದೋಷಃ । ಯತ್ರಕಾರ್ಯಂತತ್ರೈವವೃತ್ತಿರಿತಿನಿಯಮಾಭಾವಾತ್ । ನಹಿಕಾರ್ಯಮೇಕತ್ರಕೃತವತೋನ್ಯತ್ರಾಪಿಕರಿಷ್ಯತೋಮಧ್ಯೇವೃತ್ತಿರ್ನಿಷಿದ್ಧಾ । ಬದ್ಧದಾರುಗತಯೋಽಪ್ಯಧಿಕಾರಾಇತಿ । ದೃಶ್ಯತೇಹಿನದೀತರಣೇ ಪರಾಪರತೀರತರಣಿತಾರಣಕಾರಿಣೋದಾರುಣೋಮಧ್ಯೇಕ್ಷಿಪಣೇಸಾಧ್ಯೇಗಾಧವಾರಿಣಿಸ್ವಯಮಕಾರ್ಯಕಾರಿಣೋಪಿತರಣ್ಯಾಸಹಬನ್ಧಇತಿ ॥ ಅಥವಾಮಣ್ಡೂಕಗತಿರಯಮಧಿಕಾರಃ । ಯಥಾ ಜಲಾಶಯೇಮಣ್ಡೂಕೇಕತ್ರಕಾರ್ಯಂಕೃತ್ವಾನಿಮಜ್ಯಾನ್ಯತ್ರೋತ್ಥಾಯಕಾರ್ಯಕಾರೀದೃಷ್ಟಃ । ನಾತ್ರನಿಮಜ್ಜನಮಾತ್ರಾನ್ನಿವೃತ್ತಸ್ತಿರೋಹಿತಏವಾನುವೃತ್ತಇತಿ । ತಥಾಯಮಪೀತಿ ॥ ವಿಚಿತ್ರಾಹ್ಯಧಿಕಾರಗತಿಃ । ತದುಕ್ತಂ ।

ಶ್ಲೋ ॥ ಗೋಯೂಥನದೀಸ್ರೋತೋಮಣ್ಡೂಕಪ್ಲವನಬದ್ಧದಾರುಕವತ್ ।
ತಿಲತಣ್ಡುಲಮಣ್ಡೂಗತಿವದ್ಗತಯಃಶಬ್ದಾನುಶಾಸನೇಸೂತ್ರಾಣಾಂ ॥

ಇತಿ ॥

ಸೂತ್ರಂ ॥ ಳುಕ್ಚಸ್ತ್ರಿಯಾಂ ॥ 181 ॥

ವೃತ್ತಿಃ ॥ ಬಂದು ಇತ್ಯೇತಸ್ಯ ಬರ್ಪ್ಪೆಶಿಶ್ಯಾದೇಶೋಭವತಿ ಳುಗಾಗಮಶ್ಚೈಕತ್ವೇ ಸ್ತ್ರೀಲಿಙ್ಗವಿಷಯೇ ॥ ಉಕಾರಸ್ಸುಖಮುಖೋಚ್ಚಾರಣಾರ್ಥಃ । ಕಕಾರೋನ್ತ್ಯವಿಧ್ಯರ್ಥಃ ॥

ಪ್ರಯೋಗಃ ॥ ಬರ್ಪ್ಪಳ್, ಬರ್ಪ್ಪಳಂ, ಬರ್ಪ್ಪಳಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಚಕಾರಾದೊರ್ಪ್ಪಶಃಸಮುಚ್ಚಯಃ ॥ ಸಮುಚ್ಚಯೋಯಂವಿಧಿಃ । ಆಗಮಾದೇಶಯೋರವಿರೋಧಾತ್ । ಅವಿರೋಧೇಸಮುಚ್ಚಯ ಇತಿವಚನಾತ್ ॥

ಸೂತ್ರಂ ॥ ಅಡ್ದಾಣಾಚಃ ॥ 182 ॥

ವೃತ್ತಿಃ ॥ ಅಟ್, ದ, ಅಣ, ಅಚ್ ಇತ್ಯೇತತ್ಪ್ರತ್ಯಯಾನ್ತಾನಾಂ ಶಬ್ದಾನಾಂ ಳುಗಾಗಮೋ ಭವತಿ ಏಕತ್ವೇ ಸ್ತ್ರೀಲಿಙ್ಗವಿಷಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ಅಟಃ । ಮೆಲ್ಲಿದೆಯಳ್, ನುಣ್ಣಿದೆಯಳ್, ಪೆಱಿವಣೆಯಳ್ ॥ ದಸ್ಯ । ಅಲ್ಲಿದಳ್, ಇಲ್ಲಿದಳ್, ಎಲ್ಲಿದಳ್ ॥ ಅಣಸ್ಯ । ತೆಂಕಣಳ್, ಬಡಗಣಳ್, ನಡುವಣಳ್, ಕಡೆಯಣಳ್ ॥ ಅಚಃ । ನೋಡಿದಳ್, ಬೇಡಿದಳ್, ಕಾಡಿದಳ್, ಕೂಡಿದಳ್ ॥ ಏಷಾಮಿತಿಕಿಂ । ಲಂಚಂಗುಳಿ, ಅಡುಕುಳಿ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅಟ್ಸ್ವರಾತ್[328]ಇತ್ಯಟ್ಸಮಾಸಾನ್ತಃ ॥ ದಶ್ಚೇತಃ[422]ಇತಿ ದಿಕ್ಛಬ್ದಾದಣಃ[421]ಇತಿಚದಾಣೌತದ್ಧಿತೌ ॥ ಅಚ್ಕರ್ತೃಕರ್ಮಣೋಃ[543]ಇತ್ಯಚ್ಕೃತ್ ॥ ತೇಷವಿಶೇಷಣತಯಾನ್ತಗ್ರಾಹಕಾಇತ್ಯಾಹ ಏತತ್ಪ್ರತ್ಯಯಾನ್ತಾನಾಮಿತಿ ॥ ಳುಗೇವವರ್ತತೇನೌರ್ಪ್ಪಶಿತಿ ॥ ಲಂಚಂಗುಳಿ । ಗುಳಿಗೃಹ್ಣಾತಿ[414]ಇತಿಗುಳಿಸ್ತದ್ಧಿತಃ ॥ ಅಡುಕುಳಿ । ಕುಳಿಸ್ತಚ್ಛೀಲ್ಯೇ[545]ಇತಿಕುಳಿಃಕೃತ್ ॥

ಸೂತ್ರಂ ॥ ಉಪ್ಚನಃ ॥ 183 ॥

ವೃತ್ತಿಃ ॥ ನಕಾರಾನ್ತಾನಾಂ ಶಬ್ದಾನಾಂ ಲೋಪ್ಪೋಭವತಿ ಳುಗಾಗಮಶ್ಚೈಕತ್ವೇ ಸ್ತ್ರೀಲಿಙ್ಗವಿಷಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ಆಪ್ಪೊಳ್, ಮಾಡಿದೊಳ್, ಕೂಡಿದೊಳ್, ಮಾಡುಪ್ಪೊಳ್, ಮಾಳ್ಪೊಳ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಚಶಬ್ದೇನಳುಕ್ಸಮುಚ್ಚೀಯತೇ । ಆಪ್ಪೊಳ್ಇತಿ । ಆಪ್ಪೋನಾವೌಚೈಕತ್ವೇ[175]ಇತ್ಯಾಪ್ಪೋನ್ನಾದೇಶಾನ್ನಾನ್ತತಾ ॥ ಮಾಡಿದೊಳಿತ್ಯಾದೌ ಬನಚಃ[179]ಇತಿಬನ್ನಾದೇಶಾದಿತಿ ॥

ಸೂತ್ರಂ ॥ ಅತೋನೇಕತ್ವೇ ಚಾದ್ಯಾದಿಗುಣೋಕ್ತೇಃ ॥ 184 ॥

ವೃತ್ತಿಃ ॥ ಅಕಾರಾನ್ತಾನಾಮದ್ವಾದೀನಾಂ ಗುಣವಚನಾನಾಂ ಚ ಳುಗಾಗಮೋಭವತ್ಯೇಕತ್ವೇನೇಕತ್ವೇಚ ಸ್ತ್ರೀಲಿಙ್ಗವಿಷಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ಅವಳ್, ಇವಳ್, ಉವಳ್, ಆವಳ್, ಪೆಱಳ್, ಕರಿಯಳ್, ಬಿಳಿಯಳ್, ಇನಿಯಳ್, ತೋಱಿದಳ್, ನೇರಿದಳ್, ಪಿರಿಯಳ್, ಕಿಱಿಯಳ್, ಅವಳ್ದಿರ್, ಇವಳ್ದಿರ್, ಉವಳ್ದಿರ್, ಆವಳ್ದಿರ್, ಪೆಱಳ್ದಿರ್, ಕರಿಯಳ್ದಿರ್, ಬಿಳಿಯಳ್ದಿರ್ ॥ ಅತಇತಿಕಿಂ । ಆಕೆ, ಈಕೆ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅತಇತ್ಯದ್ವಾದೇರ್ಗುಣೋಕ್ತೇಶ್ಚ ವಿಶೇಷಣಂ ॥ ತತ್ರಾದ್ವಿಮಾದೊನಾಂದೋರ್ವಾದೇಶಾದದನ್ತತಾ । ಆವುದೋರಾವಾದೇಶಾತ್ । ಪೆಱತೋರ್ದೀರ್ಘಲೋಪಾತ್ । ಗುಣೋಕ್ತೀನಾಂದೋರದಾದೇಶಾದಿತಿ ॥ ಚಕಾರಾದೇಕತ್ವಸಮುಚ್ಚಯಃ ॥

ಸೂತ್ರಂ ॥ ಅನೆಯಸ್ಯ ॥ 185 ॥

ವೃತ್ತಿಃ ॥ ಅನೆಯಪ್ರತ್ಯಯಾನ್ತಾನಾಂ ಶಬ್ದಾನಾಂ ಳುಗಾಗಮೋಭವತ್ಯೇಕತ್ವೇ ನೇಕತ್ವೇಚ ಸ್ತ್ರೀಲಿಙ್ಗವಿಷಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ಪತ್ತನೆಯಳ್, ಪತ್ತನೆಯಳ್ದಿರ್, ಎರಡನೆಯಳ್, ಎರಡನೆಯಳ್ದಿರ್, ಮೂಱನೆಯಳ್, ಮೂಱನೆಯಳ್ದಿರ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಪರಿಮಾಣಾಚ್ಚಾನೆಯಃಪೂರಣೇ[434]ಇತಿತದ್ಧಿತಪ್ರತ್ಯಯಸ್ತದನ್ತಸ್ಯೇತಿ ॥

ಸೂತ್ರಂ ॥ ಮಗಸ್ಯ ॥ 186 ॥

ವೃತ್ತಿಃ ॥ ಮಗಶಬ್ದಸ್ಯ ಳುಗಾಗಮೋ ಭವತ್ಯೇಕತ್ವೇನೇಕತ್ವೇಚ ಸ್ತ್ರೀಲಿಙ್ಗವಿಷಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ಮಗಳ್, ಮಗಳ್ದಿರ್, ಮಗಳಂ, ಮಗಳ್ದಿರಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಮಗಶಬ್ದೋಪತ್ಯವಾಚೀ । ತತ್ರಸ್ತ್ರ್ಯಪತ್ಯವಿಷಯೇ ಳುಕ್ ॥

ಸೂತ್ರಂ ॥ ಉಕ್ಸಾಮಾನ್ಯೇ ॥ 187 ॥

ವೃತ್ತಿಃ ॥ ಮಗಶಬ್ದಸ್ಯ ಉಗಾಗಮೋ ಭವತಿ ಏಕತ್ವೇಸಾಮಾನ್ಯ ವಿಷಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ಮಗು ॥

ವ್ಯಾಖ್ಯಾ ॥ ಸ್ತ್ರೀಪುಮಾನಿತಿವಿಶೇಷಮನಪೇಕ್ಷ್ಯಾಪತ್ಯಮಾತ್ರವಿವಕ್ಷಾಯಾಮಿತ್ಯರ್ಥಃ ॥ ಅನೇಕತ್ವೇವಿಶೇಷಸ್ಯವಕ್ಷ್ಯಮಾಣತ್ವಾದೇಕತ್ವಪರ್ಯವಸಾನಮಿತ್ಯಾಹ ಏಕತ್ವಇತಿ ॥

ಸೂತ್ರಂ ॥ ದೋಃಕ್ಕಳನೇಕತ್ವೇ ॥ 188 ॥

ವೃತ್ತಿಃ ॥ ಮಗಶಬ್ದಸ್ಯದೋಃ ಕ್ಕಳಾಗಮೋಭವತ್ಯನೇಕತ್ವೇ ಸಾಮಾನ್ಯ ವಿಷಯೇ । ಕ್ಕಳಿತಿದ್ವಿ ಕಕಾರಕೋ ನಿರ್ದೇಶಃ ॥

ಪ್ರಯೋಗಃ ॥ ಮಕ್ಕಳ್, ಮಕ್ಕಳಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಯದ್ಯಪ್ಯನೇಕತ್ವಇತಿವರ್ತತೇ । ತಥಾಪಿತತ್ಕ್ರೈವೇತಿನಿಯಮಾರ್ಥಂ ಪುನರುಪಾದಾನಂ ॥ ಕಕಾರದ್ವಿತ್ವೇಯತ್ನಾನ್ತರಮಕರ್ತವ್ಯಂ । ನಿರ್ದೇಶಾದೇವಸಿದ್ಧೇರಿತ್ಯಾಹ ದ್ವಿಕಕಾರಕಇತಿ ॥

ಸೂತ್ರಂ ॥ ನಾರ್ವಿರಿ ॥ 189 ॥

ವೃತ್ತಿಃ ॥ ಅರಿವಿರಿಚವಿಷಯೇ ಸ್ತ್ರಿಯಾಂಳುಗಾಗಮೋ ನಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಅವರ್, ಇವರ್, ಇನಿಯರ್, ಕೂಡಿದರ್, ॥ ಅರ್ವಿರೀತಿಕಿಂ । ಅವಳ್ದಿರ್, ಇವಳ್ದಿರ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅತ್ರನೇತಿನಿಷೇಧಉಚ್ಯತೇ । ಸಚನಿಷೇಧ್ಯಾಪೇಕ್ಷಃ । ಅಭಾವಸ್ಯಪ್ರತಿಯೋಗಿಸಾಪೇಕ್ಷತ್ವನಿಯಮಾತ್ । ನಿಷೇಧ್ಯಶ್ಚಾತ್ರನಸಾಕ್ಷಾದಭಿಹಿತೋತಃಕಿಂಭೂತೋಭಾವೀವರ್ತಮಾನೋವೇತಿವ್ಯಗ್ಯತೇ । ತತ್ರಸತಾವದ್ಭಾವೀ ಅಪ್ರಾಪ್ತತ್ವಾತ್ । ಸರ್ವತ್ರಾಪಿಬುದ್ಧ್ಯಪ್ರಾಪ್ತಸ್ಯೈವನಿಷೇಧಾತ್ । ನಾಪಿವರ್ತಮಾನಃತಸ್ಯಾಭಾವಾತ್ । ನಾತ್ರನಿಮಿತ್ತಂನಿಷೇಧಂಚವಿನಾನ್ಯದುಚ್ಯತೇ ॥ ನಚತತ್ರಿಪದಕಲ್ಪನ

ಯಾತ್ರೋರೇವನಿಷಿಧ್ಯತಾಮಿತಿವಾಚ್ಯಂ । ಅರ್ದಿರ್ದಿರ್ಪ್ರತ್ಯಯಾನಾಂಪರ್ಯಾಯಪ್ರಾಪ್ತಿಶೀಲತಯಾ ಯುಗಪತ್ಪ್ರಾಪ್ತಿಸ್ತ್ವತಏವವಿರುದ್ಧೇತ್ಯಾರವಷ್ಟಣಾನರ್ಥಕ್ಯಪ್ರಸಙ್ಗಾತ್ । ವಿರೋಧೇತುವಿಕಲ್ಪಸ್ಸ್ಯಾದಿತಿವಚನಾದತೋತ್ರಾಪಿನಿಮಿತ್ತಮೇವೇತಿದ್ವಿಪದಮೇವೈತದಿತಿ ॥ ತತಃಪರಿಶೇಷಾದ್ಭೂತಇತ್ಯೇವೈಷಿತವ್ಯಂ । ತತ್ರಚಪ್ರತ್ಯಾಸನ್ನೋಳಾಗೇವನಾನ್ಯದಿತ್ಯಭಿಪ್ರೇತ್ಯಾಹ ಅರಿವಿರಿಚವಿಷಯೇಳಾಗಾಗಮೋನಭವತೀತಿ । ಸ್ತ್ರೀಪುಂಸಾದರ್ದಿರ್ದಿರ್[219]ಇತ್ಯಾದಯಸ್ತ್ರೀವಿಷಯೇ ವಿಧಾಸ್ಯನ್ತೇ । ಳಾಗಾಗಮಸ್ತುವಿಹಿತಏವ ॥ ಆಗಮಪ್ರತ್ಯಯಾನಾಂಸಮಾನವಿಷಯೇ ಯುಗಪದ್ವಿರೋಧಾಭಾವಾತ್ । ಅರಾದಿಷುಸರ್ವತ್ರಪ್ರಾಪ್ತಾ ಸತ್ಯಾಮರಿವಿರಿಚನಿಷಿಧ್ಯತೇ । ದಿರಿತುನನಿಷೇಧಸ್ತಥಾ ಪ್ರಯೋಗದರ್ಶನಾದಿತಿ ॥ ಅವಳ್ದಿರೊಳವಳ್ದಿರಂವಿಕೃತರೂಪರಂಮಾಡಿದಂ ಇತ್ಯಾದಿ ॥

ಸೂತ್ರಂ ॥ ಜಾತಿಶಬ್ದಾದಿತಿಃ ॥ 190 ॥

ವೃತ್ತಿಃ ॥ ಅತ ಇತಿವರ್ತತೇ । ಅಕಾರಾನ್ತಾಜ್ಜಾತಿವಾಚಕಾಚ್ಛಬ್ದಾದಿತಿಪ್ರತ್ಯಯೋ ಭವತಿ ಸ್ತ್ರೀಯಾಂವಿಷಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ಬ್ರಾಹ್ಮಣಿತಿ, ಪಾರ್ವ್ತಿತಿ, ಕ್ಷತ್ರಿಯಿತಿ, ಅರಸಿತಿ । ಏವಂ ಒಕ್ಕಲಿಗಿತಿ, ಗಾಣಿಗಿತಿ, ಅಸಗಿತಿ, ಕನ್ನಡಿಗಿತಿ, ಕೊಂಕಣಿಗಿತಿ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಇತಃಸ್ತ್ರೀಪ್ರತ್ಯಯಾವಕ್ಷ್ಯನ್ತೇ । ತತ್ರತಾವದಿತಿರಿತಿಪ್ರತ್ಯಯಸ್ಯನಿರ್ದೇಶಃ । ಜಾತಿಶಬ್ದಾದಿತಿಪ್ರಕೃತೇಃ । ಜಾತಿರ್ಬ್ರಾಹ್ಮಣತ್ವಾದಿಃ ॥ ಯದ್ಯಪ್ಯತ್ರಶಬ್ದಗ್ರಹಣಮಕರ್ತವ್ಯಂ । ಜಾತೇರಿತ್ಯೇತಾವತ್ಯೈವತಲ್ಲಾಭಾತ್ । ನಹ್ಯರ್ಥಾತ್ಪ್ರತ್ಯಯೋವಿಧಾತುಂಶಕ್ಯಃ । ಸರ್ವತ್ರಶಬ್ದಾದೇವತದ್ವಿಧಾನಾತ್ । ತಥಾಪಿಯಥಾಗ್ನೇರ್ಢಗಿತ್ಯಾದಿ ಪೂರ್ವಶಾಸ್ತ್ರೇಷ್ವಗ್ನಿರೂಪಾರ್ಥಸ್ಯಬಾಧಾದಾಗ್ನೇಯ ಇತ್ಯಾದಾವಗ್ನಿಶಬ್ದಏವಗೃಹ್ಯತೇ । ತಥಾತ್ರಾಪಿಜಾತೇರಿತ್ಯುಕ್ತೇಜಾತಿರಿತ್ಯೇಷಏಕಏವಶಬ್ದೋಗೃಹ್ಯೇತ । ನಜಾತಿವಾಚಕಃಶಬ್ದೋತಃಶಬ್ದಗ್ರಹಣಾಧಿಕ್ಯಾಜ್ಜಾತಿವಾಚಕಾಬ್ರಾಹ್ಮಣಾದಯಃಶಬ್ದಾಃಪ್ರಕೃತಿತ್ವೇನಲಭ್ಯನ್ತ ಇತ್ಯಾಹ ಜಾತಿವಾಚಕಾದಿತಿ ॥ ತಥಾಪಿ ಕಾರು, ಚಕ್ರಿ, ದಿವಾಕೀರ್ತೀತ್ಯಾದಿಶಬ್ದೇಭ್ಯೋಪಿಸ್ಯಾದಿತ್ಯತಿಪ್ರಸಙ್ಗವಾರಣಾರ್ಥಮಾಹ ಅಕಾರಾನ್ತಾದಿತಿ ॥ ನನ್ವತ್ರಸೂತ್ರೇತದಭಾವಾತ್ಕಾತಸ್ಯ ತೋಯಮಿತ್ಯತಆಹ ಅತಇತಿವರ್ತತಇತಿ । ಅತೋನೇಕತ್ವೇಚಾದ್ಯಾದಿಗುಣೋಕ್ತೇಃ[184]ಇತ್ಯತ್ರಾತಇತಿವರ್ತತೇ ॥ ತಚ್ಚಾನೇಯಸ್ಯ[185]ಇತ್ಯೇವಮಾಪಾತತಥಾತ್ವೇಪ್ರಯೋಜನಸ್ಯಾಭಾವೇಪ್ಯಾಯತ್ಯಾಂಸತ್ವಾದನ್ವೀಯಮಾನಮತ್ರಾರ್ಥವಶಾದ್ವಿಭಕ್ತಿಪರಿಣಾಮಇತಿ ಸ್ವಯಂ ಷಷ್ಠ್ಯನ್ತಮಪಿಪಞ್ಚಮ್ಯನ್ತತಯಾವಿಪರಿಣಮ್ಯತಇತ್ಯಭಿಪ್ರಾಯಃ । ಇದಂಸಂಸ್ಕೃತಕರ್ಣಾಟಕಸಾಧಾರಣಮಿತ್ಯುಭಯಥಾಪ್ಯುದಾಹರತಿ ಬ್ರಾಹ್ಮಣಿತಿ, ಪಾರ್ವ್ತಿತಿ, ಕ್ಷತ್ರಿಯಿತಿ, ಅರಸಿತಿಇತಿ ॥ ಅತ್ರಅರಸಶಬ್ದಃಕ್ಷತ್ರಿಯಜಾತಿವಚನಏವ । ನಕೇವಲಂರಾಜವಚನಃ ॥ ಒಕ್ಕಲಿಗಿತಿ, ಗಾಣಿಗಿತಿ । ಅತ್ರಒಕ್ಕಲಿಗಶಬ್ದಃಶೂದ್ರವಚನಃ । ಗಾಣಿಗಶಬ್ದಸ್ತೈಲನ್ತುದವಚನಃ । ಉಭಾವಪ್ಯೇತಾವಖಣ್ಡೌ । ನತುಒಕ್ಕಲ್ಗಾಣಇತ್ಯೇತಾಭ್ಯಾಮಿಗಪ್ರತ್ಯಯಾನ್ತೌ । ವಡಿಗೇಗೋಳಿಗಾತ್[192]ಇತಿ ವಕ್ಷ್ಯಮಾಣಯೋಗಾದೇವಸಿದ್ಧೇಃ ॥ ಕನ್ನಡಿಗಿತಿ, ಕೊಂಕಣಿಗಿತಿ । ಅತ್ರಕನ್ನಡಿಗ, ಕೊಂಕಣಿಗ ಶಬ್ದೌಕರ್ಣಾಟಕ, ಕೌಙ್ಕಣಿಕಶಬ್ದಯೋಃಕರಮ್ಬಾದಿತ್ವಾನ್ನಿಪಾತಿತೌ । ನತ್ವಿಗನ್ತೌ ಕನ್ನಡ, ಕೊಂಕಣಶಬ್ದೌ । ಇಗನ್ತತ್ವಾದೇವಸಿದ್ಧೇಃ । ಏವಂಕನ್ನಡಿತಿ, ಕೊಂಕಣಿತಿಇತ್ಯತ್ರಕನ್ನಡ, ಕೊಂಕಣಶಬ್ದೌಜಾತಿವಾಚಿನಾವೇವ । ನಕೇವಲಂ ದೇಶವಾಚಿನಾವಿತಿಮನ್ತವ್ಯೌ ॥ ಅಕ್ಕಸಾಲಿತಿ, ಸೆಟ್ಟಿತಿ, ಒಕ್ಕಲಿತಿ ಇತ್ಯಾದೀನಾಮದನ್ತತ್ವಾಭಾವೇಪ್ಯರಸ್ಯಾದಯಃ[202]ಇತಿ ನಿಪಾತನಾತ್ಸಿದ್ಧಿರವಗನ್ತವ್ಯಾ ॥

ಸೂತ್ರಂ ॥ ಪುಂಯೋಗೇ ॥ 191 ॥

ವೃತ್ತಿಃ ॥ ಅಕಾರಾನ್ತಾಚ್ಛಬ್ದಾತ್ಪುಂಯೋಗೇರ್ಥೇ ಇತಿಪ್ರತ್ಯಯೋಭವತಿ ಸ್ತ್ರೀಯಾಂವಿಷಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ಅರಸನಪೆಂಡತಿ, ಅರಸಿತಿ । ಏವಂ ಪ್ರಧಾನಿತಿ, ತಳವರಿತಿ, ಸುಂಕಿಗಿತಿ, ತೋಟಿಗಿತಿ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅತ್ರಪುಂಶಬ್ದೋಧವವಾಚೀ । ನಕೇವಲಂಪುಂವ್ಯಞ್ಜನೋಪಲಕ್ಷಿತಾರ್ಥವಾಚೀ ॥ ನನ್ವತ್ರಪುಂಯೋಗಇತ್ಯರ್ಥನಿರ್ದೇಶಏವಕೃತೋನಪ್ರಕೃತಿನಿರ್ದೇಶಸ್ತಥಾಚಕುತಃಪ್ರತ್ಯಯೋತ್ಪತ್ತಿರಿತಿಚೇತ್ । ಪುಂಯೋಗೇಸತಿಸ್ತ್ರಿಯಾಂವರ್ತಮಾನೋಯಃ ಪುಂವಾಚೀಶಬ್ದಸ್ತತಇತ್ಯಯಮರ್ಥಃಸಾಮರ್ಥ್ಯಾಲ್ಲಭ್ಯತೇ । ತಥಾಹಿ । ಪ್ರತ್ಯಯವಿಧಾನಬಲಾತ್ಸಾಮಾನ್ಯತಃಪ್ರಕೃತಿರುನ್ನೀಯತೇ । ಅರ್ಥವಿಶೇಷೋಪಾದಾನಾದ್ವಿಶೇಷೇಣನಿರ್ಣೀಯತೇ ॥ ಆಕೆಬಸುರಿ, ಈಕೆಬಾಣತಿ ಇತ್ಯತ್ರ ಬಸುರಿ, ಬಾಣತಿಶಬ್ದೌ ಪುಂಯೋಗೇಸತ್ಯೇವಸ್ತ್ರಿಯಾಂವರ್ತೇತೇ । ನಹಿ

ಪುಂಯೋಗಾಭಾವೇಸ್ತ್ರಿಯಾಃಗರ್ಭಃಪ್ರಸವೋವಾಸ್ತೀತಿ ॥ ತಥಾಪಿ ನತೌಪುಂವಾಚಕಾವಿತಿನತಾಭ್ಯಾಂಪ್ರತ್ಯಯಃ । ಆಕೆ, ಈಕೆ ಇತ್ಯಾದೀನಾಂತುಸ್ತ್ರಿಯಾಂವೃತ್ತಿಃಸ್ವಭಾವಾದೇವ ನಪುಂಯೋಗಾತ್ ॥ ಅರಸಿತಿ, ಕ್ಷತ್ರಿಯಿತಿ, ಬಕ್ಕಲಿಗಿತಿ, ಶೂದ್ರಿತಿ ಇತ್ಯಾದೌ ಅರಸ, ಕ್ಷತ್ರಿಯ, ಬಕ್ಕಲಿಗ, ಶೂದ್ರ ಇತ್ಯಾದಯಃಶಬ್ದಾಃಪುಂವಾಚಿನೋಪಿ ಅರಸನ ಪೆಂಡತಿ, ಕ್ಷತ್ರಿಯನ ಪೆಂಡತಿ ಇತ್ಯೇವಂಥವಯೋಗೇವಿವಕ್ಷಿತೇ ಸ್ತ್ರೀವೃತ್ತಯೋಭವನ್ತೀತಿತೇಭ್ಯಏವಪ್ರತ್ಯಯೋತ್ಪತ್ತಿಃ । ವಿಚಿತ್ರಾಹಿಶಬ್ದವೃತ್ತಿರಿತಿ ॥ ಅರಸಿತಿ । ಸ್ವಯಮ್ಕ್ಷತ್ರಿಯಜಾತಿರಪಿಕ್ಷತ್ರಿಯಸ್ಯಭಾರ್ಯಾ । ಜಾತೌತುಪೂರ್ವೇಣೈವಸಿದ್ಧೇಃ । ಪ್ರಧಾನಾದಿಶಬ್ದೇಭ್ಯಸ್ತುಪುಂಯೋಗಏವಪ್ರತ್ಯಯಃ । ನಾತ್ರಜಾತಿಃಶಙ್ಕ್ಯಾ । ಪ್ರಧಾನತ್ವಾದಿಜಾತೇರಭಾವಾದಿತಿ ॥

ಸೂತ್ರಂ ॥ ವಡಿಗೇಗೋಳಗಾತ್ ॥ 192 ॥

ವೃತ್ತಿಃ ॥ ವಡಿಗ, ಇಗ, ಉಳಗ ಇತ್ಯೇತತ್ಪ್ರತ್ಯಯಾನ್ತಾಚ್ಚಬ್ದಾದಿತಿಪ್ರತ್ಯಯೋಭವತಿ ಸ್ತ್ರಿಯಾಂವಿಷಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ವಡಿಗ । ಪಾವಡಿಗ ಪಾವಡಿಗಿತಿ, ಪೂವಡಿಗ ಪೂವಡಿಗಿತಿ, ಮೂಲೆವಡಿಗ ಮೂಲೆವಡಿಗಿತಿ ॥ ಇಗ । ಸರವಂದಿಗಿತಿ, ಪಟ್ಟಸಾಲಿಗಿತಿ, ಗಂದಿಗಿತಿ ॥ ಉಳಗ । ದೇವುಳಗಿತಿ, ಪಾಕುಳಗಿತಿ, ಕಯ್ದುಳಗಿತಿ ॥

ವ್ಯಾಖ್ಯಾ ॥ ವಡಿಗೋಜಾತೌ416 ಇಗಃಪಣ್ಯಾಂ405 ಕುರ್ವತ್ಯುಳಿಗಶ್ಚ410 ಇತ್ಯಾದಿಸೂತ್ರೈರ್ವಡಿಗಾದಿಪ್ರತ್ಯಯಾವಕ್ಷ್ಯನ್ತೇ । ತೇಚವಿಶೇಷಣತಯಾನ್ತಗ್ರಾಹಕಾಭವನ್ತೀತ್ಯಾಹ ವಡಿಗೇತ್ಯಾದಿ ॥ ಪಾವಡಿಗಿತಿ । ಇದಂಚಜಾತಿಪುಂಯೋಗಸಾಧಾರಣಂ । ಸ್ವಯಮಾಹಿತುಣ್ಡಿಕಜಾತ್ಯುತ್ಪನ್ನಾವಾ । ಯತ್ಕಿಂಚಿಜ್ಜಾತಿಸಮ್ಭವಾಪ್ಯಾಹಿತುಣ್ಡಿಕಸ್ಯಭಾರ್ಯಾವಾ । ಏವಮುಪರಿಸರ್ವತ್ರದ್ರಷ್ಟವ್ಯಂ ॥ ಪ್ರತ್ಯಯಾರ್ಥಸ್ತುತದ್ಧಿತಪ್ರಕರಣೇವಕ್ಷ್ಯತೇ ॥

ಸೂತ್ರಂ ॥ ಗೋಗಾದಿಶ್ಚ ॥ 193 ॥

ವೃತ್ತಿಃ ॥ ಗಪ್ರತ್ಯಯಾನ್ತಾದುಗಪ್ರತ್ಯಯಾನ್ತಾಚ್ಚ ಶಬ್ದಾದಿಪ್ರತ್ಯಯೋಭವತಿ ಚಕಾರಾದಿತಿಪ್ರತ್ಯಯಶ್ಚ ಸ್ತ್ರಿಯಾಂ ವಿಷಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ಮಾತುಗಿ, ಮಾತುಗಿತಿ, ಬೂತುಗಿ, ಬೂತುಗಿತಿ, ಲಂಚಗಿ, ಲಂಚಗಿತಿ, ನಾರುಗಿ, ನಾರುಗಿತಿ, ಬೇರುಗಿ, ಬೇರುಗಿತಿ, ತಾಳುಗಿ, ತಾಳುಗಿತಿ ॥

ವ್ಯಾಖ್ಯಾ ॥ ತೇನಜೀವತಿಗವಣಿಗೌ415 ವ್ಯಞ್ಜನಾದುಗಃ424 ಇತ್ಯಾದಿಭಿರ್ಗಪ್ರತ್ಯಯಉಗಪ್ರತ್ಯಯಶ್ಚವಿಧಾಸ್ಯೇತೇ ॥ ತದನ್ತಾಚ್ಛಬ್ದಾದಿಪ್ರತ್ಯಯಇತಿಪ್ರತ್ಯಯಶ್ಚೇತ್ಯಾಹ ಗೇತ್ಯಾದಿ ॥ ಉದಾಹರಣೇತು ಮಾತುಗೀತ್ಯಾದೌ ಮಾತು, ಬೂತು, ಲಂಚ ಇತ್ಯೇತೇಭ್ಯೋಗಾನ್ತೇಭ್ಯಏವ । ನಾರುಗೀತ್ಯಾದೌತು ನಾರ್, ಬೇರ್ ಇತ್ಯೇತಾಭ್ಯಾಮುಗಾನ್ತಾಭ್ಯಾಮೇವಪ್ರತ್ಯಯಃ । ತಾಳುಗೀತ್ಯಾದೌತು ತಾಳುಇತ್ಯದನ್ತಾತ್ತೃಣವಲ್ಲೀವ್ಯತಿರಿಕ್ತ ವನಸ್ಪತಿವಾಚಕಾದ್ಗಾನ್ತಾದ್ವಾ ತಾೞ್ ಇತಿ ೞಕಾರಾನ್ತಾದೇವತದ್ವಾಚಕಾದುಗಾನ್ತಾದ್ವಾಪ್ರತ್ಯಯಇತಿಮನ್ತವ್ಯಃ । ತತ್ರೋಭಯತ್ರಾಪಿಪ್ರಯೋಗದರ್ಶನಾತ್ ॥

ಕಂ ॥ ಈಳೆಯನಿಂಬೆಯಮಾದುವ ।
ದಾಳಿಂಬದಬಕ್ಕೆವಲಸಿನಿಂಮಾವಿನಪೊಂ ॥
ಬಾಳೆಯತೆಂಗಿನಕಾಂಗಿನ ।
ತಾಳುಗಳಿಂಮೊಱೆದುದೊಂದುಪೊಸಸಸಿದೋಂಟಂ ॥

ತಥಾ ॥ ಮಾೞ್ಕಟ್ಟೆಗಳಿತ್ತಡಿಯೊಳ್ ।
ಸೀೞ್ವಾಯ್ೞ್ಬೀಗಿಜೆಳೆದುಕೆಂಬಿತ್ತುಗಳಿಂ ॥
ಪೋೞ್ದರ್ದಿರೆದಾಳಿಂಬದ ।
ತಾೞ್ಳ್ನಿಟ್ಟೆಪರದಿಟ್ಟೆಗಿಟ್ಟೆಳವೊಸೆಗುಂ ॥

ಇತಿ ॥

ಸೂತ್ರಂ ॥ ಅಪ್ಕಾತ್ ॥ 194 ॥

ವೃತ್ತಿಃ ॥ ಅಪ್ಪ್ರತ್ಯಯಾನ್ತಾತ್ಕಪ್ರತ್ಯಯಾನ್ತಾಚ್ಛಬ್ದಾದಿಪ್ರತ್ಯಯೋಭವತಿ ಸ್ತ್ರೀಯಾಂವಿಷಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ನಿಡುಗಣ್ಣಿ, ನಿಡುವೆರಲಿ, ಸುಕ್ಕುರ್ಗುರುಳಿ, ಕರಿಕಿ, ಬಿಳಿಕಿ, ಮುದುಕಿ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅಬ್ಬಹುವ್ರೀಹೇಃ327 ಇತ್ಯಪ್ಸಮಾಸಾನ್ತಃ । ಗುಣೋಕ್ತೇಃ ಕೋದುಲುಪ್ತ403 ಇತಿಕೋಸ್ತ್ವರ್ಥಪ್ರತ್ಯಯಃ ॥ ತದನ್ತಾಚ್ಛಬ್ದಾದಿಪ್ರತ್ಯಯಏವಭವತಿ । ನೇತಿಪ್ರತ್ಯಯಃ । ಪೂರ್ವತ್ರಚಾನುಕೃಷ್ಟತ್ವಾತ್ ॥ ಯದ್ಯಪಿಚಾನುಕೃಷ್ಟಮುತ್ತರತ್ರನಾನುವರ್ತತಇತಿನಸಾರ್ವತ್ರಿಕಃ । ತಥಾಪ್ಯತ್ರಸ್ತ್ರೀಪ್ರತ್ಯಯವಿಧಾವಙ್ಗೀಕ್ರಿಯತೇ ॥ ನಿಡುಗಣ್ಣಿ । ಕಿಲ್ಟಕುರ್ವ್ಯಜ್ಞನೇ340 ಇತಿಕುರಾಗಮಃ ॥

ಸೂತ್ರಂ ॥ ಆಯ್ತಾದೆಚ್ಚ ॥ 195 ॥

ವೃತ್ತಿಃ ॥ ಆಯ್ತುಪ್ರತ್ಯಯಾನ್ತಾಚ್ಛಬ್ದಾದೆತ್ಪ್ರತ್ಯಯೋಭವತಿ ಚಕಾರಾದಿಪ್ರತ್ಯಯಶ್ಚ ಸ್ತ್ರೀಯಾಂ ವಿಷಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ಸೂಳಾಯ್ತೆ, ಸೂಳಾಯ್ತಿ, ಅವಸರಾಯ್ತೆ, ಅವಸರಾಯ್ತಿ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಆಯ್ತೋಧಿಕೃತೇಽಬಹುಳಂ425 ಇತಿವಕ್ಷ್ಯತೇ । ತದನ್ತಾದಿತಿ ॥

ಸೂತ್ರಂ ॥ ವಣಿಗವಂತೇಚಾತ್ ॥ 196 ॥

ವೃತ್ತಿಃ ॥ ವಣಿಗ, ವಂತ, ಇಚ ಇತ್ಯೇತತ್ಪ್ರತ್ಯಯಾನ್ತಾಚ್ಛಬ್ದಾದೆತ್ಪ್ರತ್ಯಯೋಭವತಿ ಸ್ತ್ರೀಯಾಂ ವಿಷಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ಲಂಚವಣಿಗೆ, ಊಟವಣಿಗೆ, ಸಿರಿವಂತೆ, ಗುಣವಂತೆ, ಕಾಲುರಿಚೆ, ಕರಹಡಿಚೆ ॥

ವ್ಯಾಖ್ಯಾ ॥ ತೇನಜೀವತಿಗವಣಿಗೌ415 ತದಸ್ಯಾಸ್ತ್ಯಸ್ಮಿನ್ನಿತಿವಂತಃ402 ಇಚೋಹ್ರಸ್ವಶ್ಚೋಪಾನ್ತ್ಯಸ್ಯ420 ಇತಿವಣಿಗಾದಯೋವಕ್ಷ್ಯನ್ತೇ । ತದನ್ತಾದೆತ್ಪ್ರತ್ಯಯಏವ ಇಪ್ರತ್ಯಯೋನಭವತಿ । ಚಾನುಕೃಷ್ಟತ್ವಾತ್ ॥

ಸೂತ್ರಂ ॥ ಸಿತಗಾದಿಭ್ಯಃ ॥ 197 ॥

ವೃತ್ತಿಃ ॥ ಸಿತಗಾದಿಭ್ಯಶ್ಶಬ್ದೇಭ್ಯ ಎತ್ಪ್ರತ್ಯಯೋಭವತಿ ಸ್ತ್ರೀಯಾಂವಿಷಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ಸಿತಗೆ, ಚದುರೆ, ಪಾಣ್ಬೆ, ಜೋಡೆ, ಕಳ್ಳೆ, ಬೆಳ್ಳೆ, ಹೆಡ್ಡೆ, ಎಗ್ಗೆ, ಬೊಳ್ಳೆ, ರುಂಚೆ, ಬಂಡೆ, ಮುಂಡೆ, ತುಂಟೆ ॥ ಸಿತಗಾದಯಃ ಪ್ರಯೋಗಗಮ್ಯಾಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಸ್ಪಷ್ಟಂ ॥ ಸಿತಗಾದಿರಾಕೃತಿಗಣಃ ॥ ತೇನ ಲಂಡೆ, ಕೆಪ್ಪೆ, ತೇಪೆ ಇತ್ಯಾದಯೋಗ್ರಾಹ್ಯಾಃ ॥

ಸೂತ್ರಂ ॥ ಱದಿತಿಃ ॥ 198 ॥

ವೃತ್ತಿಃ ॥ ಅಪ್ರತ್ಯಯಾನ್ತಾಚ್ಛಬ್ದಾದಿತಿ ಪ್ರತ್ಯಯೋಭವತಿ ಸ್ತ್ರೀಯಾಂವಿಷಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ಕುಂಬಱಿತಿ, ಕಮ್ಮಱಿತಿ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಱಃಕಮ್ಮಕುಂಬಾತ್412 ಇತಿಱಪ್ರತ್ಯಯೋವಕ್ಷ್ಯತೇ । ತದನ್ತಾದಿತಿಪ್ರತ್ಯಯಃ ॥ ಯದ್ಯಪಿಜಾತಿಶಬ್ದಾದಿತಿಃ190 ಇತ್ಯನನ್ತರಂಱದಿತಿಕರಣೇಪ್ರತ್ಯಯೋಽನ್ವೇತೀತಿಲಾಘವಂ । ಅತ್ರಕರಣೇತುಪ್ರತ್ಯಯನಿರ್ದೇಶಾದ್ಗೌರವಂ । ತಥಾಪಿ ತಿಪ್ರತ್ಯಯವಿಧಾನಾರ್ಥಮತ್ರಾಪಿ ಱದಿತಿಪ್ರಕೃತಿರ್ನಿರ್ದೇಷ್ಟವ್ಯೇತ್ಯತ್ರೋಪಾದಾನಮಿತಿ ॥

ಸೂತ್ರಂ ॥ ತಿಃ ॥ 199 ॥

ವೃತ್ತಿಃ ॥ ಉಪ್ರತ್ಯಯಾನ್ತಾಚ್ಛಬ್ದಾತ್ತಿಪ್ರತ್ಯಯೋಭವತಿ ಸ್ತ್ರೀಯಾಂವಿಷಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ಕುಂಬಱುತಿ, ಕಂಮಱುತಿ ॥ ಯೋಗವಿಭಾಗ ಉತ್ತರಾರ್ಥಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಪ್ರಕೃತಿರುಪಾನ್ತ್ಯೈವೇತ್ಯಾಹ ಉಱೇತ್ಯಾದಿ ॥

ಸೂತ್ರಂ ॥ ವಳವಳ್ಳಾಲ್ಲುಪ್ಚ ॥ 200 ॥

ವೃತಿಃ ॥ ವಳ, ವಳ್ಳ ಇತ್ಯೇತತ್ಪ್ರತ್ಯಯಾನ್ತಾಚ್ಛಬ್ದರೂಪಾತ್ತಿ ಪ್ರತ್ಯಯೋಭವತಿ । ತಯೋರ್ಲ್ಲೋಪಶ್ಚ ಸ್ತ್ರೀಯಾಂವಿಷಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ಮಡಿವಳ್ತಿ, ಸೆಜ್ಜೆವಳ್ತಿ, ಅಡಪವಳ್ತಿ, ಪಡೆವಳ್ತಿ ॥

ವ್ಯಾಖ್ಯಾ ॥ ವಳವಳ್ಳೌ426 ಇತ್ಯೇತಾವಧಿಕೃತೇಽರ್ಥೇಪ್ರತ್ಯಯೌವಕ್ಷ್ಯೇತೇ । ತದನ್ತಾಚ್ಛಬ್ದಾತ್ತಿಪ್ರತ್ಯಯೋಲೋಪಶ್ಚ । ಅತ್ರಪ್ರತ್ಯಯಾದೇಶಯೋರವಿರೋಧಾತ್ಸಮುಚ್ಚಯವಿಧಿಃ । ಅತೋಽತ್ರವಳವಳ್ಳಪ್ರತ್ಯಯಾನ್ತಯೋರೇವಲೋಪಇತ್ಯಾಹ ತಯೋರಿತಿ । ಅತ್ರಲೋಪೇತ್ವಯಂವಿಶೇಷಃ । ವಳಪ್ರತ್ಯಯಾನ್ತಾತ್ತಿಪ್ರತ್ಯಯೇಪ್ರಕೃತೇರನ್ತ್ಯಸ್ಯೈವಲೋಪಃ । ವಳ್ಳಪ್ರತ್ಯಯಾನ್ತಾತ್ತುಪ್ರಕೃತೇರ್ದ್ದೋರ್ಲ್ಲೋಪೋನಾನ್ತ್ಯಮಾತ್ರಸ್ಯೇತಿ ॥ ನನ್ವತ್ರನಕಿಂಚಿದಸ್ತಿಗಮಕಮತಃಕಥಮೇಷವಿಶೇಷಇತಿಚೇತ್ । ಅನನ್ತರೋತ್ತರಸೂತ್ರಗತಸ್ಯದೋರಿತ್ಯಸ್ಯಸಿಂಹಾವಲೋಕನರೀತ್ಯಾತ್ರಾಪಿಸಮ್ಬನ್ಧಾದಿತಿ ॥ ನಚೈವಂವಳಪ್ರತ್ಯಯಾನ್ತೇಽಪಿಪ್ರಸಙ್ಗಃ । ಲಕ್ಷ್ಯಾನುಸಾರಿತ್ವಾಲ್ಲಕ್ಷಣೋಪದೇಶಸ್ಯೇತಿ ॥

ಸೂತ್ರಂ ॥ ಕಾಱಗಾಱಾದ್ದೋರಶ್ಚ ॥ 201 ॥

ವೃತ್ತಿಃ ॥ ಕಾಱಪ್ರತ್ಯಯಾನ್ತಾದ್ಗಾಱಪ್ರತ್ಯಯಾನ್ತಾಚ್ಛಬ್ದಾತ್ತಿ ಪ್ರತ್ಯಯೋಭವತಿ । ತಯೋರ್ದ್ದೋರ್ರೇಫಾದೇಶಶ್ಚ ಸ್ತ್ರೀಯಾಂವಿಷಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ನಗೆಕಾರ್ತಿ, ನುಡಿಕಾರ್ತಿ, ಬಗೆಕಾರ್ತಿ, ಆಟಕಾರ್ತಿ, ಬೇಟಕಾರ್ತಿ, ಬಱೆಗಾರ್ತಿ, ಮಾಲೆಗಾರ್ತಿ, ಬಳೆಗಾರ್ತಿ, ಜೂಜುಗಾರ್ತಿ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಕಾಱಃಪ್ರವಣವ್ಯಾಪೃತಯೋಃ423 ಗಾಱೋಽಜಾತೌ411 ಇತಿಕಾಱಗಾಱೌವಕ್ಷ್ಯೇತೇ । ತದನ್ತಾತ್ತಿಪ್ರತ್ಯಯೋಭವತಿ ದೋರ್ರೇಫಾದೇಶಶ್ಚ । ಅಕಾರಸ್ತೂಚ್ಚಾರಣಾರ್ಥಇತಿ ॥ ನನುತಿಪ್ರತ್ಯಯಃ ಪೂರ್ವತ್ರಚಾನುಕೃಷ್ಟಃಕಥಮತ್ರಾನುವರ್ತತಇತಿಚೇನ್ನೈಷಪೂರ್ವತ್ರಚಾನುಕೃಷ್ಟಃ । ಪ್ರತ್ಯಯಾನ್ತರಸ್ಯಾವಚನಾತ್ । ಪ್ರತ್ಯಯಾನ್ತರಸನ್ನಿಧೌಹಿಚಕಾರಃಪೂರ್ವಾನುಕರ್ಷಕೋಯಥಾ ಗೋಗಾದಿಶ್ಚ193 ಇತ್ಯಾದೌ । ನಾತ್ರತಥಾ । ಕಿಂತುವಳವಳ್ಳಾತ್ತಿಪ್ರತ್ಯಯೋಭವತಿಲೋಪಶ್ಚೇತಿಚಕಾರೇಣಲೋಪಏವಸಮುಚ್ಚೀಯತಇತಿ ॥

ಸೂತ್ರಂ ॥ ಅರಸ್ಯಾದಯಃ ॥ 202 ॥

ವೃತ್ತಿಃ ॥ ಅರಸ್ಯಾದಯಶ್ಶಬ್ದಾ ನಿಪಾತ್ಯನ್ತೇ ॥

ಪ್ರಯೋಗಃ ॥ ಅರಸಿ, ಪಾರ್ವ್ವತಿ, ಒಕ್ಕಲಿತಿ, ಸೆಟ್ಟಿತಿ, ಗೆಣತಿ, ಜೋಗಿತಿ, ಕಣಿತಿ ॥ ಇತ್ಯರಸ್ಯಾದಿರಾಕೃತಿಗಣಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅರಸಿಇತಿ । ಅರಸಶಬ್ದಾದರಸುಶಬ್ದಾದ್ವಾಜಾತೌಪುಂಯೋಗೇತತ್ಕಾರ್ಯಕರಣೇವಾ ಇಪ್ರತ್ಯಯೋನಿಪಾತ್ಯತೇ । ತಥಾಪ್ರಯೋಗದರ್ಶನಾತ್ ॥

ಕಂ ॥ ಅರಸರೊಳೆಲನ್ನೀಸರಸಮು ।
ನರಸಿಯಪೋಲಾಡುತಿರ್ಪ್ಪೆನಿನಗಿದುಗುಣಮೇ ॥
ಅರಸರ್ಸರಸಮನಱಿವರೆ ।
ಸರಸಮನಾಡರಸರಲ್ಲದವರೋಳ್ಮಗಳೇ ॥

ಇತಿ ॥ ಏವಂಪಾರ್ವ್ವತೀತ್ಯಾದಾವಪಿಪ್ರಯೋಗೋದ್ರಷ್ಟವ್ಯಃ ॥ ಆಕೃತಿಗಣೋಯಂ । ತೇನಪಾರ್ವ್ವಂತಿ, ಅಕ್ಕಸಾಲಿತಿ, ಪಟ್ಟಸಾಲಿತಿ ಇತ್ಯಾದಯಉಪಸಙ್ಗ್ರಾಹ್ಯಾಃ ॥

ಸೂತ್ರಂ ॥ ಲಿಙ್ಗಾತ್ಸುಪ್ ॥ 203 ॥

ವೃತ್ತಿಃ ॥ ಲಿಙ್ಗಸಂಜ್ಞಕಾಚ್ಛಬ್ದಾತ್ಸುಪೋ ಭವಂತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಏಗಂ, ವರಂ, ವಲಂ, ಅಯ್ಯೋ, ಓಹೋ, ಅಹೋ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಏವಂಸ್ತ್ರೀಪುನ್ನಪುಂಸಕಲಿಙ್ಗವಿಶೇಷೇಣ ತದ್ಭವ, ತತ್ಸಮ, ದೇಶ್ಯಪ್ರಭೇದಂಲಿಙ್ಗಸ್ವರೂಪಂನಿರೂಪ್ಯೇದಾನೀಂತತಃಸುಬುತ್ಪತ್ತಿಪ್ರಕ್ರಿಯಾಂದರ್ಶಯಿತುಕಾಮಃ, ಕರ್ಮಾದಿಕಾರಕವಿಶೇಷೇಷುಸುಬ್ವಿಶೇಷಾನ್ ಕರ್ಮಣ್ಯಾಮ್[204] ಇತ್ಯಾದಿಯೋಗೈಃ ಪ್ರದರ್ಶಯಿಷ್ಯಂಸ್ತಾವತ್ಸಾಮಾನ್ಯತಸ್ತದುತ್ಪತ್ತಿಮಾಹೇತ್ಯಾಹ ಲಿಙ್ಗಸಂಜ್ಞಕಾದಿತ್ಯಾದಿ ॥ ಯದ್ಯಪ್ಯಯಮಧಿಕಾರಃ । ಉಪರಿಯಾವದ್ವಿಶೇಷಮಧಿಕ್ರಿಯಮಾಣತ್ವಾತ್ । ತಥಾಪಿಕಥಂಚನವಿಧಿರಪಿಭವತಿ । ಅವ್ಯಯಾನಾಂವಿಕ್ರಿಯಾಭಾವೇಪಿಪದತ್ವಮಾತ್ರನಿರ್ವಹಣಾಯವಿಭಕ್ತಿರಪೇಕ್ಷಿತಾ । ತತ್ರಚೋತ್ತರೇಷಾಂಕರ್ಮಾದಿವಿಶೇಷಕಥನೋಪಯೋಗಾದಯಮೇವವಿಧಾಯಕಇತಿ । ಅತಏವೋದಾಹರಣೇಷುತಾನ್ಯೇವಪ್ರದರ್ಶಯತಿ ಏಗಂ, ವರಮಿತ್ಯಾದಿ ॥

ಸೂತ್ರಂ ॥ ಕರ್ಮಣ್ಯಾಮ್ ॥ 204 ॥

ವೃತ್ತಿಃ ॥ ಕ್ರಿಯಾವ್ಯಾಪ್ಯಂಕರ್ಮ । ತಸ್ಮಿನ್ನನುಕ್ತೇಕಾರಕೇ ಲಿಙ್ಗಾದಮ್ಪ್ರತ್ಯಯೋ ಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಘಟಮಂ ಮಾಡಿದಂ ಕುಂಬಱಂ, ಮನೆಯಂ ಗೆಯ್ದಂ ಕಂಮಱಂ, ಕೂಳನಟ್ಟಂ ಬಾಣಸಿಗಂ, ಬಿಲ್ಲಂ ಕೀಸಿದಂ ಬಡಗಿ, ಪೞುವಂ ಕಡಿದನೊಕ್ಕಲಿಗಂ, ಊರನೆಯ್ದಿದಂ ಪಥಿಕಂ, ನೇಸಱಂ ನೋಡಿದಂ ಪಾರ್ವ್ವಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಕರ್ಮಶಬ್ದಸ್ಯಾನ್ಯತ್ರೋತ್ಕ್ಷೇಪಣಾದಿಕ್ರಿಯಾವಾಚಿತ್ವೇಪ್ಯತ್ರಕರ್ಮಕರಣಾದಿಕಾರಕಪ್ರಕರಣತ್ವಾದ್ಧಾತುವಾಚ್ಯಕ್ರಿಯಾವಿಷಯಭೂತವಸ್ತುವಾಚಿತ್ವಮೇವೇತ್ಯಾಹ ಕ್ರಿಯಾವ್ಯಾಪ್ಯಂಕರ್ಮೇತಿ ॥ ಮುಕ್ತೇ[227] ಇತ್ಯುತ್ತರತ್ರೋಕ್ತೇಕಾರಕೇಪ್ರಥಮಾಯಾವಕ್ಷ್ಯಮಾಣತ್ವಾದನುಕ್ತಇತಿಸಾಮರ್ಥ್ಯಾಲ್ಲಭ್ಯತಇತ್ಯಾಹ ಅನುಕ್ತೇಕಾರಕಇತಿ । ಯಸ್ಮಿನ್ಕಾರಕೇಧಾತೋಃಪ್ರತ್ಯಯೋವಿಧೀಯತೇತದುಕ್ತಮನ್ಯದನುಕ್ತಮಿತಿ ॥ ನನುಕಥಂಕರ್ಮಾದೇಃಕಾರಕತ್ವಂ । ಯತಃಕರೋತೀತಿಕಾರಕಮಿತಿವ್ಯುತ್ಪತ್ತ್ಯಾಕರ್ತುರೇವಕಾರಕತಾ । ಕರ್ಮಾದೀನಾಂತು ಕ್ರಿಯತಇತಿಕರ್ಮ, ಕ್ರಿಯತೇನೇನೇತಿಕರಣಂ, ಸಮ್ಪ್ರದೀಯತೇಸ್ಮಾಇತಿಸಮ್ಪ್ರದಾನಂ, ಅಪಾದೀಯತೇಸ್ಮಾದಿತ್ಯಪಾದಾನಂ, ಅಧಿಕ್ರಿಯತೇಸ್ಮಿನ್ನಿತ್ಯಧಿಕರಣಮಿತಿವ್ಯುತ್ಪತ್ತ್ಯಾಕರ್ತೃಸಾಧನಕಾರಕಪದೇನಸಾಮಾನಾಧಿಕರಣ್ಯಾಭಾವಾದಿತಿಚೇತ್ । ಸತ್ಯಂ । ಕ್ರಿಯಾಹಿದ್ವೇಧಾ । ಮುಖ್ಯೋಪಸರ್ಜನಭೇದಾತ್ । ತತ್ರಯಾಸಾಕ್ಷಾದ್ಧಾತುನೋಚ್ಯತೇ ಸಾಮುಖ್ಯಾ । ಯಾತುನಾನ್ತರೀಯಕಸಿದ್ಧಾಸೋಪಸರ್ಜನಾ । ಯಥಾ ದೇವದತ್ತಃಕಾಷ್ಠೈಃಸ್ಥಾಲ್ಯಾಮೋದನಂಪಚತೀತ್ಯತ್ರ ದೇವದತ್ತಃಪಚತಿ, ಕಾಷ್ಠಾನಿಜ್ವಲನ್ತಿ, ಸ್ಥಾಲ್ಯಮ್ಭೋಧತ್ತೇ, ಓದನಂವಿಕ್ಲಿದ್ಯತೇ, ಏವಂಪಚ್ಯಾದಿಕ್ರಿಯಾಭಾನೇಪಚಿಃಸಾಕ್ಷಾದ್ಧಾತುನೋಚ್ಯತೇ । ಜ್ವಲನಾದಯಸ್ತುನಾನ್ತರೀಯಕತಯಾಭಾಸನ್ತೇ । ತದಭಾವೇಪಚೇರೇವಾಭಾವಾತ್ । ತಥಾಚಜ್ವಲನಾದಿಕ್ರಿಯಾಪೇಕ್ಷಯಾಕಾಷ್ಠಾದೀನ್ಯಪಿಕರ್ತೄಣ್ಯೇವೇತಿಕಾರಕವ್ಯಪದೇಶಮರ್ಹನ್ತಿ । ಕ್ರಿಯಾಂಕುರ್ವದ್ಧಿಕಾರಕಮಿತಿ ವಚನಾತ್ ॥ ನಚೈವಂಕಾರಕಮಾತ್ರಸ್ಯಕರ್ತೃತ್ವೇದೇವದತ್ತಸ್ಯೈವಕಥಂಕರ್ತೃತ್ವೇನನಿರ್ದೇಶಇತಿವಾಚ್ಯಂ । ಸಾಮಾನ್ಯತಃಕಾರಕಮಾತ್ರಸ್ಯಕರ್ತೃತ್ವೇಪಿವಿಶೇಷೇಣತುಯದ್ವ್ಯಾಪಾರಾಯತ್ತೇ ಕಾರಕಾನ್ತರಪ್ರವೃತ್ತಿನಿವೃತ್ತೀಸಕಲಕಾರಕಸಾಕಲ್ಯಸಾಧ್ಯಾಯಾಂ ಕ್ರಿಯಾಯಾಂಯತ್ಸ್ವಾತನ್ತ್ರ್ಯತಯಾಕಾರಕಾನ್ತರಸ್ಯಯಥಾಸ್ವಂಸ್ವಯಮೇವಪ್ರವರ್ತಕಂ ನಿವರ್ತಕಂವಾ ಸ್ವಯಂಕೇನಚಿದಪ್ರಯುಕ್ತಮಿತ್ಯಪರತನ್ತ್ರಂತತ್ಕರ್ತೃಕಾರಕಮುಚ್ಯತೇ । ಸ್ವತನ್ತ್ರಃಕರ್ತೇತಿವಚನಾತ್ । ಇತರತ್ಸಾಧಕತಮತ್ವಾದಿಧರ್ಮವಿವಕ್ಷಯಾಂಕರಣಾದಿವ್ಯಪದೇಶಭಾಗ್ಭವತಿ । ತದುಕ್ತಂ ।

ಶ್ಲೋ ॥ ಸ್ವವ್ಯಾಪಾರೇಷುಕರ್ತೃತ್ವಂಸರ್ವತ್ರೈವಾಸ್ತಿಕಾರಕೇ ।
ವ್ಯಾಪಾರಭೇದಾಪೇಕ್ಷಾಯಾಂಕರಣತ್ವಾದಿಸಮ್ಭವಃ ॥

ಇತಿ ॥ ಯದ್ಯಪಿ ಮೇರುವಿರ್ದ್ದಪುದು, ರಥಂಪೋದಪುದು ಇತ್ಯಾದೌಕಾರಕಾನ್ತರಸ್ಯಾಪ್ರಯೋಕ್ತೃರ್ಯಚೇತನೇಮೇರ್ವಾದೌ ಚೇತನೇಷ್ವಿವಾ ಅಡಿಸಿದನನ್ನಮಂದೇವದತ್ತನಿಂ ಜಿನದತ್ತಂ ಇತ್ಯಾದೌಜಿನದತ್ತಾದಿಪ್ರಯುಕ್ತೇದೇವದತ್ತಾದಾವಸ್ವತನ್ತ್ರೇಸ್ವತನ್ತ್ರೇಪಿವಾ ದೇವದತ್ತಂ ನಿದ್ರಿಸಿದಂ, ಮೂರ್ಚ್ಛಿಸಿದಂ, ಸತ್ತಂ ಇತ್ಯಾದೌಧಾತ್ವರ್ಥಾನುಕೂಲಯತ್ನಂಕಾರಕಾನ್ತರಪ್ರಯೋಗಂಚಾಕುರ್ವತಿಚೋಕ್ತಲಕ್ಷಣಾಭಾವಾತ್ ಕಥಂಕರ್ತೃತ್ವಮಿತಿಶಙ್ಕೋತ್ತರಚಿನ್ತಾಸಙ್ಕುಲನೇನಬಹುವಕ್ತವ್ಯಮಸ್ತಿ । ತಥಾಪಿತತ್ಪ್ರಪಞ್ಚಸ್ಸರ್ವೋಪಿತುಲ್ಯವಿಷಯತ್ವಾತ್ಪೂರ್ವಶಾಸ್ತ್ರಸ್ಯೈವವಿಷಯೋನಾಸ್ಯಗ್ರನ್ಥಸ್ಯಬಾಲಾಧಿಕಾರಿಕಸ್ಯೇತಿಗ್ರನ್ಥಗೌರವಭಯಾನ್ನಪ್ರತನ್ಯತೇ ॥ ತದೇವಂಭೂತಸ್ಯಕರ್ತುಃಕ್ರಿಯಯಾಯದಾಪ್ಯತೇವ್ಯಾಪ್ಯತೇವಿಷಯವಿಷಯಿಭಾವೇನಾನುಷಜ್ಯತೇತತ್ಕರ್ಮಕಾರಕಂಭವತಿ ॥ ನಚೈವಂಕರಣಾದೀನಾಮಪಿಕರ್ಮತ್ವಪ್ರಸಙ್ಗಃ । ಸರ್ವಾಣ್ಯಪಿಕಾರಕಾಣಿಕರ್ತೃಪ್ರಯೋಜಿತಾನ್ಯೇವನಿಜನಿಜವ್ಯಾಪಾರಮಭಿನಿರ್ವರ್ತಯನ್ತೀತಿಸರ್ವತ್ರಕ್ರಿಯಾವ್ಯಾಪ್ತೇರಿತಿಚೇನ್ನ । ಇಷ್ಟಾಪತ್ತೇಃ । ನಹಿಕ್ರಿಯಾವಿಷಯತ್ವೇಪಿಕರ್ಮತ್ವಂನೇಷ್ಯತಇತಿಬ್ರೂಮಃ । ಕಾಷ್ಠಾನಿ ಜ್ವಾಲಯತಿ ಸ್ಥಾಲೀಮಮ್ಭೋಧಾರಯತೀತ್ಯಬಾಧಿತಪ್ರಯೋಗದರ್ಶನಾತ್ । ಕಿಂತುಸಾಧಕತಮತ್ವಾದಿಧರ್ಮಾನ್ತರವಿವಕ್ಷಾಯಾಮೇವಕರಣತ್ವಾದಿರೂಪತಾ । ವಸ್ತುಮಾತ್ರಸ್ಯಷಟ್ಕಾರಕಾತ್ಮಕತ್ವೇಪಿವಿವಕ್ಷಾತೋಹಿಕಾರಕವ್ಯವಸ್ಥೇತಿ ॥ ತಚ್ಚಕರ್ಮತ್ರಿವಿಧಂ । ನಿರ್ವರ್ತ್ಯಂ, ವಿಕಾರ್ಯಂ, ಪ್ರಾಪ್ಯಂಚೇತಿ । ತತ್ರಯನ್ನಿರ್ವರ್ತ್ಯತೇ ಪ್ರಾಗಸದವಸ್ಥಂಸತ್ಪ್ರಾದುರ್ಭಾವ್ಯತೇ ತನ್ನಿರ್ವರ್ತ್ಯಂ । ಯಥಾಕುಮ್ಭಂಕರೋತಿ, ನಗಂಕರೋತೀತಿ । ಅತ್ರಹಿಕುಮ್ಭಾದಯಃಪ್ರಾಗಸನ್ತಏವಪ್ರಾದುರ್ಭಾವ್ಯನ್ತೇ । ಯದ್ಯಪಿಮೃದಾದಿರೂಪೇಣಸನ್ತಏವ । ತಥಾಪಿವಿವಕ್ಷಿತಪರ್ಯಾಯೇಣಾಸನ್ತಇತಿ । ಸದಸದಾತ್ಮಕತ್ವಾದ್ವಸ್ತುನಇತಿ ॥ ಯದ್ವಿಕ್ರಿಯತೇಸದೇವಾವಸ್ಥಾನ್ತರಂನೀಯತೇತದ್ವಿಕಾರ್ಯಂ । ತದ್ದ್ವೇಧಾ । ಉಪಮೃದ್ಯತದ್ರೂಪಮನುಪಮೃದ್ಯತದ್ರೂಪಂಚೇತಿ । ಆದ್ಯಂಯಥಾ । ಕಾಷ್ಠಂದಹತೀತಿ । ಅತ್ರಪೂರ್ವರೂಪಸ್ಯೋಪಮರ್ದಃ । ದ್ವಿತೀಯಂಯಥಾ । ಸುವರ್ಣಂಕುಣ್ಡಲಯತಿ । ಅತ್ರಪೂರ್ವರೂಪಸ್ಯಾನುಪಮರ್ದಃ ॥ ಯತ್ತುನನಿರ್ವರ್ತ್ಯತೇ ನಾಪ್ಯನ್ಯಥಾಕ್ರಿಯತೇ ಅಪಿತುಸದೇವಪ್ರಾಪ್ಯತೇ ವಿಷಯೀಕ್ರಿಯತೇತತ್ಪ್ರಾಪ್ಯಂ । ಯಥಾ ವೇದಮಧೀತೇ, ಸೂರ್ಯಂಪಶ್ಯತೀತಿ । ಅತ್ರವೇದಸ್ಸೂರ್ಯೋವಾ ನೋತ್ಪಾದ್ಯತೇ ನಾಪ್ಯನ್ಯಥಾಕ್ರಿಯತೇ ಅಪಿತ್ವಧ್ಯಯನಾದಿನಾತದವಸ್ಥಏವವಿಷಯೀಕ್ರಿಯತೇ ॥ ಯದ್ಯಪ್ಯತ್ರಸರ್ವತ್ರದ್ರವ್ಯಾರ್ಥಿಕ ಪರ್ಯಾಯಾರ್ಥಿಕನಯಪ್ರಚಾರೇಣಪ್ರತಿಕ್ಷಣಂ ತ್ರಿಲಕ್ಷಣಮಿತ್ಯುತ್ಪಾದವ್ಯಯದ್ರವ್ಯರೂಪತಯಾನಿರ್ವರ್ತ್ಯಮಪಿವಿಕಾರ್ಯಂ ವಿಕಾರ್ಯಮಪಿನಿರ್ವರ್ತ್ಯಂ ತದುಭಯಮಪಿಪ್ರಾಪ್ಯಂಪ್ರಾಪ್ಯಮಪಿತದುಭಯಂ ಉಪಮರ್ದೋಪ್ಯನುಪಮರ್ದಃಅನುಪಮರ್ದೋಪ್ಯುಪಮರ್ದಃ ತದವಸ್ಥೋಪ್ಯತದವಸ್ಥಃ ಅತದವಸ್ಥೋಪಿತದವಸ್ಥಇತಿಭವತಿ । ತಥಾಪಿಸಙ್ಗ್ರಹಕವಿಭಾಜಕನಯವಿಷಯೀಭೂತತತ್ತದ್ಧರ್ಮವಿವಕ್ಷಯಾವ್ಯಾಖ್ಯಾತೃಬುದ್ಧ್ಯನುಸಾರಿಣೀಹಿವಸ್ತೂನಾಮಿಯತ್ತಾ । ವಸ್ತುತಸ್ತುಸಙ್ಖ್ಯೈನಯೋಗೇಸರ್ವಮಪಿವಸ್ತ್ವೇಕಾದ್ಯೇಕೋತ್ತರಕ್ರಮೇಣಸಙ್ಖ್ಯೇಯತಾಸಙ್ಖ್ಯೇಯತಾನನ್ತಪ್ರಭೇದಂದೇಶಸಕಲಪ್ರತ್ಯಕ್ಷಗೋಚರಮಿತಿ ॥ ತದೇವಮನೇಕಭೇದಭಿನ್ನಮಪಿನಿರ್ವರ್ತ್ಯಾದಿಭೇದತ್ರಯಂನಾತಿಕ್ರಾಮತೀತಿತದೇವತ್ರಿವಿಧಮುದಾಹರತಿ ಘಟಮುಂಇತ್ಯಾದಿ । ಘಟಮುಂಮಾಡಿದಂಕುಲಾಲಂ, ಮನೆಯುಂಮಾಡಿದಂಬಡಗಿ, ಕೂಳನಟ್ಟುಂಬಾಣಸಿಗಂ ಇದಂತ್ರಯಂನಿರ್ವರ್ತ್ಯಸ್ಯ । ಬಿಲ್ಲಂಕೀಸಿದಂಬಡಗಿ, ಪಳುವಂಕಡಿದನೊಕ್ಕಲಿಗಂಇದಂದ್ವಯಂವಿಕಾರ್ಯಸ್ಯ । ಊರನೆಯ್ದಿದಂಪಥಿಕಂ, ನೇಸಱಂನೋಡಿದಂಪಾರ್ವ್ವಂ ಇದಂದ್ವಯಂಪ್ರಾಪ್ಯಸ್ಯೇತಿವಿಭಾಗಃ ॥

ಸೂತ್ರಂ ॥ ಗತಿಶಬ್ದಾರ್ಥಾಕರ್ಮಣಾಂ ಪ್ರಯೋಜ್ಯೇಕರ್ತರಿ ॥ 205 ॥

ವೃತ್ತಿಃ ॥ ಗತ್ಯರ್ಥಾನಾಂ ಶಬ್ದಾರ್ಥಾನಾಮಕರ್ಮಣಾಂಧಾತೂನಾಂ ಸಮ್ಬನ್ಧಿನಿ ಪ್ರಯೋಜ್ಯೇನುಕ್ತೇ ಕರ್ತರ್ಯಮ್ಪ್ರತ್ಯಯೋ ಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಗತ್ಯರ್ಥೇ । ಅರಸಂ ಭೃತ್ಯನನೂರನೆಯ್ದಿಸಿದಂ, ಗೋವಳಂ ತುಱುಗಳಂ ಮನೆಯುಂ ಪೊಗಿಸಿದಂ, ಚೋದನರಸನನಾನೆಯನೇಱಿಸಿದಂ ॥ ಶಬ್ದಾರ್ಥೇ । ಅರಸಂಕಾಂತೆಯುಂ ಸವಿಮಾತಂ ನುಡಿಸಿದಂ, ಪಿತರಂ ಪುತ್ರನಂ ತೊದಲ್ನುಡಿಯುಂ ನುಡಿಸಿದಂ, ಅರಸಿಯುರಗಿಳಿಯುಂ ಮೆಲ್ನುಡಿಯುಂ ನುಡಿಸಿದಳ್ ॥ ಅಕರ್ಮಣಿ । ನಾಯಕಂ ಕೆಳದಿಯುಂ ನಾಣ್ಚಿಸಿದಂ, ಕಾಂತೆಯನರಸಂ ತಲ್ಪದೊಳ್ಮಲಗಿಸಿದಂ, ಇಂದ್ರಂ ಜಿನನಂ ಮೇರುವಿನೊಳ್ಮಿಸಿಸಿದಂ ॥ ಏಷಾಮಿತಿಕಿಂ । ಪುರೋಹಿತನರಸನಿಂ ದಾನಮಂ ಕೊಡಿಸಿದಂ, ಅರಸಂ ಗೌಡನಿಂ ಪೊಲಮನುಳಿಸಿದಂ ॥ ಪ್ರಯೋಜ್ಯಇತಿಕಿಂ । ಊರನೆಯ್ದಿದಂ ಪಥಿಕಂ, ಕಾಂತೆ ನುಡಿಯುಂ ನುಡಿದಳ್ ॥

ಶ್ಲೋ ॥ ಕರ್ತೃಕ್ರಿಯಾಪದದ್ವನ್ದ್ವಾತ್ಕರ್ಮಾಪೇಕ್ಷಾಯದಾಭವೇತ್ ।
ತದಾಸಕರ್ಮಕೋಧಾತುರ್ವಿಪರೀತಸ್ತ್ವಕರ್ಮಕಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಗತಿಶಬ್ದಪದಯೋಃಕೃತದ್ವನ್ದ್ವಯೋರರ್ಥಪದೇನಾಭಿಧೇಯವಾಚಿನಾಬಹುವ್ರೀಹಿರಿತಿಪ್ರತ್ಯೇಕಂಸಮ್ಬನ್ಧಃ । ತತಶ್ಚಾಕರ್ಮಪದೇನದ್ವನ್ದ್ವಇತ್ಯಭಿಪ್ರೇತ್ಯಾಹ ಗತ್ಯರ್ಥಾನಾಮಿತ್ಯಾದಿ ॥ ಅಕರ್ಮಣಾಮಿತಿ ನಿತ್ಯಾಕರ್ಮಕಾಣಾಮಿತ್ಯರ್ಥಃ ॥ ಧಾತವೋಹಿದ್ವೇಧಾ ।

ಸಕರ್ಮಕಾಅಕರ್ಮಕಾಶ್ಚೇತಿ । ಯೇಷಾಂಪ್ರಯೋಗೇ ಕರ್ತೃಪದಸಮಭಿವ್ಯಾಹಾರೇಪಿಕರ್ಮಾಕಾಂಕ್ಷಾಜಾಯತೇ ತೇಸಕರ್ಮಕಾಃ । ಮಾಡು, ನೋಡು ಇತ್ಯಾದಯಃ । ಅತ್ರದೇವದತ್ತಂ ಮಾಡಿದಂ, ಯಜ್ಞದತ್ತಂ ನೋಡಿದಂ ಇತ್ಯಾದೌಕರ್ತೃಕ್ರಿಯಾಸಮಭಿವ್ಯಾಹಾರೇಪಿಶ್ರೋತುಃ ಕರ್ಮಾಕಾಂಕ್ಷಾಜಾಯತೇ । ಏನಂಇತಿ । ಪುನಶ್ಚಘಟಮಂಇತ್ಯಾದಿಕರ್ಮಪದಶ್ರವಣಾತ್ಸಾನಿವರ್ತತಇತಿಸಕರ್ಮಕಾಃ ॥ ಯೇಷಾಂತುಪ್ರಯೋಗೇಸಾನಜಾಯತೇ ತೇಹ್ಯಕರ್ಮಕಾಃ । ತದಾಕಾಂಕ್ಷಾವಿರಹಶ್ಚ ಕ್ವಚಿತ್ಸ್ವಭಾವತಃ ಕ್ವಚಿತ್ಸಮಭಿವ್ಯಾಹಾರವಿಶೇಷತಃ ಕ್ವಚಿದರ್ಥಾನ್ತರವೃತ್ತಿತಃ ಕ್ವಚಿದವಿವಕ್ಷಾತಶ್ಚ ಭವತಿ । ತಥಾಹಿ ಇರ್, ಬರ್ ಇತ್ಯಾದೀನಾಂಪ್ರಯೋಗೇ ಆತನಿರ್ದ್ದಂ, ಈತಂಬಂದಂ ಇತ್ಯಾದಿತದುಭಯಸಮಭಿವ್ಯಾಹಾರೇ ಎಲ್ಲಿ, ಎತ್ತಣಿಂ ಇತಿಕಾರಕಾಂತರಾಕಾಂಕ್ಷಾಯಾಮಪಿಕರ್ಮಾಕಾಂಕ್ಷಾನಜಾಯತಏವೇತಿಸ್ವಯಮಕರ್ಮಕಾಃ ॥ ಕ್ವಚಿತ್ ಕೊಳ್, ಕರೆಇತ್ಯಾದೀನಾಂಪ್ರಯೋಗೇ ನೆಲನಂಕೊಂಡಂ, ಸತಿಯಂಕರೆದಂ ಇತಿಸ್ವಯಂಸಕರ್ಮಕತ್ವೇಪಿ ದೊರೆಕೊಳ್, ಮೊಯ್ಗರೆಇತ್ಯೇವಮುಪಪದಸಮಭಿವ್ಯಾಹಾರೇಅಕರ್ಮಕತ್ವಮೇವ । ಸಿರಿದೊರೆಕೊಂಡುದು, ತಾಂಮೊಯ್ಗರೆದಂ ಇತ್ಯಾದೌಕರ್ಮಾಕಾಂಕ್ಷಾಯಾಅಭಾವಾತ್ ॥ ತಥಾ ಕ್ವಚಿದುಳ್, ಸರಿ ಇತ್ಯಾದೀನಾಂಪ್ರಯೋಗೇ ಪೊಲನನುಳ್ತಂ, ಮಣಿಯಂಸರಿದಂ ಇತಿಹಲವಿಲೇಖನಸೂತ್ರಪ್ರವೇಶನಾದ್ಯರ್ಥೇಷುಸಕರ್ಮಕತ್ವೇಪಿ ಆತನೊಳ್ಳಂ, ಅವರೊಳರ್, ಈತಂಸರಿದಂ, ಇವರ್ಸರಿದರ್ ಇತಿಸತ್ತಾಪಲಾಯನಾದ್ಯರ್ಥೇಷ್ವಕರ್ಮಕತ್ವಮೇವ । ತತ್ರಾಪಿತದಾಕಾಂಕ್ಷಾಯಾಅಭಾವಾತ್ ॥ ತಥಾ ಕ್ವಚಿದಡು, ಉಣ್ ಇತ್ಯಾದೀನಾಂಪ್ರಯೋಗೇ ತುಯ್ಯಲನಟ್ಟಂ, ತುಪ್ಪಮನುಂಡಂ ಇತಿಸಕರ್ಮಕತ್ವೇಪಿ ಆಮಿನ್ನಟ್ಟುಂಡುಬರ್ದುಕುಗೆಯ್ವುದುದಿಟಮೇ ಇತ್ಯಾದಿಷ್ವಕರ್ಮಕತ್ವಮೇವ । ಅತ್ರಚಿತ್ತಕ್ಷೋಭವಶಾತ್ಪಾಕಭೋಜನಕ್ರಿಯಾಮಾತ್ರಸ್ಯನಿಷೇಧಾತ್ತದ್ವಿಷಯಭೂತಕರ್ಮವಿಶೇಷಸ್ಯಸುತರಾಮವಿವಕ್ಷೈವೇತಿಸ್ವಯಂಸದಪಿಕರ್ಮನಬುದ್ಧಿಮಧ್ಯಾಸ್ತೇ । ವಿಚಿತ್ರಾಹಿಶಬ್ದಗತಿರಿತಿ ॥ ಅತ್ರಾವಿವಕ್ಷಿತಕರ್ಮಕಾಧಾತವಃಅನಿತ್ಯಾಕರ್ಮಕಾಃ । ಇತರೇನಿತ್ಯಾಕರ್ಮಕಾಇತಿವಿಭಾಗಃ ॥

ಪ್ರಯೋಜ್ಯೇಇತಿ । ಅಯಮರ್ಥಃ । ಧಾತ್ವರ್ಥಾನುಕೂಲವ್ಯಾಪಾರವಾಙ್ಕರ್ತಾ । ಸದ್ವೇಧಾ । ಸ್ವತನ್ತ್ರಃ ಪರತನ್ತ್ರಶ್ಚೇತಿ । ಯಃ ಪರೈರಪ್ರಯುಕ್ತಏವಕರ್ಮಾದಿಕಾರಕಾಣಿನಿಜನಿಜವ್ಯಾಪಾರೇಪ್ರಯುಞ್ಜಾನೋಧಾತ್ವರ್ಥಂನಿರ್ವರ್ತಯತಿ ಸಸ್ವತನ್ತ್ರಃ । ಯಥಾ ಆತನಟ್ಟಿನೀತನುಂಡಂ ಇತ್ಯಾದಿ ॥ ಯಸ್ತುಪ್ರೇಷಣಾಧ್ಯೇಷಣಾದಿನಾತ್ವಮೇವಂಕುರ್ವಿತ್ಯನ್ಯೇನನಿಯೋಜಿತಏವಕ್ರಿಯಾಯಾಂಪ್ರವರ್ತತೇ ಸಪರತನ್ತ್ರಃ । ಯಥಾಬಾಣಸಿಗನೀಂಬೋನವಮನಡು, ಗುರುಗಳ್ಗೀಮೆಮಗೆತ್ತವನುಂದಯೆಗೆಯ್ಯಿಮಿತ್ಯಾದಿ । ಅತ್ರಪಾಚಕೋಗುರುರ್ವಾಪರೇಣಪ್ರಯುಕ್ತಏವಪಾಕಉಪದೇಶೇವಾಪ್ರವರ್ತತಇತಿ । ಸೋತ್ರಪ್ರಯೋಜ್ಯಉಚ್ಯತೇ ॥ ಯಸ್ತುಪ್ರಯೋಜಕಃಸೋಪಿಕರ್ತೇತಿವಕ್ಷ್ಯತೇ ॥ ತತ್ರಪ್ರಯೋಜ್ಯೇಕರ್ತರಿ ರೀತಿಕ್ರಮೇಣೋದಾಹರತಿ ಅರಸಂಭೃತ್ಯನನೂರನೆಯ್ದಿಸಿದಂಇತ್ಯಾದಿ ॥ ಭೃತ್ಯನೂರನೆಯ್ದಿದಂ ಇತಿಸ್ವತನ್ತ್ರಕರ್ತೃಪ್ರಯೋಗಃ । ಭೃತ್ಯೋಗ್ರಾಮಮಗಚ್ಛದಿತ್ಯರ್ಥಃ ॥ ಯದಾ ತಂಪ್ರಾಯುಙ್ಕ್ತ ರಾಜಾ । ತದಾಎಯ್ದು ಇತ್ಯತೋ ಧಾತೋರ್ಹೇತುಮತಿ[536] ಇತಿಇಸುಪಿ ಎಯ್ದಿಸಿದಂ ಇತಿ । ಭೃತ್ಯಃಕರ್ತಾಪಿಪ್ರಯೋಜ್ಯಇತಿಭೃತ್ಯಶಬ್ದಾದಮ್ಭವತಿ । ಏವಂಗೋವಳಂತುರುಗಳಂಮನೆಯಂಪೊಗಿಸಿದಂ । ಅತ್ರತುರುಗಳ್ಮನೆಯಂಪೊಕ್ಕುವುಇತಿಸ್ವತನ್ತ್ರಕರ್ತೃಪ್ರಯೋಗಃ । ಗಾವೋಗೃಹಂಪ್ರಾವಿಶನ್ನಿತ್ಯರ್ಥಃ । ತಾಃಪ್ರಾಯುಙ್ಕ್ತಗೋಪಾಲಇತೀಸುಪಿಪೊಗಿಸಿದಂಇತಿ । ಗವಾಂಕರ್ತೃತ್ವೇಪಿಪ್ರಯೋಜ್ಯತ್ವಾತ್ತು ತುರುಗಳಂಇತ್ಯಮ್ಭವತಿ । ಏವಮುಪರಿಸರ್ವತ್ರೋಹ್ಯಂ ॥ ಮಿಸಿಸಿದಂ । ವೇಸ್ಮಿಯಃ[542] ಇತಿಮಿಧಾತೋರಿಸುಪಿವೈಕಲ್ಪಿಕಇಸಾದೇಶಃ ॥ ನನ್ವಯಂಯೋಗೋನಾರಮ್ಭಣೀಯಃ । ಯತೋರಾಜಾದಯೋಹ್ಯತ್ರಪ್ರಯೋಜಕಾಃಕರ್ತಾರೋಭವನ್ತೀತಿತದೀಯಯಾನಿಯೋಜನಕ್ರಿಯಯಾಭೃತ್ಯಾದಯೋ ವಿಷಯೀಕ್ರಿಯನ್ತ ಇತಿಕ್ರಿಯಾವ್ಯಾಪ್ಯತ್ವಾತ್ಕರ್ಮತ್ವೇಸಿದ್ಧೇ ಕರ್ಮಣ್ಯಮ್[204] ಇತ್ಯೇವದ್ವಿತೀಯಾಸಿದ್ಧೇರಿತಿಚೇನ್ನ । ಸ್ವಾತನ್ತ್ರ್ಯೇಣಪಾರತನ್ತ್ರ್ಯೇಣವಾಯಃಸಾಕ್ಷಾದ್ಧಾತ್ವರ್ಥಾನುಕೂಲಕೃತಿಮಾಂಸ್ತತ್ಕ್ರಿಯಾವ್ಯಾಪ್ಯಸ್ಯೈವಕರ್ಮತ್ವೇನ ಪ್ರಯೋಜಕಕ್ರಿಯಾವಿಷಯಸ್ಯಕರ್ಮತ್ವಾಭಾವಾತ್ । ಅನ್ಯಥಾ ಪುರೋಹಿತನರಸನಿಂದಾನಮಂಕೊಡಿಸಿದಂ, ಅರಸಂಗೌಡನಿಂಪೊಲನನುಳಿಸಿದಂ ಇತ್ಯಾದೌಪುರೋಹಿತೇನರಾಜ್ಞಾವಾನಿಯೋಜಿತೇರಾಜ್ಞಿಗೌಡೇವಾಕರ್ತರಿತೃತೀಯಾನಸ್ಯಾತ್ । ಅತಏವತಥೈವಪ್ರತ್ಯುದಾಹರತೀತಿ ॥ ಸಕರ್ಮಕಾಕರ್ಮಕವಿಭಾಗಂಪೂರ್ವಸಮ್ಮತ್ಯಾದ್ರಢಯತಿ ಕತ್ರಿರ್ತ್ಯಾದಿ । ಅತ್ರಯದಾತದೇತಿಕಾಲಘಟಿತತಯಾಲಕ್ಷಣಕಥನಾದಯಮರ್ಥಃಸೂಚ್ಯತೇ । ಯದಾಅಕರ್ಮಕಾಅಪಿಧಾತವಃಸೋಪಸರ್ಗಾಸ್ತದಾಸಕರ್ಮಕಾಭವನ್ತಿ । ಯಥಾಸುಖಮನುಭವತಿ, ಗುರುಮತಿಶೇತಇತಿ ॥ ಯದಾಸಕರ್ಮಕಾಅಪ್ಯವಿವಕ್ಷಿತಕರ್ಮಕಾಸ್ತದಾಅಕರ್ಮಕಾಭವನ್ತಿ । ಯಥಾನೇಹಪಚ್ಯತೇ, ನೇಹಭುಜ್ಯತಇತಿ । ನಾತ್ರಪಾಕೋನಾತ್ರಭೋಗಇತ್ಯರ್ಥಇತಿ ॥ ಹೇತುಕರ್ತೃ[209] ಇತ್ಯಾದಿನಾಕರ್ತರಿತೃತೀಯಾಪ್ರಾಪ್ತಾವಯಮಾರಮ್ಭಃ ॥

ಸೂತ್ರಂ ॥ ಬೋಧಾಶನಾವನತೀನಾಂವಾ ॥ 206 ॥

ವೃತ್ತಿಃ ॥ ಬೋಧಾದ್ಯರ್ಥಾನಾಂಧಾತೂನಾಂ ಪ್ರಯೋಜ್ಯೇ ಕರ್ತರ್ಯಮ್ಪ್ರತ್ಯಯೋವಾ ಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಗುರು ಶಿಷ್ಯನಂ ವ್ಯಾಕರಣಮನೋದಿಸಿದಂ । ಶಿಷ್ಯನಿಂ ಇತಿವಾ । ಉಪಾಧ್ಯಾಯಂ ಮಾಣವಕನಂ ವೇದಮಂ ಪಠಿಸಿದಂ । ಮಾಣವಕನಿಂ ಇತಿವಾ । ಪಿತೃ ಪುತ್ರನಂ ಕಥೆಯಂ ಪೇಳಿಸಿದಂ । ಪುತ್ರನಿಂ ಇತಿವಾ । ಜನನಿ ಕೂಸಂ ಪಾಯಸಮನುಣಿಸಿದಳ್ । ಕೂಸಿಂ ಇತಿವಾ । ನಂದಗೋಪನಚ್ಯುತನಂ ಬೆಣ್ಣೆಯಂ ತಿನಿ

ಸಿದಂ । ಅಚ್ಯುತನಿಂ ಇತಿವಾ । ದಾದಿ ಪಸುಳೆಯಂ ಪಾಲಂ ಕುಡಿಸಿದಳ್ । ಪಸುಳೆಯಿಂ ಇತಿವಾ । ತಂದೆ ಮಗನಂ ಗುರುವಿಂಗೆ ನಮಸ್ಕರಿಸಿದಂ । ಮಗನಿಂ ಇತಿವಾ । ಗುರು ಶಿಷ್ಯನಂ ಜಿನಂಗೆಱಗಿಸಿದಂ । ಶಿಷ್ಯನಿಂ ಇತಿವಾ । ಅಬ್ಬೆ ಕೂಸನಿಂದುವಿಗೆ ಪೊಡವಡಿಸಿದಳ್ । ಕೂಸಿಂ ಇತಿವಾ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಬೋಧೋಜ್ಞಾನಮಶನಮಾಹಾರೋವನತಿರಭಿವಾದಃ । ನಹಿಬೋಧಾದಯೋಧಾತವಃ । ಕಥಮೇಷಾಂಪ್ರಯೋಗೇಕರ್ತರ್ಯಮ್ವಿಧೀಯತಇತ್ಯತಆಹ ಬೋಧಾದ್ಯರ್ಥಾನಾಮಿತಿ । ವಾಚ್ಯವಾಚಕಯೋರಭೇದೋಪಚಾರಾತ್ತಥಾನಿರ್ದೇಶಃ ॥ ಏವಮಪಿಬೋಧಾಶನಾವನತಿಶಬ್ದಾನಾದಾಯಾತಿಪ್ರಸಙ್ಗಃಸ್ಯಾದತಆಹ ಧಾತೂನಾಮಿತಿ ॥ ನನ್ವೇವಮಪಿನಧಾತೂನಾಂಪ್ರಯೋಜ್ಯಃಸ್ವತನ್ತ್ರೋವಾಕರ್ತಾಸ್ತಿ । ಸರ್ವತ್ರಾಪಿಕ್ರಿಯಾಂಪ್ರತ್ಯೇವಕರ್ತೃಕರ್ಮಾದಿಕಾರಕವ್ಯವಸ್ಥೋಪಪತ್ತೇರಿತಿಚೇನ್ನ । ಬೋಧಾದ್ಯರ್ಥಾನಾಂಧಾತೂನಾಂಪ್ರಯೋಗೇತದ್ವಾಚ್ಯಕ್ರಿಯಾಂಪ್ರತಿಯಃಪ್ರಯೋಜ್ಯಃಕರ್ತಾತತ್ರೈವಂಪರತಯಾತಥಾನಿರ್ದೇಶಾತ್ ॥ ವಾಭವತೀತಿಪಕ್ಷೇಕರ್ತರಿತೃತೀಯಾ ॥ ಗುರು ಶಿಷ್ಯನಂವ್ಯಾಕರಣಮನೋದಿಸಿದಂಇತಿ । ಯದ್ಯಪ್ಯೋದುಇತ್ಯಯಂಧಾತುಃಪಾಠಾರ್ಥೋನಬೋಧಾರ್ಥಃ । ತಥಾಪಿಪಾಠಸ್ಯಾಪಿಬೋಧಕಾರಣತ್ವಾದ್ಬೋಧಕಾರ್ಯತ್ವಾಚ್ಚಬೋಧಾರ್ಥತ್ವಮಿತಿ ॥ ಪಱಿಸಿದಂಇತಿ । ಪಠನಶಬ್ದಾದಿಸುಪ್ತತ್ಕರೋತಿ[533] ಇತ್ಯಾದಿನಾಇಸುಪಿ ದುಲೋಪೇಚಸತಿ ಪಶ್ಚಾಲ್ಲುಬನಾಮಹಾನ[536] ಇತಿಪೂರ್ವಸ್ವರಸ್ಯಲೋಪೇಪಱಿಸುಇತ್ಯಸ್ಯ ಧಾತೋರ್ಹೇತುಮತಿ[536] ಇತಿಪುನರಿಸುಪಿ ಇಸುಪೀಸುಪಃಶ್ಲು ಬಸ್ವಾರ್ಥೇ[541] ಇತಿಸುಪಃಶ್ಲು ಪಿ ಧಾತೋರೇಕಾನೇಕತ್ವೇ[442] ಇತ್ಯಾದಿನಾಅನ್ಯೈಕತ್ವೇಅಮಿ ದಪದೆಮಂ[446] ಇತ್ಯಾದ್ಯಿನಾ ಅತೀತಕಾಲೇದಪ್ರತ್ಯಯೇ ಇದುತಃ[476] ಇತಿ ಇಕಾರಾದೇಶೇಚಸಿದ್ಧಂರೂಪಂ । ಅಪಾಠಯದಿತ್ಯರ್ಥಃ ॥ ಏವಂನಮಸ್ಕರಿಸಿದಂ ಇತ್ಯತ್ರಾಪ್ಯೂಹ್ಯಂ । ಅನಮಸ್ಯದಿತ್ಯರ್ಥಃ ॥

ಸೂತ್ರಂ ॥ ಕಾಲಾಧ್ವನೋರವ್ಯಾಪ್ತೌ ॥ 207 ॥

ವೃತ್ತಿಃ ॥ ಕಾಲೋಮುಹೂರ್ತಾದಿಃ । ಅಧ್ವಾಗನ್ತವ್ಯಕ್ಷೇತ್ರಂ ಕ್ರೋಶಾದಿ । ವ್ಯಾಪ್ತಿಃಸ್ವೇನ ಸಮ್ಬನ್ಧಿನಾತ್ಯನ್ತಸಂಯೋಗಃ ॥ ಕಾಲೇಚಾಧ್ವನಿಚ ವರ್ತಮಾನಾಲ್ಲಿಙ್ಗಾದಮ್ಭವತಿ ವ್ಯಾಪ್ತೌದ್ಯೋತ್ಯಮಾನಾಯಾಂ ॥

ಪ್ರಯೋಗಃ ॥ ಕಾಲೇ । ಅಱುದಿಂಗಳಂ ತಳ್ವಿದಂ, ಜಾವಮಂ ತೊಳಲ್ದಂ ॥ ಅಧ್ವನಿ । ಅರೆಗಾವುದಮಂ ಪಱಿದಂ, ಗಾವುದಮನೋಡಿದಂ ॥ ವ್ಯಾಪ್ತಾವಿತಿಕಿಂ । ಮಾಸದೊಳೋದಿದಂ, ಗಾವುದದೊಳೋಡಿದಂ ॥ ಅತ್ರಪಾಠಮಾತ್ರಂ ಗವ್ಯೂತೇನವ್ಯಾಪ್ತಿಃ । ಪುನರಮ್ಗ್ರಹಣಂ ನಿತ್ಯಾರ್ಥಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ವರ್ತನಾಲಕ್ಷಣಃಕಾಲಃ । ಸದ್ವೇಧಾ । ನಿಶ್ಚಯರೂಪೋವ್ಯವಹಾರರೂಪಶ್ಚೇತಿ । ತತ್ರನಿಶ್ಚಯರೂಪೋಣುಪುಞ್ಜಾತ್ಮಾನಸ್ತಿಕಾಯೋನವಿವಕ್ಷಿತಃ । ವ್ಯವಹಾರಾವಿಷಯತ್ವಾತ್ । ಅತೋವ್ಯವಹಾರರೂಪಏವವಿವಕ್ಷಿತಇತ್ಯಾಹ ಮುಹೂರ್ತಾದಿರಿತಿ । ಆದಿಶಬ್ದೇನ ಪ್ರಹರದಿನಮಾಸಾದಿಪರಿಗ್ರಹಃ ॥ ಅಧ್ವಾಪಿದ್ವೇಧಾ । ಸೂಕ್ಷ್ಮಸ್ಥೂಲಭೇದಾತ್ । ತತ್ರಸೂಕ್ಷ್ಮಃಪರಮಾಣ್ವವಷ್ಟಮ್ಭಯೋಗ್ಯಪ್ರದೇಶರೂಪೋನಾತ್ರವಿವಕ್ಷಿತಃ । ವ್ಯವಹಾರಾವಿಷಯತ್ವಾದೇವ । ಕಿಂತುಸ್ಥೂಲಏವವಿವಕ್ಷಿತಇತ್ಯಾಹ ಕ್ರೋಶಾದೀತಿ ॥ ವ್ಯಾಪ್ತಿರ್ಯದ್ಯಪಿಸಮ್ಬನ್ಧಾತ್ಮಾ । ತಥಾಪಿ ನಸಾಮಾನ್ಯಸಮ್ಬನ್ಧರೂಪಾ । ಕಿಂತುವಿಶೇಷತಏವ । ವಿಶೇಷೇಣಾಪ್ತಿರ್ವ್ಯಾಪ್ತಿರಿತಿ । ಅತೋವಿವಕ್ಷಿತವಿಶೇಷಮಾಹ ಅತ್ಯನ್ತಸಂಯೋಗಇತಿ । ದ್ರವ್ಯಗುಣಕ್ರಿಯಾಭಿರವಿಚ್ಛಿನ್ನಃಸಮ್ಬನ್ಧಸ್ತಸ್ಯಾಂದ್ಯೋತ್ಯಮಾನಾಯಾಮಿತ್ಯರ್ಥಃ ॥ ಅಱುದಿಂಗಳಂತಳ್ವಿದಂ—ಷಣ್ಮಾಸಾನಗಮಯತ್, ಜಾವಮಂತೊಳಲ್ದಂ—ಯಾಮಮಧಾವತ್ ॥ ಏವಂಸರ್ವತ್ರಕ್ರಿಯಯಾವ್ಯಾಪ್ತಿಃಕ್ವಚಿದ್ಗುಣೇನಾಪಿವ್ಯಾಪ್ತಿರಸ್ತಿ ॥ ಗಾವುದಮಂಕೊಂಕಿಪಱವುದಾಪೊಳೆಸತತಂ । ಅತ್ರವಕ್ರಿಮೈವಗುಣಃ ॥ ಪ್ರಚ್ಛಾದಿತರೂಪರೊಂದುಬರಿಸಮನಿದ್ದರ್ । ಅತ್ರಾಚ್ಛಾದಿತರೂಪತ್ವಂಗುಣಃ । ಏವಂದ್ರವ್ಯೇಣಾಪಿದ್ರಷ್ಟವ್ಯಂ ॥ ಇದಾನೀಮತ್ರಾಸ್ತೀತ್ಯಬಾಧಿತಪ್ರತೀತ್ಯಾಕಾಲಾಧ್ವನೋಃಸರ್ವಾಧಾರತ್ವೇನಸಪ್ತಮೀಪ್ರಾಪ್ತೌವಚನಂ ॥

ಸೂತ್ರಂ ॥ ಇಮ್ಸಿದ್ಧೌ ॥ 208 ॥

ವೃತ್ತಿಃ ॥ ಸಿದ್ಧಿಃ ಕ್ರಿಯಾಫಲನಿಷ್ಪತ್ತಿಃ । ತಸ್ಯಾಂಗಮ್ಯಮಾನಾಯಾಂ ಕಾಲಾಧ್ವನೋರ್ವರ್ತಮಾನಾಲ್ಲಿಙ್ಗಾದಿಮ್ಭವತಿ ವ್ಯಾಪ್ತೌದ್ಯೋತ್ಯಮಾನಾಯಾಂ ॥

ಪ್ರಯೋಗಃ ॥ ಮಾಸದಿಂ ವ್ಯಾಕರಣಂ ಪೂರ್ಣ್ಣಮಾದುದು, ಬರಿಸದಿಂ ಶಾಸ್ತ್ರಂ ಮುಗಿದುದು, ಕ್ರೋಶದಿಂ ವೇದಮನೋದಿದಂ, ಗಾವುದದಿಂ ಶಾಸ್ತ್ರಮುಂಪಱಿಸಿದಂ ॥ ಸಿದ್ಧಾವಿತಿಕಿಂ । ಮಾಸಮಂ ವ್ಯಾಕರಣಮನೋದಿದಂ,

ಕ್ರೋಶಮಂ ಗದ್ಯಮನೋದಿದಂ । ಅತ್ರವ್ಯಾಪ್ತಿಮಾತ್ರಂ ಗಮ್ಯತೇ ನಸಿದ್ಧಿಃ ॥ ವ್ಯಾಪ್ತಾವಿತಿಕಿಂ । ಮಾಸದೊಳೋದಿದಂ, ಕ್ರೋಶದೊಳೋದಿದಂ ॥ ಅತ್ರಸಿದ್ಧಿಮಾತ್ರಂ ಗಮ್ಯತೇ ನನೈರನ್ತರ್ಯಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಸಿದ್ಧಿಶಬ್ದಸ್ಯಜ್ಞಪ್ತಿಲಾಭಾದ್ಯನೇಕಾರ್ಥತ್ವೇಽಪಿವಿವಕ್ಷಿತಮರ್ಥಮಾಹ ಕ್ರಿಯಾಫಲನಿಷ್ಪತ್ತಿರಿತಿ । ಅನೇನಕ್ರಿಯಾವ್ಯಾಪ್ತಿರ್ದರ್ಶಿತಾ । ತತ್ರೈವಾಯಂವಿಧಿರ್ನದ್ರವ್ಯಗುಣವ್ಯಾಪ್ತ್ಯೋರಿತಿ । ಅತಏವೋದಾಹೃತಾವಸ್ಯೈವಪ್ರದರ್ಶ್ಯತೇ ॥ ಪ್ರತ್ಯುದಾಹರಣೇತುಸಿದ್ಧಿಪದವ್ಯಾವರ್ತ್ಯೇಮಾಸಮಂವ್ಯಾಕರಣಮನೋದಿದಂಇತ್ಯತ್ರವ್ಯಾಪ್ತಿಮಾತ್ರಂಗಮ್ಯತಇತಿ ಯುಕ್ತಂ । ತದ್ಗಮಿಕಾಯಾದ್ವಿತೀಯಾಯಾಃಶ್ರವಣಾತ್ । ವ್ಯಾಪ್ತಿಪದವ್ಯಾವರ್ತ್ಯೇಮಾಸದೊಳೋದಿದಂಇತ್ಯತ್ರಸಿದ್ಧಿಮಾತ್ರಂಗಮ್ಯತಇತ್ಯತ್ರಯದ್ಯಪಿನಕಿಂಚಿತ್ಸಾಧಕಮಸ್ತಿ । ತಥಾಪಿಬಾಧಕಾಭಾವಾತ್ತದ್ವಚನಮಿತಿ । ನೈರನ್ತರ್ಯಂತುನಾಸ್ತ್ಯೇವಸಿದ್ಧಿಸ್ತತ್ರಾಸ್ತುಮಾಸ್ತುವೇತಿ ॥ ಪೂರ್ವೇಣದ್ವಿತೀಯಾಪ್ರಾಪ್ತಾವಯಮಾರಮ್ಭಃ ॥

ಸೂತ್ರಂ ॥ ಹೇತುಕರ್ತೃಕರಣೇತ್ಥಂಭೂತಲಕ್ಷಣೇ ॥ 209 ॥

ವೃತ್ತಿಃ ॥ ಫಲಸಾಧನಯೋಗ್ಯಃ ಪದಾರ್ಥೋಹೇತುಃ । ಸ್ವತನ್ತ್ರಃಕರ್ತಾ ತತ್ಪ್ರಯೋಜಕಶ್ಚ । ಸಾಧಕತಮಂ ಕರಣಂ । ಇಮಂಕಂಚಿತ್ಪ್ರಕಾರಮಾಪನ್ನ ಇತ್ಥಂಭೂತಃ । ಸಲಕ್ಷ್ಯತೇಯೇನತದಿತ್ಥಂಭೂತಲಕ್ಷಣಂ । ಹೇತ್ವಾದ್ಯರ್ಥೇವರ್ತಮಾನಾಲ್ಲಿಙ್ಗಾದಿಮ್ಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಹೇತೌ । ಧನದಿಂ ಕುಲಂ, ಬಿಜ್ಜೆಯಿಂ ಜಸಂ, ತತ್ವಜ್ಞಾನದಿಂ ಮೋಕ್ಷಂ ॥ ಕರ್ತರಿ । ಕುಂಬಱನಿಂ ಮಾಡಲ್ಪಟ್ಟುದು, ಅಕ್ಕಸಾಲೆಯಿಂ ಪದಕಂಗೆಯ್ಯಲ್ಪಟ್ಟುದು, ಅರಸನಿಂ ಬಾಣಸಿಗನಿನನ್ನಂ ಮಾಡಿಸಲ್ಪಟ್ಟುದು, ಹರಿಯಿಂದರ್ಜ್ಜುನನಿಂ ಕರ್ಣ್ಣಂ ಕೊಲ್ಲಿಸಲ್ಪಟ್ಟಂ ॥ ಕರಣೇ । ಕೊಡಲಿಯಿಂ ಕಡಿದಂ, ಕುಡುಗೋಲಿಂ ಕೊಯ್ದಂ ॥ ಇತ್ಥಂಭೂತಲಕ್ಷಣೇ । ಕಮಂಡಲುವಿಂ ಭಿಕ್ಷುವಂ ಕಂಡಂ, ಜಂಡಿಕೆಯಿಂ ವಟುವನಱಿದಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಹಿನೋತಿಗಚ್ಛತಿವ್ಯಾಪ್ನೋತಿ ಕಾರ್ಯಂ ಕಾರಣತಯಾ ಜ್ಞಾಪ್ಯಂ ಜ್ಞಾಪಕತಯೇತಿವ್ಯುತ್ಪತ್ತ್ಯಾಹೇತುರ್ದ್ವಿವಿಧಃ । ಕಾರಕೋಜ್ಞಾಪಕಶ್ಚೇತಿ । ತತ್ರಕಾರಕಪ್ರಕರಣತ್ವಾತ್ಸಏವವಿವಕ್ಷಿತೋನಜ್ಞಾಪಕಇತ್ಯಾಹ ಫಲಸಾಧನಯೋಗ್ಯಇತಿ । ಕಾರ್ಯನಿಷ್ಪಾದನಸಮರ್ಥಾರ್ಥಜಾತೀಯಃ । ಸಾಕ್ಷಾತ್ಕಾರ್ಯಮಕುರ್ವತೋಽಪಿತಜ್ಜಾತೀಯಸ್ಯಹೇತುತ್ವೇನಸಙ್ಗ್ರಹಾರ್ಥಂಯೋಗ್ಯಪದೋಪಾದಾನಂ ॥ ನನುಯದ್ಯೇವಂಹೇತೌತೃತೀಯಾಸ್ಯಾತ್ಕಾರಕಮಾತ್ರೇಽಪಿಸಾಪ್ರಸಜ್ಯೇತ । ನಹ್ಯಹೇತುಭೂತಂಕಾರಕಮಸ್ತಿ । ಸರ್ವಮಪಿಕಾರಕಂಹೇತುರೇವೇತಿ ॥ ನಚೈವಮುತ್ಸರ್ಗತಃ ಪ್ರಾಪ್ತಾಪಿಸಾಸಮ್ಪ್ರದಾನಾದೌಚತುರ್ಥ್ಯಾದಿವಿಧಾನಾದಪೋದ್ಯತಇತಿನಕ್ವಚಿದ್ದೋಷಇತಿವಾಚ್ಯಂ । ಏವಮಪಿಕರ್ತೃಕರಣಯೋಃಪೃಥಗುಪಾದಾನಮನರ್ಥಕಮೇವಸ್ಯಾದ್ಧೇತುಪದೇನೈವಗತತ್ವಾದಿತಿಚೇನ್ನ । ಹೇತುಮಾತ್ರಮೇವಕಾರಕಂ । ಯೇನೋಕ್ತದೋಷಃಸ್ಯಾತ್ । ಕಿಂತುಕ್ರಿಯಾಂಕುರ್ವದ್ಧಿಕಾರಕಮಿತಿಸಾಕ್ಷಾತ್ಫಲಜನನೋನ್ಮುಖಾನ್ಯೇವಕಾರಕಾಣಿಭವನ್ತಿ । ಹೇತುಸ್ತುಯೋಗ್ಯತಾಮಾತ್ರೇಣಾಪಿಭವತೀತಿತಯೋಃಕಥಂಚಿದ್ಭೇದಾತ್ ॥ ಅಸ್ತುವಾಹೇತುಕಾರಕಂ । ನೈತಾವತಾದೋಷಃ । ಧರ್ಮ್ಯಭೇದೇಽಪಿಧರ್ಮಭೇದಸ್ಯಸತ್ವಾತ್ । ಧರ್ಮನಿಬನ್ಧನಾಹಿವಿಭಕ್ತ್ಯುತ್ಪತ್ತಿಃ । ನಹಿಧನದಿಂಕುಲಮಿತ್ಯಾದೌತೃತೀಯಾಧನಮಾಚಷ್ಟೇ । ತಸ್ಯಧನಶಬ್ದೇನೈವೋಕ್ತತ್ವಾತ್ । ಕಿಂತುತದ್ಗತಂಹೇತುತ್ವಮೇವೇತಿ ॥ ಏವಂಕರ್ತೃಕರ್ಮಾದಿಕಾರಕೇಷು ವಿಹಿತಾಪಿವಿಭಕ್ತಿಃಕರ್ತೃತ್ವಕರ್ಮತ್ವಾದಿಧರ್ಮಾನೇವಾಚಷ್ಟೇ । ಕರ್ತೃಕರ್ಮಾದಯಸ್ತುಪ್ರಕೃತ್ಯರ್ಥಾಏವ । ಸುಬ್ವಿಭಕ್ತೀನಾಂಪ್ರಕೃತ್ಯರ್ಥಗತಸ್ವಾರ್ಥಬೋಧಕತ್ವನಿಯಮಾದಿತಿ । ಏವಂಚಹೇತುತ್ವಾತ್ಕರ್ತೃತ್ವಾದಿಕಂಭಿನ್ನಮೇವೇತಿಕರ್ತೃತ್ವಕರಣತ್ವಯೋಸ್ತೃತೀಯಯಾಭಿಧಾಪನಾರ್ಥಂತಯೋರುಪಾದಾನಮಿತಿ ॥ ಕರ್ತೃಪದಾರ್ಥಃಪ್ರಾಗೇವವಿಚಾರಿತಃ । ಸ್ವತನ್ತ್ರಃಕರ್ತೇತಿ ॥ ಯಸ್ತಂಪ್ರಯುಙ್ಕ್ತೇಸೋಽಪಿಕರ್ತೇತ್ಯಾಹ ತತ್ಪ್ರಯೋಜಕಶ್ಚೇತಿ । ಸತ್ರೇಧಾ । ಪ್ರೇಷಕೋಧ್ಯೇಷಕಆನುಕೂಲ್ಯಭಾಕ್ಚೇತಿ । ತತ್ರಯಃಸಾಕ್ಷಾತ್ಕರ್ತಾರಂಪ್ರೇಷತೇಪ್ರಭುತ್ವೇನನಿಯುಙ್ಕ್ತೇಸಪ್ರೇಷಕಃ । ಯೋಧ್ಯೇಷತೇಸತ್ಕಾರಪೂರ್ವಕಂನಿಯುಙ್ಕ್ತೇಸೋಧ್ಯೇಷಕಃ । ಯಸ್ತುನಪ್ರೇಷತೇನಾಧ್ಯೇಷತೇ ಪರಂತ್ವಾನುಕೂಲ್ಯಮಾತ್ರಂಭಜತೇ ಸಆನುಕೂಲ್ಯಭಾಗಿತಿ ॥ ಕರಣಶಬ್ದಸ್ಯೇನ್ದ್ರಿಯಾದ್ಯರ್ಥಾನ್ತರವೃತ್ತಿಂವಾರಯನ್ವಿವಕ್ಷಿತಮಾಹ ಸಾಧಕತಮಮಿತಿ । ಅತಿಶಯಿತಂಸಾಧಕಂಸಾಧಕತಮಂಪ್ರಕೃಷ್ಟಂಕಾರಣಂಕಾರಣಸ್ಯಪ್ರಕರ್ಷಇತ್ಯರ್ಥಃ ॥ ನನುಕೋನಾಮಕಾರಣಸ್ಯಪ್ರಕರ್ಷಃ । ನತಾವದ್ವ್ಯಾಪಾರಭೂಯಸ್ತ್ವಂ । ಕರ್ಮಾಧಿಕರಣಯೋರತಿವ್ಯಾಪ್ತೇಃ । ತಥಾಹಿ । ಪಚನಕ್ರಿಯಾಯಾಂತಾವದ್ದೇವದತ್ತಃಕರ್ತಾ ತಣ್ಡುಲಾಃಕರ್ಮ ಕಾಷ್ಠಾನಿಕರಣಂ ಸ್ಥಾಲ್ಯಧಿಕರಣಮಿತ್ಯವಿವಾದಂ । ತತ್ರಯಥಾಕಾಷ್ಠಾನ್ಯಾಪಾಕಪರಿಸಮಾಪ್ತಿನಿರನ್ತರಂಜೇಷ್ಟಮಾನಾನಿಭೂಯೋವ್ಯಾಪಾರಾಣಿದೃಶ್ಯನ್ತೇ । ತಥೈವಸ್ಥಾಲೀತಣ್ಡುಲಾಶ್ಚೇತಿ । ದರ್ವ್ಯಾದೀನಾಂಕರಣತಯಾಪ್ರಸಿದ್ಧಾನಾಮತತ್ಪ್ರಸಙ್ಗಾಚ್ಚ ॥ ನಾಪ್ಯವ್ಯವಧಾನೇನಕಾರ್ಯಕಾರಿತ್ವಂ । ಅಸಮ್ಭವಾತ್ ॥ ವ್ಯಾಪಾರವದ್ಧಿಕರಣಮಿತಿನ್ಯಾಯೇನ ಪ್ರಸಿದ್ಧಕರಣಾನಾಂಕಾಷ್ಠಾದೀನಾಮಪಿ ಜ್ವಲನಾದಿವ್ಯಾಪಾರವ್ಯವಧಾನೇನೈವಕಾರ್ಯಕಾರಿತ್ವದರ್ಶನಾತ್ । ಜ್ವಲನಾದೇರವಾನ್ತರವ್ಯಾಪಾರರೂಪತ್ವಾನ್ನವ್ಯವಧಾಯಕತಾ ।

ಸ್ವಾಙ್ಗಮವ್ಯವಧಾಯಕಮಿತಿವಚನಾದಿತಿಚೇನ್ನ । ಕರ್ತ್ರಾದೇರಪಿದರ್ವೀಪರಿಘಟ್ಟನಾದಿಕಮವಾನ್ತರವ್ಯಾಪಾರಏವೇತಿವ್ಯವಧಾನಾಭಾವೇನ ಕರಣತ್ವಪ್ರಸಙ್ಗಾತ್ ॥ ನಾಪ್ಯವಿಲಮ್ಬೇನಕಾರ್ಯಕಾರಿತ್ವಂ । ಕಾರಣಾನ್ತರವಿರಹದಶಾಯಾಮಸಮ್ಭವಾತ್ ॥ ಸ್ವಸ್ವವ್ಯಾಪ್ಯೇತರಸಕಲಸಮವಧಾನದಶಾಯಾಂತುಕಾರಕಾನ್ತರಸ್ಯಾಪಿತಥಾತ್ವಪ್ರಸಙ್ಗಾತ್ ॥ ನಾಪಿಧಾತ್ವರ್ಥಾಶ್ರಯಾನುಪ್ರವೇಶಃ । ಅವ್ಯಾಪ್ತತ್ವಾತ್ । ಕುಠಾರಾದೌಛಿದ್ಯಾದ್ಯಾಶ್ರಯದ್ರವ್ಯಾನುಪ್ರವೇಶೇಪಿಕಾಷ್ಠಾದೌಪಚ್ಯಾದ್ಯಾಶ್ರಯದ್ರವ್ಯಾನನುಪ್ರವೇಶಾತ್ ॥ ಅತಃಪ್ರಕರ್ಷಸ್ಯವಕ್ತುಮಶಕ್ಯತ್ವಾತ್ಕಥಂಪ್ರಕೃಷ್ಟಂಕಾರಕಂಕರಣಮುಚ್ಯತಇತಿಚೇನ್ನ । ಕ್ರಿಯಾಸಿದ್ಧೌಸತ್ಸ್ವಪ್ಯನೇಕೇಷುಸಾಧಕೇಷುಕ್ವಚಿತ್ಕಸ್ಯಚಿದತಿಶಯೋನುಭೂಯತೇ । ಯತಏವಂವ್ಯವಹರನ್ತಿವೃದ್ಧಾಃ । ಸುಷ್ಠ್ವೇತೇತಣ್ಡುಲಾಏತೈರೇವಪಾಕೋನಿರ್ವೃತ್ತಇತಿ । ತಥಾ ಸುಷ್ಠ್ವೇತಾನಿಕಾಷ್ಠಾನಿ, ಸುಷ್ಠ್ವೇಷಾಸ್ಥಾಲೀ, ಸುಷ್ಠ್ವೇಷಾದರ್ವೀತಿ । ಸೋಯಂವ್ಯವಹಾರವಿಷಯಃಸಾಧನವ್ಯಾಪಾರನಿಷ್ಠಃಕಾರ್ಯಾನುಕೂಲೋತಿಶಯಏವಪ್ರಕರ್ಷಃ ॥ ಸಏಷಪ್ರಕರ್ಷೋಯತ್ರವಿವಕ್ಷ್ಯತೇತದೇವಪ್ರಕೃಷ್ಟಂಕಾರಕಂಕರಣಮುಚ್ಯತೇ ॥ ನಚೈವಂಸರ್ವತ್ರಾತಿಶಯೇಸರ್ವಮಪಿಕರಣಂಪ್ರಸಜ್ಯೇತೇತಿವಾಚ್ಯಂ । ತರತಮಭಾವೇನಕ್ವಚಿದೇವಾತಿಶಯೋನಸರ್ವತ್ರೇತಿ ॥ ನಚ ಸರ್ವತ್ರಸಾಮ್ಯೇತಥಾಸ್ಯಾದಿತಿವಾಚ್ಯಂ । ವಿವಕ್ಷಿತಸ್ಯೈವತಥಾತ್ವಂನೇತರಸ್ಯೇತಿ ॥ ನಚಸರ್ವತ್ರಾಪಿವಿವಕ್ಷಾ । ಪ್ರಮಾಣಾಭಾವಾದಿತಿ ॥ ಇತ್ಥಂಭೂತಪದಾರ್ಥಮಾಹ ಇಮಂಕಂಚಿದಿತ್ಯಾದಿ । ಛಾತ್ರತ್ವಾದಿಕೋಧರ್ಮಃಪ್ರಕಾರಸ್ತಮಾಪನ್ನಸ್ಯಕಮಣ್ಡಲ್ವಾದಿಲಕ್ಷಣಂ । ಯತಃಕಮಣ್ಡಲ್ವಾದಿನಾಛಾತ್ರಾದಿರ್ಲಕ್ಷ್ಯತೇ ॥ ನನುಕಿಮತ್ರೇತ್ಥಂಭೂತಲಕ್ಷಣಗ್ರಹಣಂ । ಸಹಾರ್ಥೇನಾಪ್ರಧಾನೇ[211] ಇತಿವಕ್ಷ್ಯತೇ । ತೇನೈವಾತ್ರತೃತೀಯಾಸೇತ್ಸ್ಯತಿ । ಕಮಂಡಲುವಿಂಕೂಡಿ ಛಾತ್ರನಂಕಂಡಂ, ಚಂಡಿಕೆಯಿಂಬೆರಸಿವಟುವನಱಿದಂಇತಿ ॥ ನಚಾತ್ರಸಹಾರ್ಥಕಶಬ್ದಯೋಗಾಭಾವಾತ್ಕಥಂತೃತೀಯೇತಿಶಙ್ಕ್ಯಂ । ಶಬ್ದಯೋಗಏವತೃತೀಯೇತಿನಿಯಮಾಭಾವಾತ್ । ತದರ್ಥಯೋಗೇಪಿತದ್ವಿಧಾನಸ್ಯವಕ್ಷ್ಯಮಾಣತ್ವಾದಿತಿಚೇತ್ಸತ್ಯಂ । ಯದ್ಯಪ್ಯತ್ರಸಹಾರ್ಥಯೋಗಃಸಮ್ಭವತಿ । ತದ್ವಿವಕ್ಷಾಯಾಂತೃತೀಯಾಚಸೇತ್ಸ್ಯತಿ । ತಥಾಪಿತದವಿವಕ್ಷಾಯಾಂ ಲಕ್ಷ್ಯಲಕ್ಷಣಭಾವವಿವಕ್ಷಾಯಾಮಪಿ ಯಥಾಸ್ಯಾದಿತ್ಯೇವಮರ್ಥಂತದುಪಾದಾನಂ । ಅನ್ಯಥಾತತ್ರಷಷ್ಠ್ಯೇವಪ್ರಾಪ್ನುಯಾದಿತಿಕ್ರಮೇಣೋದಾಹರತಿ ಧನದಿಂಕುಲಮಿತ್ಯಾದಿ ॥ ಪ್ರಯೋಜಕಕರ್ತರ್ಯಪಿತೃತೀಯಾಂದರ್ಶಯತಿ ಅರಸನಿಂಬಾಣಸಿಗನಿಂಹರಿಯಿಂದರ್ಜ್ಜುನನಿಂಇತಿ ॥ ಅರ್ಜ್ಜುನಂಕರ್ಣ್ಣನಂಕೊಂದಂ ಇತಿಸ್ವತನ್ತ್ರಕರ್ತೃಪ್ರಯೋಗಃ । ತಂಹರಿಃಪ್ರಯುಙ್ಕ್ತೇ । ಹರಿಯರ್ಜ್ಜುನನಿಂಕರ್ಣ್ಣನಂ ಕೊಲ್ಲಿಸಿದಂ ಇತೀಸುಬನ್ತಕರ್ತೃಪ್ರಯೋಗಃ ॥ ಅತ್ರಸ್ವತನ್ತ್ರಕರ್ತುರನುಕ್ತತ್ವಾದರ್ಜ್ಜುನನೆನಿಂ ಇತಿತೃತೀಯಾ । ತತ್ರಕರ್ಮಣಿಪ್ರಯೋಗವಿವಕ್ಷಾಯಾಂ ಕರ್ಮಣ್ಯನುಪಡುಃ[530] ಇತಿಪಡುಧಾತೋರನುಪ್ರಯೋಗೇ ಕೊಲ್ಲಿಸಲ್ಪಟ್ಟಂ ಇತಿಕರ್ಮಣಉಕ್ತತ್ವಾತ್ಕರ್ಣ್ಣಂ ಇತಿಪ್ರಥಮಾ । ಉಭಯೋರಪಿಕರ್ತ್ರೋರನುಕ್ತತ್ವಾದುಭಯತ್ರಾಪಿತೃತೀಯೇತಿ ॥

ಸೂತ್ರಂ ॥ ಯದ್ಭೇದಾತ್ತದ್ವದಾಖ್ಯಾ ॥ 210 ॥

ವೃತ್ತಿಃ ॥ ಭೇದಃ ಪ್ರಕಾರಃ । ಯಸ್ಯಪ್ರಕಾರಾತ್ತದ್ವತಃಪ್ರಕಾರಿ ಮತೋರ್ಥಸ್ಯಾಖ್ಯಾ ಭವತಿ । ತದ್ವಾಚಿನೋಲಿಙ್ಗಾದಿಮ್ಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಕರ್ಣ್ಣಿಂ ಕುರುಡಂ, ಕಾಲಿಂ ಕುಂಟಂ, ಕಯ್ಯಿಂ ಮೋಟಂ, ಜಾತಿಯಿಂ ಪಾರ್ವ್ವಂ, ಪ್ರಕೃತಿಯಿನೊಳ್ಳಿದಂ ॥ ಯದ್ಗ್ರಹಣಂಸ್ಥಾನಿನಿರ್ದೇಶಾರ್ಥಂ ॥ ಭೇದಗ್ರಹಣಂಕಿಂ । ಯಷ್ಟಿಗಳಂ ಪುಗಿಸು, ಕುಂತಂಗಳಂ ಬರಿಸು ॥ ತದ್ವದಾಖ್ಯೇತಿಕಿಂ । ಕಣ್ಕುರುಡೀತಂಗೆ, ಬ್ರಾಹ್ಮಣ್ಯಂ ಜಾತಿಯೀತಂಗೆ ॥ ಆಖ್ಯಾಗ್ರಹಣಂ ಪ್ರಸಿದ್ಧಪರಿಗ್ರಹಾರ್ಥಂ । ತೇನಕರ್ಣ್ಣಿಂದೀರ್ಗ್ಘಂ ಇತಿನಭವತಿ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಭೇದೋವಿಧಾಪ್ರಕಾರಇತ್ಯನರ್ಥಾನ್ತರಮಿತ್ಯಾಹ ಭೇದಃಪ್ರಕಾರಇತಿ ॥ ಯದ್ಭೇದಇತ್ಯತ್ರಯೋಭೇದೋಯದ್ಭೇದಇತಿನಸಮಾನಾಧಿಕರಣಃಸಮಾಸೋವಿವಕ್ಷಿತಃ । ಕಿಂತುಯಸ್ಯಭೇದೋಯದ್ಭೇದಇತಿವ್ಯಧಿಕರಣಏವ । ತಥಾಚಯತ್ಪದೇನಪ್ರಕಾರವಾನರ್ಥೋನಿರ್ದಿಷ್ಟಃ । ಸೋಸ್ಯಾಸ್ತೀತಿತದ್ವಾನಿತ್ಯನೇನ ಪ್ರಕಾರವದರ್ಥವಾನುಚ್ಯತಇತ್ಯಾಹ ಪ್ರಕಾರಿಮತಇತಿ । ಆಖ್ಯಾಪ್ರಸಿದ್ಧಿಃ ॥ ತದ್ವಾಚಿನಃಪ್ರಕಾರವದ್ವಾಚಿನಇತ್ಯರ್ಥಃ ॥ ಕರ್ಣ್ಣಿಂಕುರುಡಂಇತಿ । ಕಣ್‌ಶಬ್ದೇನಾಕ್ಷಿಕಥ್ಯತೇ । ಕುರುಡಂಇತಿಕಾಣತ್ವಮಕ್ಷ್ಣಃಪ್ರಕಾರಸ್ತಸ್ಮಾದಿತಿ ॥ ಅಕ್ಷಿಖಲುನಾನಾಪ್ರಕಾರಂಕಾಣಮಕಾಣಂ ಪಿಲ್ಲಮಪಿಲ್ಲಂ ದೀರ್ಘಮದೀರ್ಘಂ ಚೇತಿತದ್ವತಃಕಾಣಾಕ್ಷಿಮತಃಪುರುಷಸ್ಯಾಖ್ಯಾ । ತದ್ವಾಚಿನಃಕಣ್‌ಶಬ್ದಾತ್ತೃತೀಯಾಭವತೀತಿ ॥ ಏವಂಕಾಲಿಂ, ಕಯ್ಯಿಂ ಇತ್ಯತ್ರಾಪಿಯೋಜ್ಯಂ ॥ ಜಾತಿಃಸಾಮಾನ್ಯಂ । ತದ್ಭೇದೋಬ್ರಾಹ್ಮಣ್ಯಂ ಪಾರ್ವ್ವತನಶಬ್ದೇನಕಥ್ಯತೇ । ಧರ್ಮಿಪರತ್ವಾತ್ತತಃಪ್ರತ್ಯಯಸ್ಯಾಪ್ರಯೋಗಃ ॥ ಏವಂಪ್ರಕೃತಿಃಸ್ವಭಾವಸ್ತದ್ಭೇದಃಸಾಮೀಚೀನ್ಯಂಒಳ್ಳಿತುಶಬ್ದೇನಕಥ್ಯತೇ ॥ ಅತ್ರಯದ್ಗ್ರಹಣಾಭಾವೇಪ್ರತ್ಯಯೋನಿರಾಲಮ್ಬಃಸ್ಯಾತ್ ಪ್ರಕೃತೇರನಿರ್ದೇಶಾದಿತ್ಯಾಹ ಯದ್ಗ್ರಹಣಮಿತ್ಯಾದಿ । ಸ್ಥಾನಿನಿರ್ದೇಶಾರ್ಥಮಿತ್ಯರ್ಥಃ ॥ ಭೇದಗ್ರಹಣಂಕಿಂ । ಯಷ್ಟಿಗಳಂಪುಗಿಸು, ಕುಂತಂಗಳಂಬರಿಸು ಇತ್ಯತ್ರ ಯಷ್ಟಿ, ಕುಂತಶಬ್ದಾಭ್ಯಾಮುಪಚಾರವೃತ್ತ್ಯಾ ಯಷ್ಟಿ

ಕುಸ್ತುಧರಾಃಪುರುಷಾಪಿಪ್ರೋಚ್ಯನ್ತೇ । ನತತ್ರಕಶ್ಚಿದ್ಭೇದಇತಿನತತಸ್ತೃತೀಯಾ ॥ ತದ್ವದಿತ್ಯಭಾವೇ ಕಣ್ಣುರುಡೀತಂಗೆ ಇತ್ಯತ್ರಾಪಿಕಣ್ಣಶಬ್ದಾತ್ತೃತೀಯಾಪ್ರಸಜ್ಯೇತ ॥ ಆಖ್ಯಾಗ್ರಹಣಾಭಾವೇ ಕಣ್ಣಿಂದೀರ್ಘಂ ಇತ್ಯಪಿಪ್ರಯುಜ್ಯೇತ । ಆಖ್ಯಾಗ್ರಹಣೇತುತಥಾಪ್ರಸಿದ್ಧ್ಯಭಾವಾತ್ ಕಣ್ದೀರ್ಘಮಿತಂಗೆ ಇತ್ಯೇವಮಪಿಸಿಧ್ಯತೀತಿ ॥

ಸೂತ್ರಂ ॥ ಸಹಾರ್ಥೇನಾಪ್ರಧಾನೇ ॥ 211 ॥

ವೃತ್ತಿಃ ॥ ಸಹಾರ್ಥೈಶ್ಶಬ್ದೈರ್ಯೋಗೇ ಸಾಹಿತ್ಯಪ್ರತಿಯೋಗಿನ್ಯಪ್ರಧಾನೇಽರ್ಥೇವರ್ತಮಾನಾಲ್ಲಿಙ್ಗಾದಿಮ್ಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಮಗನಿಂ ಕೂಡಿಬಂದಂ, ಲಕ್ಷ್ಮಿಯಿಂಬೆರಸಿ ಹರಿಯೊಪ್ಪಿದಂ, ಉಮೆಯಿಂ ಸಂಗಡಿಸಿ ಮೆಱೆದನಾಪೆಱೆದಲೆಯಂ ॥ ಅಪ್ರಧಾನಇತಿಕಿಂ । ಮಗಳಿಂಕೂಡಿಮೆಱೆದಂ ಬ್ರಹ್ಮಂ । ಬ್ರಹ್ಮಶಬ್ದಾನ್ಮಾಭೂತ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಸಹಇತಿಶಬ್ದಸ್ಯಾರ್ಥಃಸಹಾರ್ಥಃ । ತುಲ್ಯಯೋಗಲಕ್ಷಣಂಸಾಹಿತ್ಯಂ । ಸಹಸ್ಯಾರ್ಥಇವಾರ್ಥೋಯಸ್ಯಸಸಹಾರ್ಥಃಶಬ್ದಃ । ಕೂಡಿ,ಬೆರಸಿ, ಸಂಗಡಿಸಿಇತ್ಯಾದಿಃ । ಅಥವಾಸಹಸ್ಯಾರ್ಥಃಸಹಾರ್ಥೋವಿವಕ್ಷಿತಂಸಾಹಿತ್ಯಂತೇನಯೋಗಇತಿ । ತದರ್ಥಮಾತ್ರೇದ್ಯೋತ್ಯೇವಾತದರ್ಥಕಶಬ್ದಯೋಗೇವಾತೃತೀಯಾ । ನಶಬ್ದಯೋಗಏವೇತಿನಿರ್ಬನ್ಧಃ ॥ ನನುತುಲ್ಯಯೋಗೋನಾಮಪ್ರಧಾನಾಪ್ರಧಾನಸಾಧಾರಣಃಕ್ರಿಯಾಸಮ್ಬನ್ಧಇತಿಸಾಹಿತ್ಯಮುಭಯನಿರೂಪ್ಯಂ । ತದ್ಯೋಗಶ್ಚೋಭಯತ್ರಚಸಮಾನಇತ್ಯುಭಯತ್ರಾಪಿತೃತೀಯಾಸ್ಯಾದಿತ್ಯತಆಹ ಸಾಹಿತ್ಯಪ್ರತಿಯೋಗಿನ್ಯಪ್ರಧಾನಇತಿ । ಪ್ರತಿಯೋಗೀನಿರೂಪಕಃ । ಅಪ್ರಧಾನಮಮುಖ್ಯಂ । ಯೋಮುಖ್ಯತಯಾವಿವಕ್ಷಿತಸ್ತದಿತರಇತ್ಯರ್ಥಃ ॥ ಮಗನಿಂಕೂಡಿಬಂದಂ ಪಿತರಂ ಇತಿಲಕ್ಷ್ಯತೇ ॥ ನನ್ವಯಂಯೋಗೋನಾರಮ್ಭಣೀಯಸ್ತಥಾಹಿ । ಮಗನಿಂಕೂಡಿಬಂದಂ ತಂದೆ ಅತ್ರಧಾತುನಾತಾವದಾಗಮನಕ್ರಿಯಾಕಥ್ಯತೇ । ಯದ್ಯಪಿತದಾಗಮನಕರ್ತೃತ್ವಂಪಿತಾಪುತ್ರಯೋರುಭಯೋರಪಿಸಮಾನಮೇವ । ತಥಾಪಿ ಬಂದಂ ಇತಿಕರ್ತರ್ಯೇಕತ್ವೇಪ್ರತ್ಯಯವಿಧಾನಾದೇಕಃಕರ್ತಾಉಕ್ತಇತ್ಯುಕ್ತತ್ವಾತ್ತತ್ರಪ್ರಥಮಾ । ಅಪರಸ್ತ್ವನುಕ್ತಇತ್ಯನುಕ್ತೇಕರ್ತರಿತೃತೀಯಾ । ಅನುಕ್ತಮಪ್ರಧಾನಮನಭಿಹಿತಮುಪಧಿರಿತ್ಯರ್ಥಾನ್ತರಮೇವ । ಏವಂ ಲಕ್ಷ್ಮಿಯಿಂಬೆರಸಿಹರಿಯೊಪ್ಪಿದಂ ಇತ್ಯಾದಾವಪೀತಿಚೇನ್ನ । ಬಾಧಕಬಾಧನಾರ್ಥತ್ವಾತ್ತಥಾಹಿ । ಯದ್ಯಪ್ಯತ್ರೋಕ್ತರೀತ್ಯಾತೃತೀಯಾಪ್ರಾಪ್ನೋತಿ । ತಥಾಪಿಯತ್ರತು ಮಗನಿಂಕೂಡಿ ತಂದೆಯುಬರವು, ಲಕ್ಷ್ಮಿಯಿಂಬೆರಸಿಹರಿಯೊಪ್ಪುಗೆ ಏವಮಾದಾಭಾವೇಪ್ರತ್ಯಯಸ್ತತ್ರೋಭಯೋರಪ್ಯಾಗಮನಾದಿಕ್ರಿಯಾಕರ್ತೃತ್ವೇಸತ್ಯಪಿತಿಙಾದ್ಯನುಕ್ತತ್ವಾದುಭಯತ್ರಾಪಿತೃತೀಯಾಪ್ರಾಪ್ತಾ । ತದಪವಾದಕತಯಾ ಕರ್ತೃಕರ್ಮಣೋಃಕೃತಿಭಾವೇ[226] ಇತಿಷಷ್ಠೀವಿಧಾಸ್ಯತೇ । ಸಾಚಕೃದ್ಯೋಗಲಕ್ಷಣಾಷಷ್ಠೀಸಹಾರ್ಥಯೋಗೇಽಪ್ರಧಾನೇಮಾಭೂದಿತ್ಯೇವಮರ್ಥೋಯಮಾರಮ್ಭ ಇತಿ ॥

ಸೂತ್ರಂ ॥ ಒಡನೆನ ॥ 212 ॥

ವೃತ್ತಿಃ ॥ ಒಡನೆಶಬ್ದೇನ ಯೋಗೇಲಿಙ್ಗಾದಿಮ್ನ ಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಮಗನೊಡನೆ ಬಂದಂ, ಗುರುವಿನೊಡನೆ ಪೋದಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಒಡನೆ ಇತ್ಯವಿಭಕ್ತಿಕಂ ತೃತೀಯಾನಿರ್ದೇಶಂಮನ್ವಾನಆಹ ಒಡನೆಶಬ್ದೇನೇತಿ ॥ ಪೂರ್ವೇಣತೃತೀಯಾಪ್ರಾಪ್ತಾನಿಷೇಧಃ ॥

ಸೂತ್ರಂ ॥ ಗೆದಾಪ್ಯೇದೇಯೈಃ ॥ 213 ॥

ವೃತ್ತಿಃ ॥ ದೇಯೈರಾಪ್ಯೇಕಾರಕೇಲಿಙ್ಗಾದ್ಗೆರ್ಭವತಿ ತಕಾರೋನಿರ್ದೇಶಾರ್ಥಃ ॥

ಪ್ರಯೋಗಃ ॥ ಬ್ರಾಹ್ಮಣಂಗೆ ಗೋವಂಕೊಟ್ಟಂ, ಯತಿಗೆ ಭಿಕ್ಷಮನಿಕ್ಕಿದಂ, ಬಸದಿಗೆ ಪೂಮಾಲೆಯನಿತ್ತಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ದೇಯೈರಿತಿಜಾತೌಬಹುವಚನಂ । ದಾತುಮಿಷ್ಟಂದೇಯಂ । ಕರ್ತ್ರಾದಾತುಮಿಷ್ಟೇನವಸ್ತುನಾಯದಾಪ್ಯಂಸಮ್ಪ್ರದಾನಮಿತಿಯಾವತ್ । ತತ್ರವರ್ತಮಾನಾಲ್ಲಿಙ್ಗಾಚ್ಚತುರ್ಥೀತಿ ॥ ಅತ್ರದೇಯೈರಿತ್ಯಸತ್ಯಸ್ಮಿನ್ದಾನಕ್ರಿಯಯಾದೇಯಮಪ್ಯಾಪ್ಯಮೇವೇತಿ ತತ್ರಾಪಿಚತುರ್ಥೀಸ್ಯಾತ್ । ಸತಿತುತಸ್ಮಿಂಸ್ತದ್ದೇಯಂಕ್ರಿಯಾಪ್ಯಮಪಿನದೇಯೈರಾಪ್ಯಂ । ಸ್ವಯಂದೇಯತ್ವೇನದೇಯಾನ್ತರಾಭಾವಾದಿತಿ ನಾತ್ರಚತುರ್ಥೀ ॥ ತತ್ಸಮ್ಪ್ರದಾನಂತ್ರಿವಿಧಂ । ಪ್ರೇರಕಮನುಮನ್ತೃನಿರಾಕರ್ತೃಚೇತಿ । ತತ್ರಯದ್ದೇಹೀತಿಭಣಿತ್ವಾದಾತಾರಂಪ್ರೇರಯತಿತತ್ಪ್ರೇ

ರಕಂ । ಯದ್ದದಾಮಿತ್ಯುಕ್ತೇ ತಥಾಕುರ್ವಿತ್ಯನುಮನ್ಯತೇ ತದನುಮನ್ತೃ । ಯನ್ನಪ್ರೇರಯತಿ, ನಾನುಮನ್ಯತೇ, ಅಪಿತುನನಿರಾಕರೋತಿ ತದನಿರಾಕರ್ತೃ । ತತ್ತ್ರಿವಿಧಮಪಿಯಥಾಕ್ರಮಮುದಾಹರತಿ ಬ್ರಾಹ್ಮಣಂಗೆಇತ್ಯಾದಿ ॥ ನನುಬ್ರಾಹ್ಮಣಂಗೆಗೋವಂಕೊಟ್ಟಂ, ಯತಿಗೆ ಭಿಕ್ಷಮನಿಕ್ಕಿದಂ ಇತ್ಯಾದೌ ಗವಾದಿ ಬ್ರಾಹ್ಮಣಾದ್ಯರ್ಥಂಭವತಿ । ಗವಾಬ್ರಾಹ್ಮಣಸ್ಯಭಿಕ್ಷಯಾಯತೇಶ್ಚೋಪಕಾರಾತ್ । ಏವಂ ಸರ್ವತ್ರಸಮ್ಪ್ರದಾನೇದೇಯೈರ್ವಸ್ತುಭಿರಾಪ್ಯಸ್ಯೋಪಕಾರಾತ್ ತಾದರ್ಥ್ಯೇ217 ಇತ್ಯೇವಚತುರ್ಥೀಭವತೀತಿ ಕಿಮರ್ಥೋಯಮಾರಮ್ಭ ಇತಿಚೇದುಚ್ಯತೇ । ಯದ್ಯಪ್ಯತ್ರತಾದರ್ಥ್ಯಂಸಮ್ಭವತಿ ।,ತದ್ವಿವಕ್ಷಾಯಾಂಸೇತ್ಸ್ಯತಿಚತುರ್ಥೀ । ತಥಾಪಿನತದತ್ರವಿವಕ್ಷಿತಂ । ಕಿಂತುಸಮ್ಪ್ರದಾನಮೇವೇತಿ ॥ ಕಿಂಚನಸರ್ವತ್ರದೇಯಮಾಪ್ಯೋಪಕಾರಮೇವೇತಿನಿಯಮಃ । ಭ್ರಾತ್ರಂಗೆಚಪೇಟೆಯಂಕೊಟ್ಟಂ ಇತ್ಯಾದೌತದಭಾವಾತ್ । ನಹಿಭ್ರಾತ್ರಸ್ಯೋಪಕಾರಿಕಾಚಪೇಟಿಕಾ । ದುಃಖೋತ್ಪಾದನೇನಅಪಕಾರಿಕ್ಯೈವೇತಿ ॥ ನಚತದಾತ್ವೇಪಕಾರೇಪ್ಯಾಯತ್ಯಾಮುಪಕಾರೋಸ್ತೀತ್ಯುಪಕಾರಿಕ್ಯೈವೇತಿವಾಚ್ಯಂ । ಉಪಕಾರಾಪಕಾರಯೋಸ್ತಾದಾತ್ವಿಕಯೋರೇವಪ್ರಕೃತೋಪಯೋಗಿತಯಾವಿವಕ್ಷಣೀಯತ್ವಾತ್ । ಅನ್ಯಥಾದುರ್ದಾನವಿಷಯೇಬ್ರಾಹ್ಮಣಂಗೆಭಾಗಮಂಕೊಟ್ಟಂ, ಉಪಾಧ್ಯಾಯಂಗೆ ಅನಡ್ವಾಹಮನಿತ್ತಂ ಇತ್ಯಾದೌ ಸಮ್ಪ್ರದಾನಮನಿಚ್ಛತಾತಾದರ್ಥ್ಯಚತುರ್ಥೀಕಥಮತ್ರಸಮರ್ಥ್ಯೇತ । ಆಯತ್ಯಾಂಬಲವದನಿಷ್ಟಕಾರಿತ್ವೇನತತ್ಕೃತೋಪಕಾರಾಭಾವಾತ್ ॥ ಅಸ್ತುವಾಚಪೇಟಿಕಾದೇರನನ್ಯಾರ್ಥತ್ವೇನತಾದರ್ಥ್ಯಂ । ತಥಾಪಿನತತ್ರತತ್ಪ್ರತೀಯತೇ । ಸಮ್ಪ್ರದಾನಸ್ಯೈವಪ್ರತೀತೇರಿತಿ ॥ ನನುಕಥಮತ್ರಸಮ್ಪ್ರದಾನಮುಚ್ಯತೇ । ದೇಯಸ್ಯೈವಾಭಾವಾತ್ । ನಚಚಪೇಟಿಕೈವದೇಯಾ । ಯತಃ ಸಾಕರ್ತುರನಪೇತಾಸತಿಬ್ರಾಹ್ಮಣಂಗೌರಿವ ಭ್ರಾತ್ರಂನಾಪ್ನೋತ್ಯಧ್ಯಾಪಕಪಿವಾಸ್ತೇ । ತದವಯವತ್ವಾದಿತಿಚೇನ್ನ । ನಹಿಸರ್ವತ್ರದೇಯಂಕರ್ತುರಪೇತಮೇವಾಪ್ಯಮುಪೈತೀತಿನಿಯಮಃ । ಶಿಷ್ಯಂಗೆವಿದ್ಯೆಯಂಕೊಟ್ಟಂ, ಭೃತ್ಯಂಗೆಭಾಗ್ಯಮಂಕೊಟ್ಟಂ, ಕೋಲ್ವಂಗೆಬೆನ್ನಂಕೊಟ್ಟಂ, ಬದ್ಧಂಗೆಕಿವಿಯಂಕೊಟ್ಟಂ, ತಪಕ್ಕೆತನುವಂಕೊಟ್ಟಂ, ಇನಿಯಳ್ಗೆಮನಮಂಕೊಟ್ಟಂ ಇತ್ಯಾದಾವನಪೇತಸ್ಯಾಪಿದೇಯತ್ವದರ್ಶನಾತ್ ॥ ಅಥವಾ ಅತ್ರಚಪೇಟಾಶಬ್ದೇನತತ್ಕೃತಂತಾಡನಮೇವವಿವಕ್ಷಿತಂ । ತತ್ತುತಮಾಪ್ನೋತ್ಯೇವೇತಿಭವತ್ಯೇವ ಸಮ್ಪ್ರದಾನಂ । ತಸ್ಯಚಚತುರ್ಥ್ಯಾಭಿಧಾಪನಾರ್ಥೋಯಮಾರಮ್ಭ ಇತಿ ॥

ಸೂತ್ರಂ ॥ ಶಕ್ತಿರುಚೀರ್ಷ್ಯಾಸೂಯಾದ್ರೋಹ ಕ್ರೋಧ ಮತ್ಸರ ಭೀತ್ಯುನ್ನತಿ ಸ್ವಭಾವಾವನತೀಷ್ಟಾನಿಷ್ಟಸಾದೃಶ್ಯಪ್ರತಿನಿಧ್ಯರ್ಥೈಃ ॥ **214** ॥

ವೃತ್ತಿಃ ॥ ಶಕ್ತಿಸ್ಸಾಮರ್ಥ್ಯಂ, ರುಚಿಃಪ್ರೀತಿಃ, ಅಕ್ಷಾನ್ತಿರೀರ್ಷ್ಯಾ, ಗುಣೇಷುದೋಷಾವಿಷ್ಕರಣಮಸೂಯಾ, ಅಪಕಾರೋದ್ರೋಹಃ, ಅಮರ್ಷಃ ಕ್ರೋಧಃ, ಅನ್ಯಶುಭದ್ವೇಷೋಮತ್ಸರಃ, ಭೀತಿರ್ಭಯಂ, ಉನ್ನತಿರಾಧಿಕ್ಯಂ, ಸ್ವಭಾವಃ ಪ್ರಕೃತಿಃ, ಅವನತಿರಭಿವಾದಃ, ಇಷ್ಟಂಹಿತಂ, ಅನಿಷ್ಟಮಹಿತಂ, ಸಾದೃಶ್ಯಮುಪಮಾನಂ, ಪ್ರತಿನಿಧಿಃ ಪ್ರತಿಕಲ್ಪಃ ॥ ಶಕ್ತ್ಯಾದ್ಯರ್ಥೈಶ್ಶಬ್ದೈರ್ಯೋಗೇಲಿಙ್ಗಾದ್ಗೆಪ್ರತ್ಯಯೋಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಶಕ್ತ್ಯರ್ಥೇ । ಮಲ್ಲಂಗೆಮಲ್ಲಂ ಶಕ್ತಂ, ಆತಂಗೀತಂ ಸಮರ್ಥಂ ॥ ರುಚ್ಯರ್ಥೇ । ಧಾರ್ಮಿಕಂಗೆ ಧರ್ಮಂ ರುಚಿಯಕ್ಕುಂ, ಬೆನಕಂಗುಂಡಲಿಗೆಯಳ್ತು ॥ ಈರ್ಷ್ಯಾರ್ಥೇ । ಕವಿಗೆ ಕವಿಯೀರ್ಷ್ಯೆಗೆಯ್ವಂ, ಕುಜನಂ ಸುಜನಂಗೆಸ್ಸೈರಿಸಂ ॥ ಅಸೂಯಾರ್ಥೇ । ಧರ್ಮಂಗೆ ಕೌರವನಸೂಯೆಗೆಯ್ವಂ, ರಾಮಂಗೆ ರಾವಣಂ ದೋಷಮನಾರೋಪಿಪಂ ॥ ದ್ರೋಹಾರ್ಥೇ । ಅರಸಂಗೀತಂದ್ರೋಹಿ, ಒಡೆಯಂಗಪಕಾರಿದಾಸೇರಂ ॥ ಕ್ರೋಧಾರ್ಥೇ । ಕಳ್ಳಂಗರಸಂಮುನಿವಂ, ನಲ್ಲಂಗಿನಿಯಳ್ಕಂಟಿಸಿದಳ್ ॥ ಮತ್ಸರಾರ್ಥೇ । ಅಜ್ಜಂಗಜ್ಜಂಮಚ್ಚರಿಪಂ, ಸವತಿಗೆಸವತಿ ಪುರುಡಿಪಳ್ ॥ ಭೀತ್ಯರ್ಥೇ । ಪಾಪಕ್ಕೆಅಂಜುಗುಂತಕ್ಕಂ, ಪುಲಿಗೆಳ್ಕಗುಂಪಿಡಿ ॥ ಉನ್ನತ್ಯರ್ಥೇ । ಲೋಕಕ್ಕೀತನುನ್ನತಂ, ಹರಿಗೆ ಹರನಧಿಕಂ ॥ ಸ್ವಭಾವಾರ್ಥೇ । ಕಪಿಗೆ ಚಪಲತೆಸಾಜಂ, ಸಿಂಹಕ್ಕೆ ಶೌರ್ಯ್ಯಂಪ್ರಕೃತಿ ॥ ಅವನತ್ಯರ್ಥೇ । ಜಿನಂಗೆ ನಮಸ್ಕರಿಸಿದಂ, ತಂದೆಗೆ ಪೊಡಮಟ್ಟಂ ॥ ಇಷ್ಟಾರ್ಥೇ । ಯಾಜ್ಞಿಕಂಗೆ ಸ್ವರ್ಗಮಿಷ್ಟಂ, ಪಶುವಿಂಗೆ ಹಿತಂತೃಣಂ ॥ ಅನಿಷ್ಟಾರ್ಥೇ । ಲೋಕಕ್ಕನಿಷ್ಟಂಬಟಂ, ಮಲ್ಲಂಗೊಳ್ಳಿತಲ್ತುವಜ್ರಮುಷ್ಟಿ ॥ ಸಾದೃಶ್ಯಾರ್ಥೇ । ಗೋವಿಂಗೆ ಗವಯಂ ಸದೃಶಂ, ಚಂದ್ರಂಗೆ ಸಮಾನಂಮುಖಂ ॥ ಪ್ರತಿನಿಧ್ಯರ್ಥೇ । ಜೇನುತುಪ್ಪಕ್ಕೆ ಸಕ್ಕರೆಸಲ್ವುದು, ಪುಷ್ಕರಕ್ಕೇರಂಡಮಕ್ಕುಂ ॥ ಶಕ್ತ್ಯಾದ್ಯರ್ಥೈರಿತಿಕಿಂ । ದೇವದತ್ತನಮಗಂ, ಯಜ್ಞದತ್ತನಕಮಂಡಲು ॥

ವ್ಯಾಖ್ಯಾ ॥ ಪದಾರ್ಥಪ್ರತಿಪತ್ತಿಪೂರ್ವಿಕಾವಾಕ್ಯಾರ್ಥಪ್ರತಿಪತ್ತಿರಿತಿ ಪ್ರಥಮಂಪದಾರ್ಥಮಾಹ ಶಕ್ತಿಸ್ಸಾಮರ್ಥ್ಯಮಿತ್ಯಾದಿ ॥ ವಾಕ್ಯಾರ್ಥಮಾಹ ಶಕ್ತ್ಯಾದ್ಯರ್ಥೈರಿತ್ಯಾದಿ ॥ ಅತ್ರಾಯಂವಿಶೇಷಃ । ಶಕ್ತ್ಯಾದ್ಯರ್ಥೈರ್ಯೋಗೇಪಿಯಂಪ್ರತಿಶಕ್ತಿಸ್ತತ್ರೈವಚತುರ್ಥೀ । ನತುಯತ್ರಶ

ಕ್ತಿಸ್ತತ್ರಚತುರ್ಥೀತಿ ॥ ಏವಂ ಯಂಪ್ರತಿರುಚಿಸ್ತತ್ರೈವ । ನತುಯತ್ರರುಚಿ ಸ್ತತ್ರೈವೇತಿ ॥ ಏವಮಿಷ್ಯಾದಿಷುಸರ್ವತ್ರದ್ರಷ್ಟವ್ಯಮನ್ಯತ್ರಸ್ವಭಾವಾತ್ । ಸ್ವಭಾವೇತುಯತ್ರಸ್ವಭಾವಸ್ತತ್ರೈವಚತುರ್ಥೀತಿ ॥ ಕಪಿಗೆಚಪಲತೆಸಾಜಂ । ಅತ್ರಸಾಜಮಿತಿಸ್ವಭಾವಃಕಥ್ಯತೇ । ಸಚಚಪಾವೇವೇತಿಕಪಿಶಬ್ದಾದೇವಚತುರ್ಥೀತಿ ॥ ನನುರುಚಾವಪ್ಯೇವಂವಕ್ತವ್ಯಂ । ಧಾರ್ಮ್ಮಿಕಂಗೆಧರ್ಮ್ಮಂರುಚಿ,ಬೆನಕಂಗುಂಡಲಿಗೆಯಕ್ಕೆ ಇತ್ಯಾದೌ ರುಚಿರ್ಧಾರ್ಮಿಕಾದಾವೇವನಾನ್ಯತ್ರ । ಯತೋರುಚಿಃ ಪ್ರೀತಿರಾತ್ಮಧರ್ಮಇತಿ । ತಥಾಚಯತ್ರರುಚಿರ್ನತತ್ರಚತುರ್ಥೀತ್ಯಯುಕ್ತಮಿತಿಚೇನ್ನ । ರುಚಿಃ ಪ್ರೀತಿರಿತಿರೋಚಮಾನತಾ । ಸಾತುನಧಾರ್ಮಿಕೇಽಪಿತುಧರ್ಮಏವ । ಧರ್ಮಃ ಖಲುರೋಚತೇಧಾರ್ಮಿಕಂಪ್ರತೀತಿ । ಅತೋಯಂರುಚಿರಿತ್ಯೇವಯುಕ್ತಂನಯತ್ರರುಚಿರಿತಿ ॥ ಏವಂಯಾಜ್ಞಿಕಂಗೆಸ್ವರ್ಗಮಿಷ್ಟಮಿತ್ಯತ್ರಾಪೀಷ್ಟಿಃ ಸ್ವರ್ಗೋಯಾಜ್ಞಿಕಏವೇತಿಯತ್ರೇಷ್ಟಂತತ್ರೈವಚತುರ್ಥೀತಿನಶಙ್ಕನೀಯಂ । ಇಷ್ಟಮಿತೀಚ್ಛಾವಿಷಯತ್ವಂ । ತಚ್ಚಸ್ವರ್ಗಏವನಯಾಜ್ಞಿಕೇ । ಯಾಜ್ಞಿಕಂಪ್ರತೀಷ್ಟೋಭವತಿಸ್ವರ್ಗಇತಿ । ತತ್ರಾಪಿಯಂಪ್ರತೀತ್ಯೇವಯುಕ್ತಂನಯತ್ರೇತಿ । ಏವಂಸರ್ವತ್ರೋಹ್ಯಂ ॥ ಸ್ವಭಾವೇತೂಕ್ತಮೇವ ॥ ಅಸ್ತುವಾತತ್ರಾಪಿಯಂಪ್ರತೀತ್ಯೇವಸ್ವಭಾವಇತಿ ಸ್ವಭಾವತ್ವಕಲ್ಪನೋಚ್ಯತಇತಿ ॥ ಸರ್ವತ್ರಯಂಪ್ರತೀತ್ಯೇವ । ಅನ್ಯಥಾದೇವದತ್ತನಶಕ್ತಿ, ಯಜ್ಞದತ್ತನರುಚಿ ಇತ್ಯಾದಾವಪಿಚತುರ್ಥೀಪ್ರಸಜ್ಯೇತ । ನಾತ್ರಯಂಪ್ರತೀತಿವಿವಕ್ಷಾ । ಕಿಂತುಸಮ್ಬನ್ಧಮಾತ್ರವಿವಕ್ಷಾಯಾಂಷಷ್ಠೀತಿ ॥

ಸೂತ್ರಂ ॥ ಆಶಿಷ್ಯುದ್ದೇಶ್ಯೇ ॥ 215 ॥

ವೃತ್ತಿಃ ॥ ಇಷ್ಟಾರ್ಥಾಶಂಸನಮಾಶೀಃ । ಯಮುದ್ದಿಶ್ಯವಿಧಿಸ್ತದುದ್ದೇಶ್ಯಂ । ಉದ್ದೇಶ್ಯೇವರ್ತಮಾನಾಲ್ಲಿಙ್ಗಾದ್ಗೆಪ್ರತ್ಯಯೋಭವತಿ ಆಶಿಷಿಗಮ್ಯಮಾನಾಯಾಂ ॥

ಪ್ರಯೋಗಃ ॥ ದೇವದತ್ತಂಗೆ ಭದ್ರಮಕ್ಕೆ, ಜಿನದತ್ತಂಗೆ ದೀರ್ಘಾಯುವಕ್ಕೆ, ಲೋಕಕ್ಕೆ ಸುಖಮಕ್ಕೆ, ಪ್ರಜೆಗಳ್ಗೆ ಸ್ವಸ್ತಿಯಕ್ಕೆ ॥ ಆಶಿಷೀತಿಕಿಂ । ದೇವದತ್ತನಸುಖಂ, ಗುರುದತ್ತನಭದ್ರಂ ॥ ಉದ್ದೇಶ್ಯಇತಿಕಿಂ । ದೇವದತ್ತಂಗೆ ಕುಶಲಮಕ್ಕೆ । ಆಶಾಸ್ಯೇಮಾಭೂತ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ನನುಶತ್ರುಗೆನಾಶಮಕ್ಕೆ, ಆತಂಗೆಕೇಡಕ್ಕೆ ಇತ್ಯಾದೌ ನಾಶಾದೇರನಿಷ್ಟತ್ವೇನೇಷ್ಟಾರ್ಥಾಶಂಸನಾಭಾವಾತ್ಕಥಂಶತ್ರುಪ್ರಭೃತಿಶಬ್ದಾಚ್ಚತುರ್ಥೀತಿಚೇನ್ನ । ನಾಶಮಾತ್ರಸ್ಯಾನಿಷ್ಟತ್ವೇಪಿಶತ್ರುನಾಶ ಇಷ್ಟಏವೇತ್ಯಾಶಾಸ್ಯತೇ ॥ ಶತ್ರುಗೆ ಇತಿಚತುರ್ಥೀತುನಾಶಿಷಿ । ಕಿಂತು ವ್ಯತ್ಯಯೋಬಹುಳಂ[231] ಇತಿಸಮ್ಬನ್ಧಏವೇತಿ ॥

ಸೂತ್ರಂ ॥ ಸ್ವಾಹಾ ಸ್ವಧಾವಷಡ್ಭಿಃ ॥ 216 ॥

ವೃತ್ತಿಃ ॥ ಸ್ವಾಹಾದಿಭಿರ್ಯೋಗೇಲಿಙ್ಗಾದ್ಗೆರ್ಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಅಗ್ನಿಗೆಸ್ವಾಹಾಕಾರಂ, ಪಿತೃಗಳಿಗೆ ಸ್ವಧಾಕಾರಂ, ಇಂದ್ರಂಗೆ ವಷಟ್ಕಾರಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ವಷಡಿತ್ಯವ್ಯಯಂ । ತದ್ಯೋಗಾತ್ಸ್ವಾಹಾಸ್ವಧಾದ್ವಯಮಪ್ಯವ್ಯಯಮೇವಗೃಹ್ಯತೇ ॥ ಅನವ್ಯಯಯೋಗೇತುನಚತುರ್ಥೀತಿನಿಯಮೋಯಥಾಯೋಗಂ ವಿಭಕ್ತ್ಯುತ್ಪತ್ತಿರಿತಿ ॥ ಅಸ್ತಿಚದ್ವಯಮನವ್ಯಯಂ ।

ಶ್ಲೋ ॥ ಶಚ್ಯಾಸಹಾಗತಶ್ಶಕ್ರಸ್ಸ್ವಾಹಯಾಚಧನಂಜಯಃ ।
ಸ್ವಧಯಾಶ್ರಾದ್ಧದೇವಶ್ಚನೈರೃತ್ಯಾನಿಕಷಾತ್ಮಜಃ ॥

ಇತಿ ಪ್ರಯೋಗದರ್ಶನಾತ್ । ತಥಾ । ತರ್ಪಣಂಪ್ರೀಣನಂಪ್ರೀತಿಃ ಸ್ವಾಹಾಸಾಹಿತ್ಯಮಿತ್ಯಪೀತ್ಯಭಿಧಾನಾಚ್ಚ ॥ ನನುಸ್ವಾಹಾದೀನಾಮವ್ಯಯಾನಾಂ ನಾವ್ಯಯ[10] ಇತ್ಯಾದಿನಾಲಿಙ್ಗಸಂಜ್ಞಾನಿಷೇಧಾದ್ಭಾಷಾವಿಷಯೇ ಪ್ರಯೋಗಏವನಾಸ್ತೀತಿಯದ್ಯೋಗೇಚತುರ್ಥೀವಿಧೀಯತ ಇತಿಚೇತ್ಸತ್ಯಂ । ಯದ್ಯಪಿ ಕೇವಲಾನಾಂತೇಷಾಂಪ್ರಯೋಗೋನಾಸ್ತ್ಯೇವ । ಲಿಙ್ಗಸಂಜ್ಞಾಯಾನಿಷೇಧಾತ್ । ತಥಾಪಿ ಸಸಮಸ್ತಾನಾಂಪ್ರತ್ಯಯಾನ್ತಾನಾಂವಾನಿಷೇಧಇತಿ ಪ್ರಾಗೇವಪ್ರಪಞ್ಚಿತಮಿತ್ಯಸ್ತ್ಯೇವಪ್ರಯೋಗವಿಷಯತೇತಿ । ಅತಏವೋದಾಹರಣೇಪಿತಥೈವಪ್ರದರ್ಶನಂ ॥ ಸ್ವಾಹಾಕಾರಮಿತ್ಯಾದಿ । ಕಾರಇತಿಕಾರಪ್ರತ್ಯಯಃ । ಸ್ವಾಹೈವಸ್ವಾಹಾಕಾರಇತಿ । ಘಞನ್ತಶ್ಶಬ್ದೋವಾಸ್ವಾಹಾಕರಣಂಸ್ವಾಹಾಕಾರಇತಿ । ಏವಮಿತರತ್ರಾಪಿ ॥

ಸೂತ್ರಂ ॥ ತಾದರ್ಥ್ಯೇ ॥ 217 ॥

ವೃತ್ತಿಃ ॥ ತದರ್ಥಭಾವೇದ್ಯೋತ್ಯೇ ಲಿಙ್ಗಾದ್ಗೆದ್ಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಮೋಕ್ಷಕ್ಕೆ ತತ್ವಜ್ಞಾನಂ, ಕುಂಡಲಕ್ಕೆ ಚಿನ್ನಂ, ಅವಘಾತಕ್ಕೊನಕೆ, ತೇರ್ಗೆ ಮರಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಸೋಽರ್ಥೋಽಯಸ್ಯತತ್ತದರ್ಥಂ । ತಸ್ಮಾ ಇತಿವಾತದರ್ಥಂ । ತಸ್ಯಭಾವಸ್ತಾದರ್ಥ್ಯಂ । ತಸ್ಮಿನ್ದ್ಯೋತ್ಯೇ । ಲಿಙ್ಗಾತ್ತದಿತಿತಚ್ಛಬ್ದನಿರ್ದಿಷ್ಟಕಾರ್ಯವಾಚಕಾಲ್ಲಿಙ್ಗಾದಿತ್ಯರ್ಥಃ ॥ ಅತ್ರಕಾರಣಂಚನಿಮಿತ್ತೋಪಾದಾನಸಾಧಾರಣಮತಏವೋಭಯಥಾಪ್ಯುದಾಹರತಿ ಮೋಕ್ಷಕ್ಕೆ ಇತ್ಯಾದಿ ॥ ತತ್ವಜ್ಞಾನಂಹಿಮೋಕ್ಷಸ್ಯನಿಮಿತ್ತಂ । ಸುವರ್ಣಂತುಕುಣ್ಡಲಸ್ಯೋಪಾದಾನಂ । ತತ್ಕಾರ್ಯಂಮೋಕ್ಷಃ ಕುಣ್ಡಲಂಚೇತಿತತಶ್ಚತುರ್ಥೀ । ಏವಮಿತರತ್ರಾಪಿ ॥

ಸೂತ್ರಂ ॥ ಉತ್ಪಾತೇನಜ್ಞಾಪ್ಯೇ ॥ 218 ॥

ವೃತ್ತಿಃ ॥ ಉತ್ಪಾತೇನಜ್ಞಾಪ್ಯಮಾನೇಽರ್ಥೇವರ್ತಮಾನಾಲ್ಲಿಙ್ಗಾದ್ಗೆದ್ಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಬಱಕ್ಕೆ ಬೆಳ್ಮಿಂಚು, ಲೋಕನಾಶಕ್ಕೆ ಕಪ್ಪೆಯಚಂಡಿಕೆ, ಬಿಱುಮಿಸಿಲ್ಗೆ ಕೆಂಮಿಂಚು ॥ ಉತ್ಪಾತೇನೇತಿಕಿಂ । ಅರಸನ ಸತ್ತಿಗೆ, ಗುರುಗಳ ಕಮಂಡಲು ॥ ಜ್ಞಾಪ್ಯಇತಿಕಿಂ । ಲೋಕನಾಶಕ್ಕೆಕಾಕಂಬಿಳಿದಾದುದು ॥ ಕಾಕಶಬ್ದಾನ್ಮಾಭೂತ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ನನೂತ್ಪಾತೋನಾಮಭಾವ್ಯನಿಷ್ಟಸೂಚಕಂ ಭೌಮನಾಭಸಾದಿಭೇದಂ ಮಣ್ಡೂಕಶಿಖಾದಿತೇ । ನಜ್ಞಾಪ್ಯಮಾನಂಚಲೋಕಾನಿಷ್ಟಂಕ್ಷಾಮಡಾಮರಾದಿ । ತತ್ರಚಚತುರ್ಥೀ ತಾದರ್ಥ್ಯೇ217 ಇತಿಪೂರ್ವೇಣೈವಸಿಧ್ಯತಿ । ಉತ್ಪಾತಾನಾಮನಿಷ್ಟಾರ್ಥತ್ವಾತ್ । ತಥಾಚವ್ಯರ್ಥೋಽಯಮಾರಮ್ಭಇತಿಚೇನ್ನ । ಅತ್ರತಾದರ್ಥ್ಯಸ್ಯೈವಾಭಾವಾತ್ । ತದ್ಧಿಕಾರ್ಯಕಾರಣಭಾವಏವ ನಾನ್ಯತ್ರ । ಅರ್ಥಶಬ್ದೋಹಿಪ್ರಯೋಜನವಾಚೀ । ಪ್ರಯೋಜನಂತುಕಾರ್ಯಮೇವೇತಿ । ನಾತ್ರಕಾರ್ಯಕಾರಣಭಾವಸ್ಸಮ್ಭವತಿ । ನಹಿಮಣ್ಡೂಕಶಿಖಾದಿರ್ಲೋಕಾನಿಷ್ಟಸ್ಯಕ್ಷಾಮಡಾಮರಾದೇರ್ನಿಮಿತ್ತಮುಪಾದಾನಂವಾಭವತಿ । ಕೇವಲಮಗ್ನೇರ್ಧೂಮಇವಜ್ಞಾಪಕಏವೇತಿಜ್ಞಾಪ್ಯಜ್ಞಾಪಕಭಾವಸಮ್ಬನ್ಧೇಷಷ್ಠ್ಯಾಂಪ್ರಾಪ್ತೌತದಪವಾದಕತಯಾ ಚತುರ್ಥೀವಿಧಾನಾರ್ಥೋಽಯಮಾರಮ್ಭಇತಿ ॥

ಸೂತ್ರಂ ॥ ಬಗೆತಃ ಕರ್ಮಣಿವಾಯುತೋಽವಜ್ಞಾ ॥ 219 ॥

ವೃತ್ತಿಃ ॥ ಯಸ್ಮಾದವಜ್ಞಾನ್ಯಸ್ಯಜ್ಞಾಯತೇ ತಸ್ಮಾದ್ಬಗೆಧಾತೋಃ ಕರ್ಮಣಿವರ್ತಮಾನಾಲ್ಲಿಙ್ಗಾದ್ಗೆದ್ವಾಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಅವನನಾತಂತೃಣಕ್ಕೆಬಗೆದಂ, ತೃಣಮುಂಇತಿವಾ । ಖಳನಂ ಸೌಮಿತ್ರಿಪುಳಿತಕವಡೆಗೆಬಗೆದಂ, ಪುಳಿತಕವಡೆಯುಂಇತಿವಾ । ನೀನಾತನನೊಂದಡೆಕೆಗೆಬಗೆದಯ್, ಒಂದಡೆಕೆಯುಂಇತಿವಾ । ತೃಣಾದಿಭ್ಯೋನಿಕೃಷ್ಟಂಮನ್ಯತಇತ್ಯರ್ಥಃ ॥ ಬಗೆತಇತಿಕಿಂ । ಅವನಂ ಪುಲ್ಲಂ ತಿಳಿದಂ ॥ ಕರ್ಮಣೀತಿಕಿಂ । ಸ್ಮರಂ ಹರನಂ ಪುಲ್ಗೆ ಬಗೆದಂ । ಸ್ಮರಶಬ್ದಾನ್ನಭವತಿ ॥ ಯುತಇತಿಕಿಂ । ರಾಮಂ ರಾವಣನನೊಂದು ಕಡ್ಡಿಗೆ ಬಗೆದಂ । ರಾವಣಶಬ್ದಾನ್ನಭವತಿ ॥ ಅವಜ್ಞೇತಿಕಿಂ । ಭೀಮಂಧರ್ಮ್ಮಜನನೆಸೆವಹರಿಯುಂ ಬಗೆದಂ । ಹರೇರಪ್ಯಧಿಕಂಮನ್ಯತ ಇತಿ ಪ್ರಶಂಸಾ ॥

ವ್ಯಾಖ್ಯಾ ॥ ನನುಬಗೆತಃಕರ್ಮಣ್ಯವಜ್ಞಾಯಾಮಿತ್ಯೇವವಕ್ತವ್ಯಂ । ಲಾಘವಾತ್ಕಿಂಯುತೋಽವಜ್ಞೇತ್ಯಾಶಙ್ಕ್ಯ ತಥಾಸತ್ಯವಜ್ಞಾಯಾಂದ್ಯೋತ್ಯಮಾನಾಯಾಂಬಗೆತಃ ಕರ್ಮಣಿಚತುರ್ಥೀಭವತೀತ್ಯರ್ಥಃಸ್ಯಾತ್ । ತಥಾಚ ಅವನಂಪುಲ್ಗೆ ಬಗೆದಂ ಇತ್ಯಾದಾವವನಂಇತ್ಯತ್ರಾಪಿಚತುರ್ಥೀಸ್ಯಾತ್ತತ್ಕರ್ಮತ್ವಾವಿಶೇಷಾತ್ । ಯುತಇತ್ಯುಕ್ತೇತುಯದುಪಾಯಾದನ್ಯದವಜ್ಞಾಯತೇತತಏವಚತುರ್ಥೀನತ್ವವಜ್ಞಾಯಮಾನಾದಿತ್ಯಾಹ ಯಸ್ಮಾದವಜ್ಞಾನ್ಯಸ್ಯೇತಿ ॥ ಪಕ್ಷೇತುಕರ್ಮಣ್ಯಮ್204 ಇತಿದ್ವಿತೀಯಾ ॥

ಸೂತ್ರಂ ॥ ಹೇತಾವತ್ತಣಿಂ ॥ 220 ॥

ವೃತ್ತಿಃ ॥ ಹೇತೌವರ್ತಮಾನಾಲ್ಲಿಙ್ಗಾದತ್ತಣಿಂ ಪ್ರತ್ಯಯೋಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ದಾನದತ್ತಣಿಂಭೋಗಂ, ಜ್ಞಾನದತ್ತಣಿಂಮೋಕ್ಷಂ, ಉಜ್ಜುಗದತ್ತಣಿಂ ಸಿರಿ, ಕಿಚ್ಚಿನತ್ತಣಿಂ ಪೊಗೆ ॥ ಹೇತಾವಿತಿಕಿಂ । ಮೋಕ್ಷದಸುಖಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಸ್ಪಷ್ಟಮೇತತ್ ॥

ಸೂತ್ರಂ ॥ ಅವಧಾವಪಾಯೇ ॥ 221 ॥

ವೃತ್ತಿಃ ॥ ಅಪಾಯೋ ವಿಶ್ಲೇಷೋವಾಸ್ತವಃ ಪ್ರಾತೀತಿಕೋವಾ । ತಸ್ಮಿನ್ಗಮ್ಯಮಾನೇಯದವಧಿಭೂತಂ ತತ್ರ ವರ್ತಮಾನಾಲ್ಲಿಙ್ಗಾದತ್ತಣಿಂ ಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಮರದತ್ತಣಿಂ ಪಣ್ಬೀಳ್ದುದು, ಗಿರಿಯತ್ತಣಿಂ ಕಲ್ಲುರುಳ್ದುದು, ಊರತ್ತಣಿಂ ಬಂದಂ, ಪುಲಿಯತ್ತಣಿಂ ಭೀತಿ, ಪಾಪದತ್ತಣಿಂ ಪೆಳಱು । ಚಿತ್ತಸಂಕ್ಷೋಭಪೂರ್ವಕಂ ತತೋನಿವರ್ತತಇತ್ಯರ್ಥಃ ॥ ಉಪಾಧ್ಯಾಯನತ್ತಣಿಂ ಮಱೆಯಾದಂ, ಗುರುಗಳತ್ತಣಿಂ ಕೆಲಂಬೊಕ್ಕಂ । ತತೋದೃಶ್ಯತಯಾಪಯಾತೀತಿ ॥ ಬೀಜದತ್ತಣಿಂ ದಂಕುರಮಾದುದು, ಶೃಂಗದತ್ತಣಿಂ ಶರಮಾದುದು । ತಸ್ಮಾದಾತ್ಮಾನಂ ಪ್ರತಿಲಭಮಾನೋನಿಸ್ಸರತೀತಿ ॥ ಮುಗಿಲತ್ತಣಿಂ ಮಿಂಚುಮಿಂಚಿತ್ತು । ತತೋನಿಸ್ಸೃತ್ಯ ಜ್ಯೋತಿರ್ವಿದ್ಯೋತತೇ ವಿದ್ಯೋತಮಾನಂವಾತತೋ ನಿರ್ಧಾವತೀತಿ ॥ ಪಾಪದತ್ತಣಿಂ ರಕ್ಷಿಸಿದಂ, ಬಱದತ್ತಣಿಂ ಸಲಹಿದಂ । ತದುಪಘಾತಪ್ರತೀಕಾರೇಣ ತತೋನಿವರ್ತಯತೀತಿ ॥ ಹಿಮವತ್ಪರ್ವತದತ್ತಣಿಂ ಗಂಗೆಪುಟ್ಟಿತ್ತು । ತತ್ರಪ್ರಥಮಮುಪಲಭ್ಯಮಾನಾತತೋನಿಸ್ಸರತೀತಿ । ಸನ್ತತತ್ವಾನ್ನಾತ್ರನಾಪಕ್ರಮಃ ॥ ಅಧರ್ಮ್ಮದತ್ತಣಿಂ ಪೇಸಿದಂ, ಪಾಪದತ್ತಣಿಂ ಮೋಹಿಸಿದಂ । ಜುಗುಪ್ಸಾದಿಪೂರ್ವಕಂ ತತೋಭಯೇನಾಪೈತೀತಿ ॥ ಅರ್ಜ್ಜುನನತ್ತಣಿಂ ವಾಸುದೇವನಧಿಕಂ, ನಕುಲನತ್ತಣಿಂ ಸಹದೇವಂಕಿಱಿಯಂ, ಆತನತ್ತಣಿಂ ದೀತಂ ಪಟು ಇತ್ಯಾದೌಸರ್ವತ್ರವಾಸುದೇವಾದಯೋಽರ್ಜುನಾದಿಭಿರಧಿಕ್ಯಾದಿನಾ ಸನ್ವಿಪ್ರಕೃಷ್ಟಾಸ್ತೇಭ್ಯೋತಿಶಾಯನಾದಿನಾಧರ್ಮೇಣವಿಭಕ್ತಾಃ ಪ್ರತೀಯನ್ತ ಇತಿಬೌದ್ಧೋಪಾಯಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅಪಾಯಶಬ್ದಸ್ಯಪ್ರತ್ಯೂಹಪ್ರಮಾದಾಭಾವಾದ್ಯನೇಕಾರ್ಥತ್ವೇಪಿವಿವಕ್ಷಿತಮರ್ಥಮಾಹ ಅಪಾಯೋವಿಶ್ಲೇಷಇತಿ ॥ ನನುವಿಶ್ಲೇಷೋವಿಭಾಗಃ । ಸಚಪೂರ್ವಂಸಂಶ್ಲಿಷ್ಟಸ್ಯೈವಸಮ್ಭವತಿನಾನ್ಯಸ್ಯ । ತಥಾಚಕಥಂಪುಲಿಯತ್ತಣಿಂಭೀತಿಇತ್ಯಾದ್ಯುದಾಹರಣಾನಿಸಙ್ಗಚ್ಛನ್ತೇ । ತತ್ರವಿಶ್ಲೇಷಾಭಾವಾದಿತ್ಯಾಶಙ್ಕ್ಯನಾತ್ರಾಪಾಯೋವಸ್ತುಕೃತಏವೇತಿನಿಯಮಃ । ಕಿಂತುಬುದ್ಧಿಕೃತೋಪಿಸಙ್ಗಚ್ಛತಇತ್ಯಾಹ ವಾಸ್ತವಃ ಪ್ರಾತೀತಿಕೋವೇತಿ ॥ ತಸ್ಮಿನ್ನಪಾಯೇದ್ಯೋತ್ಯೇಯದವಧಿಭೂತಂಕಾರಕಮಪಾದಾನಮಿತಿಯಾವತ್ । ತತ್ರಪಞ್ಚಮೀಭವತೀತಿ ॥ ಏತೇನಅಪಾಯಾವಧಿರಪಾದಾನಮಿತಿಲಕ್ಷಣಮುಕ್ತಂಭವತಿ । ತೇನಧ್ರುವಮಪಾಯೇಪಾದಾನಮಿತಿಲಕ್ಷಣಮಪತ್ರ ಧಾವತೋಶ್ವಾತ್ಪತತ್ಯಪಸರತೋಮೇಷಾನ್ಮೇಷೋಪಸೃತಇತ್ಯಾದೌಧ್ರೌವ್ಯನಿರ್ವಹಣಾಯನಿರ್ವಚನಪ್ರಯಾಸೋನಾನುಭೋಕ್ತವ್ಯಇತಿಸೂಚಿತಂ ॥ ತದಪಾದಾನಂದ್ವೇಧಾ ಚಲಮಚಲಂಚೇತಿ । ತತ್ರಾಚಲಮುದಾಹರತಿ ಮರದತ್ತಣಿಂ ಪಣ್ಬೀಳ್ದುದುಇತ್ಯಾದಿ ॥ ಅತ್ರತರುಗಿರಿಗ್ರಾಮೋವಾ ಫಲಾದೀನಾಮಪಾಯೇಸ್ವಯಮವಧಿರಪಿಸ್ಥಾಸ್ನುರೇವ । ನಚಲತೀತ್ಯಚಲಮುಚ್ಯತೇ ॥ ಚಲಸ್ಯತು ಓಡುವಕುದುರೆ ಯತ್ತಣಿಂಬೀಳ್ದಂ, ಪರಿವಬಂಡಿಯತ್ತಣಿಂ ದುರುಳ್ದಂ ಇತ್ಯಾದ್ಯುದಾಹರಣಾನಿದ್ರಷ್ಟವ್ಯಾನಿ ॥ ಅತ್ರವೃಕ್ಷಾದಿಷುಪ್ರಾಕ್ಸ್ಥಿತಮೇವಫಲಾದಿಕಂತತೋಪೇತಮಿತಿವಾಸ್ತವಏವಾಪಾಯಃ ॥ ಪ್ರಾತೀತಿಕಮುದಾಹರತಿ ಪುಲಿಯತ್ತಣಿಂಭೀತಿಇತ್ಯಾದಿ ॥ ನಾತ್ರತರೋಃಫಲಸ್ಯೇವವಾಸ್ತವೋಪಾಯಇತ್ಯಾಶಙ್ಕ್ಯಭಯಹೇತುರಯಮಿತಿಬುದ್ಧ್ಯಾತತೋ ನಿವೃತ್ತಿರೇವಪ್ರಾತೀತಿಕೋಪಾಯಇತ್ಯಾಹ ಚಿತ್ತಸಂಕ್ಷೋಭೇತ್ಯಾದಿ । ಅನೇನಭೀತ್ರಾರ್ಥಾನಾಂಭಯಹೇತುರಿತಿಲಕ್ಷಣಂಚನಕರ್ತವ್ಯಮಿತಿಸೂಚಿತಂಭವತಿ ॥ ತಥಾಉಪಾಧ್ಯಾಯನತ್ತಣಿಂ ಮಱೆಯಾದಂ ಇತ್ಯಾದೌವ್ಯಾಘ್ರಾದಿವದ್ಭಯಾಭಾವೇಪಿನಾಹಮೇತದ್ದೃಗ್ಗೋಚರೋಭವಾಮೀತಿಬುದ್ಧ್ಯಾತಿರೋಧಾನಮೇವಾಪಾಯಇತ್ಯಾಹ ತತೋದೃಶ್ಯತಯೇತ್ಯಾದಿ । ಅನೇನಾಪಿಭೀತ್ರಾರ್ಥಾನಾಮಿತ್ಯಾದಿಲಕ್ಷಣಂನಪ್ರಣೇಯಮಿತಿಸೂಚಿತಮಿತಿ ॥ ತಥ ಬೀಜದತ್ತಣಿಂದಂಕುರಮಾದುದು ಇತ್ಯಾದೌತತೋವಿಶ್ಲೇಷಾಭಾವೇಪಿತತ್ಸಂಸ್ಪೃಷ್ಟತಯಾಆತ್ಮನೋನಿಸ್ಸರಣಮೇವಾಪಾಯಇತ್ಯಾಹ ತಸ್ಮಾದಿತ್ಯಾದಿ । ಅನೇನಜನಿಕರ್ತುಃಪ್ರಕೃತಿರಿತಿಲಕ್ಷಣಮಪಿನವಕ್ತವ್ಯಮಿತಿಸೂಚಿತಂ ॥ ತಥಾಮುಗಿಲತ್ತಣಿಂ

ಮಿಂಚುಮಿಂಚಿತ್ತು ಇತ್ಯಾದೌ ತತ್ರಜ್ಯೋತಿಷಃ ಪ್ರಾಕ್ಸಮ್ಬನ್ಧಾಭಾವೇ ತತ್ಪ್ರಣಿಧೌಮೇಘಾನ್ನಿಸ್ಸೃತ್ಯದ್ಯೋತನಂವಾ ದ್ಯೋತಮಾನಸ್ಯೈವತತೋನಿಸ್ಸರಣಂವಾಪಾಯಇತ್ಯಾಹ ತತೋನಿಸ್ಸೃತ್ಯೇತ್ಯಾದಿ । ಅನೇನಲಕ್ಷಣಮಪಿನಕಥಿತವ್ಯಮಿತಿಸೂಚಿತಂ ॥ ತಥಾಉಪಾಧ್ಯಾಯನತ್ತಣಿಂವಿದ್ಯೆಯನಿಕ್ಕುಳಿಗೊಂಡಂಇತ್ಯಾದೌತದಿದಮುಪಾದೇಯಮಿತಿಬುದ್ಧ್ಯಾನಿಯಮಾದುಪಾದಾನಮೇವಾಪಾಯ ಇತ್ಯಾಹ ತದುಪದಿಷ್ಟಮಿತ್ಯಾದಿ । ಅನೇನಾಖ್ಯಾತೋಪಯೋಗಇತಿಲಕ್ಷಣಮಪಿನೋಪದೇಷ್ಟವ್ಯಮಿತಿಸೂಚಿತಮಿತಿ ॥ ತಥಾಪಾಪದತ್ತಣಿಂರಕ್ಷಿಸಿದಂ ಇತ್ಯಾದೌ ಪಾಪಾದೇರನಿಷ್ಟಕಾರಿತ್ವಂಜ್ಞಾತ್ವಾತದಪಾಕರಣಬುದ್ಧ್ಯಾತತೋನಿವರ್ತನಮೇವಾಪಾಯಇತ್ಯಾಹ ತದುಪಘಾತೇತ್ಯಾದಿ । ಅನೇನಾಪಿಭೀತ್ರಾರ್ಥಾನಾಮಿತ್ಯಾದಿಲಕ್ಷಣಂನಲಕ್ಷಣೀಯಮಿತಿಸೂಚಿತಮಿತಿ ॥ ತಥಾಹಿಮವತ್ಪರ್ವತದತ್ತಣಿಂಗಂಗೆಪುಟ್ಟಿತ್ತು ಇತ್ಯಾದೌತತ್ರಪ್ರಥಮೋಪಲಮ್ಭವಿಷಯತಯಾತತಃ ಪ್ರವಹಣಮೇವಾಪಾಯಇತ್ಯಾಹ ತತ್ರೇತ್ಯಾದಿ ॥ ನನ್ವತ್ರಾಪಾಯೋವಾಸ್ತವಃ । ನಿಸ್ಸರಣಸ್ಯವಿಭಾಗರೂಪತ್ವಾದಿತ್ಯಾಶಙ್ಕ್ಯಾಹ ಸನ್ತತತ್ವಾದಿತ್ಯಾದಿ । ನಹಿವೃಕ್ಷಫಲಯೋರಿವಹಿಮವದ್ಗಙ್ಗಯೋಃಕದಾಪಿವಿಶ್ಲೇಷೋನಿತ್ಯಸಮ್ಬನ್ಧತ್ವಾದಿತಿ । ಅನೇನಭುವಃಪ್ರಭವಇತ್ಯಪಿಲಕ್ಷಣಂ ನೋಪಸಙ್ಖ್ಯೇಯಮಿತಿಸೂಚಿತಮಿತಿ ॥ ತಥಾಅರ್ಜುನನತ್ತಣಿಂವಾಸುದೇವನಧಿಕಂ ಇತ್ಯಾದೌಆಧಿಕ್ಯಪಾಟವಾದಿಧರ್ಮೈರೇಕವರ್ಗೀಕರಣಂಸಂಸೃಷ್ಟಿರತಿಶಾಯನಾದಿನಮೇಣಬುದ್ಧ್ಯಾ ವಿಭಜನಮೇವಾಪಾಯಇತ್ಯಾಹ ಅರ್ಜುನಾದಯಇತ್ಯಾದಿ ॥ ಬೌದ್ಧಃಬುದ್ಧಿಕೃತಃ ॥

ಸೂತ್ರಂ ॥ ಒಳಧಿಕರಣೇ ॥ 222 ॥

ವೃತ್ತಿಃ ॥ ಕ್ರಿಯಾಶ್ರಯಸ್ಯ ಕರ್ತುಸ್ತತ್ಕರ್ಮಣೋವಾ ಯ ಆಧಾರಸ್ತದಧಿಕರಣಂ । ತತ್ರವರ್ತಮಾನಾಲ್ಲಿಙ್ಗಾದೊಳ್ಪ್ರತ್ಯಯೋಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಪಾಸಿನೊಳ್ಮಲಂಗಿದಂ, ಗದ್ದುಗೆಯೊಳ್ಕುಳ್ಳಿರ್ದ್ದಂ, ಆಗಸದೊಳ್ಪಕ್ಕಿ, ಮಂದಿರದೊಳ್ಮುತ್ತುಗಳ್, ಎಳ್ಳೊಳ್ಳೆಣ್ಣೆ, ಪಾಲೊಳ್ಮಧುರಂ, ಗಂಗೆಯೊಳ್ಘೋಷಂ, ಪೊಳೆಯೊಳ್ಗಿರ್ದ್ದ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅಧಿಕರಣಶಬ್ದೋನೇಕಾರ್ಥಃ ॥ ಕ್ವಚಿದಧ್ಯಾಯವಚನಃ । ಪರಿಚ್ಛೇದೋಧಿಕರಣಮಧ್ಯಾಯಸ್ಸ್ಥಾನಮಿತ್ಯಪೀತ್ಯಭಿಧಾನಾತ್ ॥ ಕ್ವಚಿತ್ಪ್ರಸ್ತರವಾಚೀ । ಪ್ರಸ್ತರಶ್ಯಾಯಿಕಾಸ್ತೀರ್ಣಂಶಯ್ಯಾಧಿಕರಣಂಭದಿರಿತಿವಚನಾತ್ ॥ ಕ್ವಚಿನ್ಮೀಮಾಂಸಾಧಿಕರಣವಾಚೀ ।

ಶ್ಲೋ ॥ ವಿಷಯೋವಿಶಯಶ್ಚೈವಪೂರ್ವಪಕ್ಷಸ್ತಥೋತ್ತರಂ ।
ಪ್ರಯೋಜನಂಚಪಞ್ಚೈತೇಪ್ರಾಞ್ಚೋಧಿಕರಣಂವಿದುಃ ॥

ಇತಿ ॥ ತತ್ರವಿವಕ್ಷಿತಮರ್ಥಮಾಹ ಕ್ರಿಯೇತ್ಯಾದಿ ॥ ಯದ್ಯಪಿಕರ್ತುಃಕರ್ಮಣೋವಾ ಯ ಆಧಾರಸ್ತದಧಿಕರಣಮಿತ್ಯೇವಾಲಂ । ನಕ್ರಿಯಾಶ್ರಯಸ್ಯೇತಿವಿಶೇಷಣಂವ್ಯಾವರ್ತ್ಯಾಭಾವಾತ್ । ನಹಿಕ್ರಿಯಾನಾಶ್ರಯಂಕರ್ತೃಕರ್ಮ ವಾಸಮ್ಭವತೀತಿ । ತಥಾಪಿಕ್ರಿಯಾಶ್ರಯಃಕರ್ತಾಕರ್ಮಚೇತಿದ್ವಯಮೇವನಾನ್ಯದಿತಿಸೂಚಯಿತುಂತದ್ವಿಶೇಷಣಂ । ತಥಾಹಿ ಕ್ರಿಯಾದ್ವೇಧಾ । ಸಕರ್ಮಕಾಕರ್ಮಕಧಾತುವಾಚ್ಯತ್ವಭೇದಾತ್ । ಅತ್ರಯಾಕ್ರಿಯಾಅಕರ್ಮಕಧಾತುವಾಚ್ಯಾಸಾಕರ್ತೃಸ್ಥೈವ । ಯಾತುಸಕರ್ಮಕಧಾತುವಾಚ್ಯಾಸಾಕರ್ಮಸ್ಥಾಭವತಿ ॥ ಯದ್ಯಪಿಸಾಪಿಕಥಂಚಿತ್ಕರ್ತೃಸ್ಥಾ । ದೇವದತ್ತಓದನಂಪಚತಿ, ಕಾಷ್ಠಂ ಛಿನತ್ತೀತ್ಯಾದೌಪಚಿಚ್ಛಿದಿರ್ವಾಪೂರ್ವಪರಿಭೂತನಾನಾಕ್ರಿಯಾಪ್ರಚಯರೂಪೈವ । ನಾಖಣ್ಡೈಕಾ । ತತ್ರಜಲಸೇಚನತಣ್ಡುಲಪ್ರಕ್ಷೇಪಣಾದಿಕಾ ಕುಠಾರೋನ್ನಾಮನಿಪಾತಾದಿರೂಪಾವಾಕರ್ತೃಸ್ಥೈವ । ನಕರ್ಮಸ್ಥೇತಿ । ತಥಾಪಿವಿಕ್ಲಿತ್ತಿರೂಪಾದ್ವೈಧೀಭಾವರೂಪಾಚ್ಚಫಲೀಭೂತಾಕ್ರಿಯಾತಣ್ಡುಲಕಾಷ್ಠಾದಿಕರ್ಮಣ್ಯೇವೇತಿಕರ್ಮಸ್ಥೋಚ್ಯತೇ । ಅತಃಕ್ರಿಯಾಶ್ರಯಃಕರ್ತಾಕರ್ಮಚೇತಿದ್ವಯಮೇವೇತಿ । ತದಧಿಕರಣಂಚತುರ್ಧಾ । ಔಪಶ್ಲೇಷಿಕಂ, ವೈಷಯಿಕಂ, ವ್ಯಾಪಕಂ, ಸಾಮೀಪಿಕಂಚೇತಿ । ತತ್ಕ್ರಮೇಣೋದಾಹರತಿ ಪಾಸಿನೊಳ್ ಇತ್ಯಾದಿ । ಚತುರ್ಣ್ಣಾಮಪಿಪ್ರತ್ಯೇಕಮುದಾಹರಣದ್ವಯಂಜ್ಞಾತವ್ಯಂ ॥

ಸೂತ್ರಂ ॥ ಯತೋನಿರ್ಧಾರಣಂ ॥ 223 ॥

ವೃತ್ತಿಃ ॥ ಜಾತಿಗುಣಕ್ರಿಯಾಭಿಸ್ಸಮುದಾಯಾದೇಕದೇಶಸ್ಯಪೃಥಕ್ಕರಣಂನಿರ್ಧಾರಣಂ । ಯತೋನಿರ್ಧಾರಣಂ ತತ್ರವರ್ತಮಾನಾಲ್ಲಿಙ್ಗಾದೊಳ್ಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಜಾತ್ಯಾ । ಮಾನವರೊಳ್ಪುರುಷರುತ್ತಮರ್, ಪುರುಷರೊಳ್ಕ್ಷತ್ರಿಯಶ್ಶೂರರ್ ॥ ಗುಣೇನ । ತುಱುಗಳೊಳ್ಕರಾಕಳ್ಪಾಲುಳ್ಳುದು, ವಸ್ತ್ರಂಗಳೊಳ್ಬೆಳ್ಪಟ್ಟೆಯೊಳ್ಳಿತ್ತು ॥ ಕ್ರಿಯಯಾ । ಅವರೊಳೋಡುವಂಕಾಲ್ವೇಗಿ,

ಪಣ್ಗಳೊಳ್ಬೀಳ್ವುದುತನಿವಣ್ ‖ ಕ್ವಚಿದ್ದ್ರವ್ಯೇಣಾಪಿ । ಅವರೊಳಾತಂಕಲಿ, ಇವರೊಳೀತನವನ್ಮಾತಂ ‖ ಯಿತಿಇತಿ ನಿರ್ಧಾರ್ಯೇರ್ಗೇವಮಾಭೂತ್ ‖

ವ್ಯಾಖ್ಯಾ ‖ ನಿರ್ಧಾರಣಶಬ್ದ ಏವಕಾರಾರ್ಥೇಪ್ರಚುರಂ ಪ್ರಯುಜ್ಯತಇತಿತಾಂಭ್ರಾನ್ತಿಂವಾರಯಿತುಂತದರ್ಥಮಾಹ ಜಾತೀತ್ಯಾದಿ ‖ ಸಮುದಾಯಾದೇಕದೇಶಸ್ಯಪೃಥಕ್ಕರಣಂನಿರ್ಧಾರಣಂ । ತತ್ರಜಾತ್ಯಾದಯೋಹ್ಯವಚ್ಛೇದಕಾ ವಿವೇಚನೀಯತ್ವಸಮನಿಯತಾಃ ‖ ತಥಾಹಿ । ಮಾನವರೊಳ್ಪುರುಷರುತ್ತಮರ್ । ಅತ್ರಸ್ತ್ರೀಪುರುಷಸಾಧಾರಣಮನುಷ್ಯಸಮುದಾಯಾತ್ಪುಂಲಕ್ಷಣೈಕದೇಶಃಪೃಥಕ್ಕ್ರಿಯತೇ । ತತ್ರಪುರುಷತ್ವಂಜಾತಿರವಚ್ಛೇದಿಕಾ । ಏವಂಬ್ರಾಹ್ಮಣಾದಿಸಾಧಾರಣವರ್ಣಸಮೂಹಾತ್ಕ್ಷತ್ರಿಯಲಕ್ಷಣೈಕದೇಶಃಪೃಥಕ್ಕ್ರಿಯತೇ । ತತ್ರಚಕ್ಷತ್ರಿಯತ್ವಂ ಜಾತಿರವಚ್ಛೇದಿಕಾ । ಏವಂಗುಣಕ್ರಿಯಯೋರಪಿಯೋಜ್ಯಂ ‖ ಕ್ವಚಿದ್ದ್ರವ್ಯೇಣಾಪೀತಿ । ಅತ್ರದ್ರವ್ಯಶಬ್ದಸ್ತದಸಾಧಾರಣಸ್ವರೂಪಪರೋನಗುಣಪರ್ಯಾಯವದ್ದ್ರವ್ಯಮಿತ್ಯೇವಂಪರಃ । ತಸ್ಯಾನವಚ್ಛೇದಕತ್ವಾತ್ । ತಥಾಹಿ । ಇವರೊಳೀತನೆವನ್ಮಾತಂಇತಿ । ಏಷುಪ್ರತ್ಯಕ್ಷೀಕೃತೇಷ್ವಯಂಮದೀಯಇತ್ಯತ್ರಾಯಮಿತಿವಿವಕ್ಷಿತೈಕವ್ಯಕ್ತಿರೇವವಿವಿಚ್ಯತೇ । ತತ್ರನತಾವಜ್ಜಾತಿಃ । ಏಕವ್ಯಕ್ತಿಮಾತ್ರನಿಷ್ಠಜಾತೇರಭಾವಾತ್ । ಗುಣಃಕ್ರಿಯಾವಾಯದ್ಯಪಿಸಮ್ಭವತಿ । ತಥಾಪ್ಯಯಮಿತಿಶಬ್ದೇನನಾಭಿಧೀಯತೇ । ಅಯಮಿತಿಚಪ್ರತ್ಯಕ್ಷೀಕೃತಃಪಿಣ್ಡ ಏವೋಚ್ಯತೇ । ತತ್ರದ್ರವ್ಯತ್ವಂವಿವೇಚನೀಯಾವಿವೇಚನೀಯಸಾಧಾರಣಂ । ವಿವಕ್ಷಿತವ್ಯಕ್ತಿಸ್ತು ದ್ರವ್ಯಂಸದಪಿ ವಿವೇಕ್ತವ್ಯಮೇವ ನತನ್ನಿಷ್ಠೋಧರ್ಮಃ । ಅತೋತ್ರದ್ರವ್ಯಶಬ್ದಸ್ತದಸಾಧಾರಣಸ್ವರೂಪಮೇವಾಹೇತಿ ‖

ಸೂತ್ರಂ ‖ ಸಾಧುನಿಪುಣಾರ್ಥೈಃಪೂಜ್ಯೇ ‖ 224 ‖

ವೃತ್ತಿಃ ‖ ಸಾಧು, ನಿಪುಣ ಇತ್ಯೇತದರ್ಥೈಶ್ಶಬ್ದೈರ್ಯೋಗೇ ಪೂಜ್ಯವಾಚಿನಿ ವರ್ತಮಾನಾಲ್ಲಿಙ್ಗಾದೊಳ್ಪ್ರತ್ಯಯೋಭವತಿ ‖

ಪ್ರಯೋಗಃ ‖ ತಾಯೊಳ್ಸಾಧು, ತಾಯೊಳೊಳ್ಳಿದಂ, ಗುರುವಿನೊಳ್ಸಹಜಂ, ಪ್ರಜೆಯೊಳ್ಜಾಣಂ, ಜಪದೊಳ್ಚದುರಂ, ವಿದ್ಯೆಯೊಳ್ನಿಪುಣಂ, ಚಿತ್ರದೊಳ್ಕುಶಲಂ ‖ ಸಾಧುನಿಪುಣಾರ್ಥೈರಿತಿಕಿಂ । ತಂದೆಯಧನಂ, ತಾಯವೊಲೆಯನುಂಡಂ ‖ ಪೂಜ್ಯಇತಿಕಿಂ । ಕಳವಿನಜಾಣಂ ‖

ವ್ಯಾಖ್ಯಾ ‖ ತಾಯೊಳ್ಸಾಧು, ತಾಯೊಳೊಳ್ಳಿದಂ । ಮಾತರಿಸುಷ್ಠುವರ್ತತಇತಿಪುತ್ರಸ್ಯಪ್ರಶಂಸಾಗಮ್ಯತೇ । ಮಾತ್ರಾದಯೋಹಿಪೂಜ್ಯಾಃ । ಪುತ್ರಾದಯಃಪೂಜಕಾಃ । ಪೂಜ್ಯೇಷುಸುಷ್ಠುವರ್ತನಂಪೂಜಕಾನಾಂಶ್ಲಾಘ್ಯಮೇವೇತಿತತ್ರಪೂಜ್ಯವಾಚಕಾಲ್ಲಿಙ್ಗಾದನೇನಸಪ್ತಮೀವಿಧೀಯತೇ ‖ ಯದ್ಯಪಿಪುತ್ರಗತಸಾಧುತ್ವಾದೇರ್ಮಾತ್ರಾದಿರ್ವಿಷಯೋಭವತಿ । ತಾಯೊಳ್ಸಾಧುಇತಿಮಾತರಿವಿಷಯೇಸಾಧುರಯಮಿತಿಪ್ರತೀತೇರಿಯಂವಿಷಯಸಪ್ತಮ್ಯೇವೇತಿಪೂರ್ವೇಣೈವಸಿದ್ಧಿಃ । ತಥಾಪಿವಿಷಯವಿಷಯಿಭಾವಸಮ್ಬನ್ಧವಿವಕ್ಷಾಯಾಂ ಷಷ್ಠೀಮಾಭೂದಿತಿಸಫಲೋಯಮಾರಮ್ಭಃ । ಅತಏವಪ್ರತ್ಯುದಾಹರಣೇತಾಮೇವದರ್ಶಯತಿ ಕಳವಿನಜಾಣಂಇತಿ ‖

ಸೂತ್ರಂ ‖ ಯೋಗೇಧ್ ‖ 225 ‖

ವೃತ್ತಿಃ ‖ ಯೋಗಸ್ಸಮ್ಬನ್ಧಃ । ಸಚಾನೇಕವಿಧಃ । ತಸ್ಮಿನ್ವಿವಕ್ಷಿತೇ ಲಿಙ್ಗಾದತ್ಪ್ರತ್ಯಯೋ ಭವತಿ ‖

ಪ್ರಯೋಗಃ ‖ ಅರಲಕಂಪು, ಕಣ್ಣಬೆಳ್ಪು, ಊರೊಡೆಯಂ, ಮರದಕೊಂಬು ‖

ವ್ಯಾಖ್ಯಾ ‖ ಯೋಜನಂಯುಕ್ತಿರ್ಯೋಗಇತಿವ್ಯುತ್ಪತ್ತ್ಯಾಯೋಗಶಬ್ದಃಸಾಮಾನ್ಯತಃಸಮ್ಬನ್ಧವಚನಃ । ಸಚಾವಯವಾವಯವಿಭಾವಲಕ್ಷಣೋಗುಣಗುಣಿಭಾವಲಕ್ಷಣೋಜ್ಞಾಪ್ಯಜ್ಞಾಪಕಭಾವಲಕ್ಷಣಃಕಾರ್ಯಕಾರಣಭಾವಲಕ್ಷಣಃಸ್ವಸ್ವಾಮಿಭಾವಲಕ್ಷಣ ಇತ್ಯಾದ್ಯನೇಕವಿಧಇತ್ಯಾಹ ಯೋಗಇತ್ಯಾದಿ ‖ ವಿವಕ್ಷಿತಇತಿ । ವಿಶೇಷಾನಾಶ್ಲೇಷೇಣಸಾಮಾನ್ಯತೋವಿವಕ್ಷಿತಇತ್ಯರ್ಥಃ ‖ ಸಮ್ಬನ್ಧೋಹಿಸಾರ್ವತ್ರಿಕಃ । ನಹ್ಯಸಮ್ಬನ್ಧೇಕ್ವಚಿದ್ವಿಧಿರಸ್ತಿ । ಕರ್ಮಕರಣಾದಿಕಾರಕಾಣಾಮಪಿಸತ್ಯೇವಸಮ್ಬನ್ಧೇವ್ಯಾಪಾರಾತ್ । ತತ್ರಕ್ರಿಯಾವ್ಯಾಪ್ಯತ್ವ ವಿವಕ್ಷಾಯಾಂದ್ವಿತೀಯಾ, ಸಾಧಕತಮತ್ವಾದಿ ವಿವಕ್ಷಾಯಾಂತೃತೀಯೇತ್ಯಾದಿಯಾಪವಾದಪರಿಹಾರೇಣ ಸಾಮಾನ್ಯತಃಸಮ್ಬನ್ಧಮಾತ್ರವಿವಕ್ಷಾಯಾಮೇವಷಷ್ಠೀವಿಭಕ್ತಿರ್ಭವತೀತಿ ‖ ನನ್ವಸ್ತ್ವೇವಮಪವಾದವಿನಿರ್ಮುಕ್ತ ಏವಾಸ್ಯವಿಷಯಃ । ತಥಾಪಿಸಮ್ಬನ್ಧಸ್ಯೋಭಯನಿರೂಪ್ಯತ್ವಾನ್ಮರದಕೊಂಬು

ಇತ್ಯಾದಾವುಭಯತ್ರಾಪಿಷಷ್ಠೀಕಿಂನಸ್ಯಾದಿತಿಚೇತ್ಸತ್ಯಂ । ಯದ್ಯಪಿಸಮ್ಬನ್ಧೋದ್ವ್ಯಾಶ್ರಯಃ । ತಥಾಪಿ ಕೊಂಬು, ಕಂಪು ಇತ್ಯಾದಿಶಬ್ದೈರವಯವೋ ಗುಣೋನ್ಯೋವಾಪ್ರತೀಯಮಾನಃ ಕಸ್ಯಾಯಮಿತ್ಯವಯವಿನೋಗುಣಿನೋನ್ಯಸ್ಯವಾ ಆಕಾಂಕ್ಷಾಮುತ್ಪಾದಯತೀತಿಸರ್ವತ್ರಭೇದಕಾದೇವಷಷ್ಠೀತಿನೋಭಯತ್ರ । ತದುಕ್ತಂ ।

ಶ್ಲೋ ॥ ಭೇದ್ಯಭೇದಕಯೋಶ್ಶ್ಲಿಷ್ಟಃಸಮ್ಬನ್ಧೋನ್ಯೋನ್ಯಮಿಷ್ಯತೇ ।
ದ್ವಿಷ್ಠೋಯದ್ಯಪಿಸಮ್ಬನ್ಧಃಷಷ್ಠ್ಯುತ್ಪತ್ತಿಸ್ತುಭೇದಕಾತ್ ॥

ಇತಿ ॥

ಸೂತ್ರಂ ॥ ಕರ್ತೃಕರ್ಮಣೋಃಕೃತಿಭಾವೇ ॥ 226 ॥

ವೃತ್ತಿಃ ॥ ಭಾವೇವಿಹಿತೋಯಃಕೃತ್ ತದ್ಯೋಗೇಕರ್ತರಿಕರ್ಮಣಿಚಕಾರಕೇ ಅದ್ಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ದೇವದತ್ತನ ಘಟದ ಮಾಳ್ಕೆ, ದೇವದತ್ತನ ಇರವು, ಯಜ್ಞದತ್ತನ ನಿದ್ರೆ ॥ ಕರ್ತೃಕರ್ಮಣೋರಿತಿಕಿಂ । ಮನೆಯೊಳಿರವು, ಪೊಲದೊಳಿರ್ಕೆ ॥ ಕೃತೀತಿತದ್ಧಿತೇಮಾಭೂತ್ ॥ ಭಾವಇತಿಕಿಂ । ದೇವದತ್ತನಿಂ ಮಾಡಲ್ಪಟ್ಟುದು, ದೇವದತ್ತಂ ಘಟಮಂಮಾಡಿದಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಕಾಲಕಾರಕಾದ್ಯನಾಶ್ಲಿಷ್ಟಃಕೇವಲೋಧಾತ್ವರ್ಥೋಭಾವಉಚ್ಯತೇ । ತತ್ರವಿಹಿತೋಯಃಕೃತ್ತತ್ಸನ್ನಿಯೋಗೇಸತಿಕರ್ತರಿಕರ್ಮಣಿಚಕಾರಕೇತೃತೀಯಾದ್ವಿತೀಯಾಂಚಾಪೋದ್ಯ ಷಷ್ಠೀಭವತೀತಿವಿಧಾನಾರ್ಥೋಯಮಾರಮ್ಭಃ ॥ ಅತ್ರಕೃದ್ಗ್ರಹಣಮಕರ್ತವ್ಯಂ । ತಥಾಹಿ । ಭಾವೋಹಿವೈಯಾಕರಣೈರುಭಯಥಾನಿರೂಪ್ಯತೇ । ಏಕಃಶಬ್ದ ಪ್ರವೃತ್ತಿ ನಿಮಿತ್ತಲಕ್ಷಣಃ । ಭವತೋಸ್ಮಾದಭಿಧಾನಪ್ರತ್ಯಯಾವಿತಿಭಾವಃ ಶಬ್ದಪ್ರವೃತ್ತಿನಿಮಿತ್ತಮಿತಿವಚನಾತ್ ॥ ಅಪರೋಧಾತ್ವರ್ಥಲಕ್ಷಣಃ । ಧಾತ್ವರ್ಥಃಕೇವಲಃಶುದ್ಧೋಭಾವಇತ್ಯಭಿಧೀಯತಇತಿವಚನಾತ್ । ತತ್ರಾದ್ಯಸ್ತದ್ಧಿತವಾಚ್ಯೋದ್ವಿತೀಯಸ್ತು ಕೃದ್ವಾಚ್ಯಃ । ತತ್ರಾಯಂವಿಶೇಷಃ । ಶಬ್ದ ಪ್ರವೃತ್ತಿ ನಿಮಿತ್ತಲಕ್ಷಣೋಭಾವಸ್ತದ್ಧಿತವಾಚ್ಯಇತಿಸಂಸ್ಕೃತೇಭಾಷಾಯಾಂಚಸಾಧಾರಣಃ । ಸಂಸ್ಕೃತೇತ್ವತಲಾದಿನಾಭಾಷಾಯಾಂತನಾದಿನಾಪ್ರತ್ಯಯೇನತದಭಿಧಾನಾತ್ ॥ ಧಾತ್ವರ್ಥಲಕ್ಷಣಸ್ತು ಸಂಸ್ಕೃತೇಆಖ್ಯಾತವಾಚ್ಯಃಕೃದ್ವಾಚ್ಯಶ್ಚ ಭವತಿ । ತತ್ರಾಖ್ಯಾತಪ್ರತ್ಯಯಾಃ ಸಕರ್ಮಕಾತ್ಕರ್ಮಣ್ಯಕರ್ಮಕಾದ್ಭಾವೇಸರ್ವಸ್ಮಾಚ್ಚ ಕರ್ತರಿಭವನ್ತಿ । ಕೃತ್ಪ್ರತ್ಯಯಾಸ್ತು ಸರ್ವೇಷ್ವಪಿಕಾರಕೇಷು ಭಾವೇಚಭವನ್ತೀತಿಪ್ರಸಿದ್ಧೇಃ ॥ ಭಾಷಾಯಾಂತುನೈವಂ । ತತ್ರಾಖ್ಯಾತಪ್ರತ್ಯಯಾಃಕರ್ತರಿಕರ್ಮಣಿಚೇತ್ಯುಭಯತ್ರೈವ । ಕೃತ್ಪ್ರತ್ಯಯಾಸ್ತು ಭಾವೇಚಭವನ್ತೀತಿಭಾವಃ ಕೃದ್ವಾಚ್ಯಏವ ನಾಖ್ಯಾತವಾಚ್ಯಃ । ತಥಾಚಾತ್ರಸೂತ್ರೇಕೃತೀತ್ಯನರ್ಥಕಮೇವ । ವ್ಯಾವರ್ತ್ಯಾಭಾವಾತ್ ॥ ನಚತದ್ಧಿತವ್ಯಾವೃತ್ತ್ಯರ್ಥಂ । ತತಉಕ್ತಲಕ್ಷಣೇಭಾವೇತದ್ಧಿತಸ್ಯಾವಿಧಾನಾತ್ । ತಥಾಪಿ ಧಾತ್ವರ್ಥಲಕ್ಷಣಏವಾಯಂ ಭಾವೋ ನಾನ್ಯಇತಿದ್ಯೋತನಾರ್ಥಂ ತದುಪಾದಾನಮಿತಿ । ಅನ್ಯಥಾ ಭಾವಇತಿಧಾತ್ವರ್ಥೋವಾಪ್ರವೃತ್ತಿನಿಮಿತ್ತಂವೇತಿ ಸನ್ದಿಹ್ಯೇತೇತಿ ॥

ಸೂತ್ರಂ ॥ ಮುಕ್ತೇ ॥ 227 ॥

ವೃತ್ತಿಃ ॥ ತಿಙಾದ್ಯುಕ್ತಯೋಃ ಕರ್ತೃಕರ್ಮಣೋಃ ಮಕಾರಸ್ಸಮ್ಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ದೇವದತ್ತನಿರ್ದ್ದಪಂ, ಯಜ್ಞದತ್ತಂ ಪೋದಪಂ ॥ ಉಕ್ತೇಇತಿಕಿಂ । ಕುಲಾಲನಿಂ ಘಟಂ ಮಾಡಲ್ಪಟ್ಟುದು, ಅಕ್ಕಸಾಲೆಯಿಂ ಪದಕಂಗೆಯ್ಯಲ್ಪಟ್ಟುದು । ಕರ್ಮಣಿಮಾಭೂತ್ ॥ ಕುಲಾಲಂ ಘಟಮಂ ಮಾಡಿದಂ । ಸಕರ್ಮಕೇಮಾಭೂತ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಉಕ್ತಮಭಿಹಿತಂ ಪ್ರಧಾನಂ ಕಥಿತ ಮನುಪಧಿರಿತ್ಯನರ್ಥಾನ್ತರಂ । ಯಸ್ಮಿನ್ಕಾರಕೇಧಾತೋಃಪ್ರತ್ಯಯೋವಿಹಿತಸ್ತದುಕ್ತಮನ್ಯದನುಕ್ತಮುಚ್ಯತೇ । ಉಕ್ತಿಶ್ಚನರ್ತೇವಕ್ತಾರಂವರ್ತತೇ । ವಕ್ತಾಚವಿಹಿತಃಪ್ರತ್ಯಯಏವ । ಯೋಯತ್ರಪ್ರತ್ಯಯೋಜಾತಃಸ ಏನಂವಕ್ತೀತಿ ॥ ಸಚತಿಙ್ಕೃತೋರನ್ಯತರಏವನಾನ್ಯಃ । ನಚಾತ್ರಧಾತೋರನ್ಯೋವಿಧೀಯತೇಪ್ರತ್ಯಯಇತ್ಯಭಿಪ್ರೇತ್ಯಾಹ ತಿಙಾದ್ಯುಕ್ತಯೋರಿತಿ । ಆದಿಶಬ್ದೇನಕೃತಃಪರಿಗ್ರಹಃ ॥ ಯದ್ಯಪಿಸೂತ್ರೇಸಾಮಾನ್ಯಾಭಿಪ್ರಾಯೇಣವಾಕರ್ತರಿಕರ್ಮಣಿಚೇತಿ ಪ್ರತ್ಯೇಕಾಭಿಪ್ರಾಯೇಣವಾಉಕ್ತೇಇತ್ಯೇಕತ್ವನಿರ್ದೇಶಃ । ತಥಾಪಿ ಕರ್ತೃಕರ್ಮಣೋರಿತ್ಯಸ್ಯೇದಂವಿಶೇಷಣಮಿತಿಸಾಮಾನಾಧಿಕರಣ್ಯೇನೋಕ್ತಯೋರಿತ್ಯುಕ್ತಂ ॥ ನನುಚಾಯಮನಾರಮ್ಭಣೀಯೋಯೋಗಃ । ಅಕಿಂಚಿತ್ಕರತ್ವಾತ್ । ತಥಾಹಿ । ಅರ್ಥಪ್ರತ್ಯಾಯನಾರ್ಥಂಹಿಪ್ರತ್ಯಯೋವಿಧೇಯಃ । ಯತ್ರಾರ್ಥೇಯಃಪ್ರತ್ಯ

ಯೋಽಭಿಹಿತಃ ಸತಸ್ಯಪ್ರತ್ಯಾಯಕಇತಿ । ನಾತ್ರಕಸ್ಯಚಿದರ್ಥಸ್ಯಪ್ರತ್ಯಾಯಕೋಽಯಂಪ್ರತ್ಯಯಃ ॥ ನಚಕರ್ತುಃಕರ್ಮಣೋವಾಯಂಪ್ರತ್ಯಾಯಕಃ । ತಯೋಸ್ತಿಙಾದಿನೈವಪ್ರತ್ಯಾಯಿತತ್ವಾತ್ । ಯತಸ್ತಿಙಾಕೃತಾವಾಉಕ್ತಏವಕರ್ತರಿಕರ್ಮಣಿವಾಯಂ ವಿಧೀಯತಇತಿ । ತೇಅನ್ಯಲಭ್ಯೇಏವ । ಅನನ್ಯಲಭ್ಯೋಹಿಶಬ್ದಾರ್ಥಇತಿ । ಅತೋತ್ರಪ್ರಥಮಾನಕಿಂಚಿತ್ಕರೋತೀತಿ ॥ ನನುಚೈವಂತಿಙಾದೇರಪ್ಯಕಿಂಚಿತ್ಕರತ್ವಂವಕ್ತುಂಶಕ್ಯಂ । ತಥಾಹಿ । ಕುಲಾಲಂಘಟಮಂಮಾಡಿದಂ, ಕುಲಾಲನಿಂಘಟಂ ಮಾಡಲ್ಪಟ್ಟುದು ಇತಿಕರ್ತರಿ ಕರ್ಮಣಿಚಪ್ರಯೋಗೇಕಾವತ್ಕುಲಾಲಃಕರ್ತಾ ಘಟಃ ಕರ್ಮೇತ್ಯವಿವಾದಂ । ತತ್ರಚಕರ್ತೃಕರ್ಮರೂಪಾರ್ಥೌಕುಲಾಲಘಟೌಕುಲಾಲಘಟಶಬ್ದಾಭ್ಯಾಮೇವೋಚ್ಯೇತೇ । ನತಿಙಾಕೃತಾವೇತ್ಯನ್ಯಲಭ್ಯತ್ವಾನ್ನತತ್ರತಿಙ್ಕೃತೌಕಿಂಚಿತ್ಕುರುತಇತ್ಯಕಿಂಚಿತ್ಕರಾವೇವೇತಿಚೇನ್ನ । ಸಮುಯುಗ್ರಹಣೇಯದವಚ್ಛೇದೇನಶಕ್ತಿರ್ಗೃಹ್ಯತೇ ತದವಚ್ಛೇದೇನೈವವಾಚ್ಯವಾಚಕಭಾವಃ । ಕುಲಾಲಘಟಶಬ್ದಯೋರ್ಹಿಕುಲಾಲಘಟಾತ್ಮನೋರರ್ಥಯೋಃಸಮುಯೋಗ್ರಹ್ಯಮಾಣೇ ಕುಲಾಲತ್ವಘಟತ್ವೇಹಿವಾಚ್ಯತಾವಚ್ಛೇದಕೇ । ಅತೋತ್ರಕುಲಾಲಘಟಶಬ್ದೌ ಕುಲಾಲತ್ವಘಟತ್ವಾವಚ್ಛಿನ್ನಾವೇವಾರ್ಥಾವಾಹತುರ್ನಕರ್ತೃತ್ವಕರ್ಮತ್ವಾವಚ್ಛಿನ್ನೌ । ತಯೋಸ್ತದಾನೀಂಭಾನಾಭಾವಾದಿತಿ ॥ ಅತಏವಚ ಕುಲಾಲಘಟಾದಿಶಬ್ದಶ್ರವಣಾತ್ ಕುಲಾಲತ್ವಘಟತ್ವಾದಿಪ್ರಕಾರಿಕೈವ ಪ್ರತೀತಿರ್ನಕರ್ತೃತ್ವಾದಿಪ್ರಕಾರಿಕೇತಿ ॥ ಕರ್ತೃತ್ವಾದ್ಯವಚ್ಛಿನ್ನಾರ್ಥಪ್ರತ್ಯಾಯನಾರ್ಥೋಹಿ ತಿಙಾದಿವಿಧಿರಿತಿನೇಮಾವಕಿಂಚಿತ್ಕರೌ । ಕರ್ತೃತ್ವಾದಿಪ್ರಕಾರಕಪ್ರತ್ಯಯಜನಕತ್ವಾತ್ ॥ ನಚೈವಂಕರ್ತೃಕರ್ಮಣೋಸ್ತಿಙಾದಿನೈವೋಕ್ತತ್ವಾತ್ಕುಲಾಲಘಟಪದಯೋರಾನರ್ಥಕ್ಯಂ । ಕುಲಾಲಃಕರ್ತಾಘಟಃಕರ್ಮೇತ್ಯೇವಂ ಸಾಮಾನಾಧಿಕರಣ್ಯಪ್ರತ್ಯಯಸ್ಯಕುಲಾಲಘಟಾದಿಪದಸಮಭಿವ್ಯಾಹಾರಸಾಧ್ಯತ್ವೇ ನಾರ್ಥವತ್ವಾದಿತಿಚೇತ್ । ಸತ್ಯಂ । ವಿಭಕ್ತಯೋಹಿತ್ರೇಧಾ । ಕಾರಕವಿಭಕ್ತಿರುಪಪದವಿಭಕ್ತಿಸ್ಸಾಧ್ವನುಶಾಸನವಿಭಕ್ತಿಶ್ಚೇತಿ । ತತ್ರಯಾಕರ್ಮಣ್ಯಮ್[204] ಇತ್ಯಾದಿಯೋಗೈಃಕರ್ಮಾದಿಕಾರಕೇವಿಧೀಯತೇ ಸಾಕಾರಕವಿಭಕ್ತಿಃ । ಯಥಾ ಘಟಮಂಮಾಡಿದಂ, ಕುಡುಗೋಲಿಂಗೊಯ್ದಂ ಇತ್ಯಾದಿ ॥ ಯಾತು ಸ್ವಾಹಾಸ್ವಧಾವಷಡ್ಭಿಃ[216] ಇತ್ಯಾದಿಯೋಗೈಃಪದಾನ್ತರಸಮಭಿವ್ಯಾಹಾರಂ ನಿಮಿತ್ತಮಾಸಾದ್ಯವಿಧೀಯತೇ ಸೋಽಪಪದ ವಿಭಕ್ತಿಃ । ಯಥಾ ಅಗ್ನಿಗೆಸ್ವಾಹಾಕಾರಂ, ಪಿತೃಗಳ್ಗೆಸ್ವಧಾಕಾರಂಇತ್ಯಾದಿ ॥ ಯಾತುನಕಾರಕೇ ನಾಪಿಪದಾನ್ತರಸಮಭಿವ್ಯಾಹಾರೇ ಕಿಂತುಶಬ್ದಸಾಧುತ್ವಾರ್ಥಮೇವವಿಧೀಯತೇ ಸಾಸಾಧ್ವನುಶಾಸನವಿಭಕ್ತಿಃ । ತತ್ರೇಯಂಪ್ರಥಮಾಸಾಧ್ವನುಶಾಸನ ವಿಭಕ್ತಿರೇವ । ತಥಾಹಿ । ನತಾವದಿಯಂಕಾರಕೀ । ಕರ್ತೃಕರ್ಮಣೋರನುಕ್ತಯೋಸ್ತೃತೀಯಾದ್ವಿತೀಯಯೋರೇವೋಪಯೋಗಾತ್ । ಉಕ್ತಯೋಸ್ತುಕೃತಕರಣಪ್ರಸಙ್ಗೇನವಕ್ತ್ರನ್ತರಾನಪೇಕ್ಷಣಾತ್ । ಅನ್ಯಥಾ ಅನವಸ್ಥಾನಾತ್ ॥ ನಾಪ್ಯುಪಪದಿಕೀ । ತಾದೃಗುಪಪದಂ ನಿಮಿತ್ತಮಾದಾಯವಿಧಾನಾಭಾವಾತ್ ॥ ಅತೋ ಘಟಮಂಮಾಡಿದಂ, ಕುಲಾಲನಿಂಮಾಡಲ್ಪಟ್ಟುದು ಇತ್ಯಾದೌಕರ್ತೃಕರ್ಮಣೋಃಸಾಮಾನ್ಯೇನೋಕ್ತತ್ವೇಪಿತದ್ವಿಶೇಷಪ್ರತಿಪತ್ತ್ಯರ್ಥಂ ಕುಲಾಲಘಟಾದಿಶಬ್ದಾಅಪೇಕ್ಷ್ಯನ್ತೇ ॥ ತತ್ರಯದ್ಯಪಿಪ್ರಾತಿಪದಿಕಮಾತ್ರಸ್ಯೈವತತ್ಪ್ರತ್ಯಾಯನಶಕ್ತಿಃ । ತಥಾಪಿನಕೇವಲಾಪ್ರಕೃತಿಃ ಪ್ರಯೋಕ್ತವ್ಯಾ ನಚಕೇವಲಃಪ್ರತ್ಯಯ ಇತಿನಿಯಮೇನವಿಭಕ್ತಿರಪೇಕ್ಷ್ಯತೇ ॥ ತತ್ರಪದತ್ವಸಾಧನೇ ಯಾಕಾಚಿದ್ವಿಭಕ್ತಿರಪಿಸಮರ್ಥಾಭವತ್ಯೇವೇತ್ಯನಿಯಮೇನಪ್ರಾಪ್ತಾ ದ್ವಿತೀಯಾದೀನಾಂಕರ್ಮಾದಿಷುವಿಧಾನೇನ ಸಾವಕಾಶತಯಾಚರಿತಾರ್ಥತ್ವಾದನ್ಯತ್ರಾವಿಹಿತಾಪ್ರಥಮೈವ ನಿರವಕಾಶಾವಶಿಷ್ಯತೇ । ಇತರನಿವೃತ್ತ್ಯನೇನ ಪ್ರಥಮೈವವಿಧೀಯತೇ । ತಥೈವಸಾಧುತ್ವಂನಾನ್ಯಥೇತಿ ॥ ಇದಮೇವಹಿತಿಙ್ವಾಚ್ಯಕಾರಕಸ್ಯಪ್ರಥಮಾಭಿಧೇಯತ್ವಲಕ್ಷಣಂ ಸಾಮಾನಾಧಿಕರಣ್ಯಂ । ಯಥಾಹಭಗವಾನ್ದೇವನನ್ದೀ । ಮಿಙೇಕಾರ್ಥ್ಯೇವೇತಿ ॥

ಸೂತ್ರಂ ॥ ಆಮನ್ತ್ರಣೇ ॥ 228 ॥

ವೃತ್ತಿಃ ॥ ಕಾರ್ಯಾನ್ತರವ್ಯಾಪೃತಸ್ಯ ಸ್ವಾಭಿಮುಖೀಕರಣಮಾಮನ್ತ್ರಣಂ । ತಸ್ಮಿನ್ವಿವಕ್ಷಿತೇಲಿಙ್ಗಾನ್ಮಕಾರಸ್ಸುರ್ಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ದೇವ ಬಿಂನಪಂ, ಸತಿ ಕೇಳ್, ಎಲೆ ದೇವದತ್ತ, ಎಲೆ ಭೂಪ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಆಮನ್ತ್ರಣಂಸಮ್ಮುಖೀಕರಣಂ । ಪ್ರಾಗೇವಕೃತಸಾಮ್ಮುಖ್ಯಸ್ಯನತತ್ಸಮ್ಭವತೀತ್ಯತಆಹ ಕಾರ್ಯೇತ್ಯಾದಿ ॥ ಇದಂಚಚೇತನಾಭಿಪ್ರಾಯೇಣ ॥ ತಳಿತ್ತರು ಮರನೆ ಇತ್ಯಚೇತನೇವೃಕ್ಷಾದಾವೌಪಚಾರಿಕಮೇತತ್ ॥ ಸಮ್ಬನ್ಧಮಾತ್ರತ್ವಾತ್ಷಷ್ಠೀಪ್ರಾಪ್ತಾವಚನಂ ॥

ಸೂತ್ರಂ ॥ ಯಸ್ಯಭಾವೋ ಭಾವಲಕ್ಷಣಂ ॥ 229 ॥

ವೃತ್ತಿಃ ॥ ಭಾವಃ ಕ್ರಿಯಾ । ಯಸ್ಯಭಾವೋಭಾವಾನ್ತರಸ್ಯಲಕ್ಷಣಂ ಜ್ಞಾಪಕಂಭವತಿ ತತ್ರವರ್ತಮಾನಾಲ್ಲಿಙ್ಗಾನ್ಮಕಾರಸ್ಸುರ್ಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಪಶುಕಱೆಯಲ್ಬಂದಂ, ರಮಣಿನೋಡಲ್ಬಂದಂ ॥ ಯಸ್ಯೇತಿಪ್ರಕೃತ್ಯರ್ಥಂ ॥ ಭಾವಇತಿಕಿಂ । ತಾಪಸಂಗೆ ಜಡೆಯಿಂದೂಟಂ ॥ ಭಾವಲಕ್ಷಣಮಿತಿಕಿಂ । ಆವಂಗೂಟಮಾತಂದೇವದತ್ತಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಭಾವಶಬ್ದಃಸ್ವಭಾವಾದ್ಯನೇಕಾರ್ಥೋಽಪ್ಯತ್ರಕ್ರಿಯಾವಚನ ಇತ್ಯಾಹ ಭಾವಃಕ್ರಿಯೇತಿ ॥ ಪ್ರಸಿದ್ಧೇನಹ್ಯಪ್ರಸಿದ್ಧಂಲಕ್ಷಣೀಯಂ । ಪಶುಕಱೆಯಲ್ಬಂದಂ । ಅತ್ರಗೋದೋಹಲಕ್ಷಣೋಭಾವಃಕಾಲತಃ ಪ್ರಸಿದ್ಧಃ । ತೇನಚ ದೇವದತ್ತಾದೇರಾಗಮಲಕ್ಷಣೋಭಾವೋಽಪ್ರಸಿದ್ಧೋಽಲಕ್ಷ್ಯತೇ ॥ ರಮಣಿನೋಡಲ್ಬಂದಂ । ಅತ್ರರಮಣ್ಯಾಃಪ್ರೇಕ್ಷಣಲಕ್ಷಣೋಭಾವಃಸ್ನೇಹಾನುಬನ್ಧತಃಪ್ರಸಿದ್ಧಃ । ತೇನಪ್ರಿಯಾಗಮಲಕ್ಷಣೋಽಪ್ರಸಿದ್ಧೋಭಾವೋಽಲಕ್ಷ್ಯತೇ ॥ ಕಱೆಯಲ್, ನೋಡಲ್ ಇತಿ ಯೋಽಭಾವೋಽಭಾವಲಕ್ಷಕಃ[587] ಇತಿ ಧಾತೋರಲ್ಪ್ರತ್ಯಯಃ ॥ ಯಸ್ಯೇತ್ಯನುಕ್ತೌಕುತಃಪ್ರಥಮಾಸ್ಯಾದಿತ್ಯತೋಯಸ್ಯೇತಿಪ್ರಕೃತಿರ್ನಿರ್ದಿಶ್ಯತಇತ್ಯಾಹ ಯಸ್ಯೇತ್ಯಾದಿ ॥ ತಾಪಸಂಗೆಜಡೆಯಿಂದಮೂಟಂ । ಅತ್ರಜಟಾಹಿದ್ರವ್ಯಂ ನಕ್ರಿಯೇತಿನತಾಪಸಶಬ್ದಾತ್ಪ್ರಥಮಾ ॥ ಆವಂಗೂಟಮಾತಂದೇವದತ್ತಂ । ಅತ್ರಭೋಜನಸ್ಯಕ್ರಿಯಾತ್ವೇಽಪಿಲಕ್ಷಣೀಯೋದೇವದತ್ತೋದ್ರವ್ಯಮೇವನಕ್ರಿಯೇತಿ ॥ ಆವಂಗೆಇತ್ಯತ್ರನಪ್ರಥಮಾ ॥ ಇತ್ಥಂಭೂತಲಕ್ಷಣತ್ವಾತ್ತೃತೀಯಾಪ್ರಾಪ್ತಾವಯಮಾರಮ್ಭಃ ॥

ಸೂತ್ರಂ ॥ ವಿಶೇಷಣಾದ್ವಾ ॥ 230 ॥

ವೃತ್ತಿಃ ॥ ವಿಶೇಷಣವಾಚಿನೋಲಿಙ್ಗಾನ್ತ್ಮಕಾರಃಸುಬ್ವಾಭವತಿ । ಪಕ್ಷೇವಿಶೇಷ್ಯವಿಭಕ್ತಿರೇವ ॥

ಪ್ರಯೋಗಃ ॥ ಧೀರನುದಾರಂ ಕಲಿಗಂ ।

ಭೀರಂ ಭೂಪತಿಕುಮಾರಕಂಗಾದುದಯಂ ।

ಪಕ್ಷೇ ಧೀರಂಗೆ, ಉದಾರಂಗೆ, ಕಲಿಗೆ, ಗಂಭೀರಂಗೆ ॥

ವ್ಯಾಖ್ಯಾ ॥ ವಿಶೇಷಣಂವಿಶೇಷ್ಯಾಯತ್ತಂನಸ್ವತನ್ತ್ರಮಿತಿವಿಶೇಷ್ಯವದ್ವಿಭಕ್ತಿವಚನಮನುಕ್ತಂಸಿದ್ಧಂಭವತೀತ್ಯಭಿಪ್ರೇತ್ಯಾಹ ಪಕ್ಷಇತ್ಯಾದಿ ॥ ಇದಂಚಸಮಾನಾಧಿಕರಣವಿಶೇಷಣಾಭಿಪ್ರಾಯೇಣೈವ । ವ್ಯಧಿಕರಣವಿಶೇಷಣೇತುನೈವಂ । ಕಿಂತುಯಥಾಯೋಗಂಭವತಿ ॥ ತಿಙನ್ತವಾಕ್ಯಂಪ್ರತಿಸಕಲಕಾರಕಾಣಾಂ ವಿಶೇಷಣತ್ವಾದಿತಿ ॥

ಸೂತ್ರಂ ॥ ವ್ಯತ್ಯಯೋಬಹುಳಂ ॥ 231 ॥

ವೃತ್ತಿಃ ॥ ಸುಪಾಂ ಬಹುಳಂ ವ್ಯತ್ಯಯೋಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ತತ್ರಬಳಮೋರ್ಮಕಾರಃ । ಪರಿಯಣದೊಳುಂಡಂ—ಪರಿಯಣಮುಂಡಂ, ಘಟಮಂಮಾಡಿದಂ—ಘಟಂಮಾಡಿದಂ ॥ ಮಿಮ್ಗೆತ್ಸ್ವಮ್ । ದೇವದತ್ತನಿದ್ರ್ದಂ—ದೇವದತ್ತನನಿದ್ರ್ದಂ, ಪೂಪಿಂದರ್ಚ್ಚಿಸಿದಂ—ಪೂವನರ್ಚ್ಚಿಸಿದಂ, ಲೋಕಕ್ಕಧಿಕಂ—ಲೋಕಮನಧಿಕಂ ॥ ಅತ್ತಣಿಮಿಮ್ । ಮರದತ್ತಣಿಂದೆಲೆಬೀೞ್ದುದು—ಮರದಿಂದೆಲೆಬೀೞ್ದುದು ॥ ಬಳಮತ್ಸುಗೆತ್ । ಎಳ್ಳೊಳೆಣ್ಣೆ—ಎಳ್ಗೆಣ್ಣೆ, ಶಿಷ್ಯನಂ ಕಲ್ಪಿಸಿದಂ—ಶಿಷ್ಯಂಗೆಕಲ್ಪಿಸಿದಂ, ಜಗದೊಡೆಯಂ—ಜಗಕ್ಕೊಡೆಯಂ ॥ ಇಮಮೋರತ್ತಣಿಂ । ಕೊಡಲಿಯಿಂಕಡಿದಂ—ಕೊಡಲಿಯತ್ತಣಿಂ ಕಡಿದಂ, ಆತನಂಬೆಸಗೊಂಡಂ—ಆತನತ್ತಣಿಂ ಬೆಸಗೊಂಡಂ ॥ ಬಳ್ಮಮ್ವ್ಯದ್ । ಎಳ್ಳೊಳೆಣ್ಣೆ—ಎಳ್ಳೆಣ್ಣೆ, ನೀಂಬಂದಯ್—ನಿನ್ನಬಂದಯ್, ಎನ್ನಂಮುಳಿದಂ—ಎನ್ನಮುಳಿದಂ ॥ ಬಳಮಿ । ಕುಡುಗೋಲಿಂಕೊಯ್ದಂ—ಕುಡುಗೋಲೊಳ್ಕೊಯ್ದಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಕರ್ಮಣ್ಯಮ್[204] ಇತ್ಯಾದಿಯೋಗೈಃ ಕರ್ಮಾದಿಷುಕಾರಕೇಷುದ್ವಿತೀಯಾದಯೋವಿಭಕ್ತಯೋ ವಿಹಿತಾಸ್ತಾಸಾಂಬಹುಳಂ ವ್ಯತ್ಯಯೋದೃಶ್ಯತೇ । ತತ್ರಕಾ ಕುತ್ರವ್ಯತ್ಯೇತೀತ್ಯಾಶಙ್ಕಾಯಾಂಪ್ರಥಮಾದಯಃ ಸರ್ವಾಃ ಸರ್ವತ್ರವ್ಯತಿಯನ್ತೀತಿಕ್ರಮೇಣದರ್ಶಯತಿ ತತ್ರೇತ್ಯಾದಿ ॥ ಬಳಮೋರ್ಮಕಾರಇತಿ ಸಪ್ತಮ್ಯಾಂದ್ವಿತೀಯಾಯಾಂಚಪ್ರಥಮಾದೃಶ್ಯತೇ । ಸಪ್ತಮ್ಯಾಂತಾವತ್ ಪರಿಯಣಮುಂಡಂಇತಿ । ಅತ್ರಪರಿಯಣಂಭುಕ್ತಿಪಾತ್ರಂ । ಭುಜಿಕ್ರಿಯಾಯಾಂಪಾತ್ರಸ್ಯಾಧಿಕರಣತ್ವಾತ್ಸಪ್ತಮೀನ್ಯಾಯ್ಯಾ । ತತ್ರಪರಿಯಣಮಿತಿಪ್ರಥಮಾವಿವಾದವಿಧಿಂಪ್ರಾಪ್ತೇತಿವ್ಯತ್ಯಯಉಚ್ಯತೇ ॥ ಯದ್ಯಪ್ಯತ್ರಪ್ರಕಾರಾನ್ತರೇಣಾಪಿಪ್ರಯೋಗನಿರ್ವಾಹಶ್ಶಕ್ಯತೇ ಕರ್ತುಮಿತಿ ನವ್ಯತ್ಯಯಃ । ತಥಾಹಿ । ಪರಿಯಣಶಬ್ದೇನನಪಾತ್ರಮುಚ್ಯತೇ । ಕಿಂತುಲಕ್ಷಣಾವೃತ್ತ್ಯಾತತ್ಪಾತ್ರೇಭೋಕ್ತಾಲಕ್ಷ್ಯತೇ । ತತಶ್ಚ ಮುಕ್ತೇ[227] ಇತಿಪ್ರಥಮಾನ್ಯಾಯ್ಯೈವ ॥ ಅಥವಾ ಪರಿಯಣಮಿತಿ ನೇಯಂಪ್ರಥಮಾ । ಕಿಂತುಪರಿಯಣಶಬ್ದೇನ ತತ್ಪಾತ್ರಸ್ಥಮನ್ನಂ ಲಕ್ಷ್ಯತೇ । ತಸ್ಯಚ ದ್ವಿತೀಯಾನ್ತಸ್ಯ ಉಂಡಮಿತ್ಯತ್ತರೇಣತಿಙನ್ತಪದೇನ ಅಮಕೃತ್ತಿಙಾ[298] ಇತಿ ಕ್ರಿಯಾಸಮಾಸೇಮಗಾಗಮೇಸತಿಪರಿಯಣಮುಂಡಂ ಇತಿಸಿಧ್ಯತೀತಿ । ತಥಾಪಿ ಪರಿಯಣಮುಂಡಂಇತಿವಾಕ್ಯೇಪಾತ್ರಸ್ಯಾಧಿಕರಣತ್ವವಿವಕ್ಷಾಯಾಮಪಿಪ್ರಥಮಾಪ್ರಯುಜ್ಯತಇತಿವ್ಯತ್ಯಯಉಚ್ಯತೇ ॥ ತಥಾ ದ್ವಿತೀಯಾಯಾಂ ಘಟಂ

ವನ್ನಾಡಿದಂ । ಅತ್ರ ಮಾಡು ಧಾತೋಸ್ಸಕರ್ಮಕತ್ವಾದ್ಘಟಮಂ ಇತಿ ದ್ವಿತೀಯೈವ ನ್ಯಾಯ್ಯಾ । ತಥಾಪಿ ಘಟಮಿತಿ ಪ್ರಥಮಾ । ಅತ್ರಾಪಿ ಕ್ರಿಯಾಸಮಾಸಾಭಿಪ್ರಾಯೇಣ ಪ್ರಯೋಗನಿರ್ವಾಹೇಽಪಿ ಕರ್ಮಣ್ಯೇವ ಪ್ರಥಮೇತಿ ವ್ಯತ್ಯಯಃ ॥ ಮಿನ್ಗೆತ್ಸ್ವಮಿತಿ । ಪ್ರಥಮಾತೃತೀಯಾಚತುರ್ಥೀಷು ದ್ವಿತೀಯೇತ್ಯರ್ಥಃ ॥ ಪ್ರಥಮಾಯಾಂ ದೇವದತ್ತನನಿರ್ದ್ದಂ । ಯದ್ಯಪ್ಯತ್ರ ಇಧಾತೋರಂತರ್ಭಾವಿತೇ ಸುಬಪೇಕ್ಷಾಯಾಂ ಹೇತುಕರ್ತರಿ ಇರಿಸಿದಂ ಇತ್ಯರ್ಥೇ ಸತಿ ಕರ್ಮಾಕಾಂಕ್ಷಾಯಾಂ ದ್ವಿತೀಯಾಪಿ ನ್ಯಾಯ್ಯೈವ । ತಥಾಪಿ ಸ್ವತಂತ್ರಪ್ರಯೋಗೇ ಕರ್ತರ್ಯೇವ ದ್ವಿತೀಯೇತಿ ವ್ಯತ್ಯಯಃ ॥ ತೃತೀಯಾಯಾಂ ಪೂವನರ್ಚಿಸಿದಂ । ಯದ್ಯಪ್ಯತ್ರಾರ್ಚನಾನಾಮ ದೇವತಾಯೈ ದಾನಂ । ತತ್ರ ದೇಯಭೂತಂ ಪುಷ್ಪಂ ಕರ್ಮೈವೇತಿ ದ್ವಿತೀಯಾ ನ್ಯಾಯ್ಯಾ । ತಥಾಪ್ಯರ್ಚನಂ ಪೂಜಾ । ತತ್ರ ಪುಷ್ಪಂ ಕರಣಮಿತ್ಯೇವಂ ವಿವಕ್ಷಾಯಾಮಪಿ ದ್ವಿತೀಯೇತಿ ವ್ಯತ್ಯಯಃ ॥ ಚತುರ್ಥ್ಯಾಂ ಲೋಕಮನಧಿಕಂ । ಯದ್ಯಪ್ಯತ್ರಾಧಿಕ್ಯಂ ಸಾವಧಿಕಮಿತಿ ಕಿಮುದ್ದಿಶ್ಯೇತ್ಯಪೇಕ್ಷಾಯಾಂ ಲೋಕಮಂ ಕುಱಿತು ಇತ್ಯನುಸಂಧಾನೇ ಬುದ್ಧಿಸ್ಥಸ್ಯಾಧ್ಯಾಹೃತಸ್ಯ ವಾ ಕುಱಿತು ಇತ್ಯಸ್ಯ ಸಕರ್ಮಕತ್ವಾಲ್ಲೋಕಮಂ ಇತಿ ದ್ವಿತೀಯಾ ನ್ಯಾಯ್ಯಾ । ತಥಾಪಿ ತದಪವಾದಕತಯಾ ಶಕ್ತಿರುಚಿ[214] ಇತ್ಯಾದಿನಾ ಉನ್ನತ್ಯರ್ಥಕಶಬ್ದಯೋಗೇ ಚತುರ್ಥೀ ಪ್ರಾಪ್ತಾವಪಿ ದ್ವಿತೀಯೇತಿ ವ್ಯತ್ಯಯಃ ॥ ಅತ್ತಣಿಮಿಮ್ । ಪಞ್ಚಮ್ಯಾಂ ತೃತೀಯೇತ್ಯರ್ಥಃ ॥ ಮರದಿಂದೆಲೆಬೀೞ್ದುದು । ಯದ್ಯಪ್ಯತ್ರ ಪತ್ರಪತನೇ ವೃಕ್ಷಸ್ಯಾಕಾರಣತ್ವಾದ್ಧೇತೌ ತೃತೀಯಾ ನ್ಯಾಯ್ಯಾ । ತಥಾಪಿ ಪತನಮಪಾಯಯುಕ್ತಂ ತತ್ರ ವೃಕ್ಷೋಽವಧಿರಿತ್ಯಪಾದಾನವಿವಕ್ಷಾಯಾಂ ಪಞ್ಚಮೀಪ್ರಾಪ್ತಾವಪಿ ತೃತೀಯೇತಿ ವ್ಯತ್ಯಯಃ ॥

ಬಳಮತ್ತುಸಗೆತ್ । ಸಪ್ತಮೀದ್ವಿತೀಯಾಷಷ್ಠೀಷು ಚತುರ್ಥೀತ್ಯರ್ಥಃ ॥ ಸಪ್ತಮ್ಯಾಂ ಎಳ್ಗೆಣ್ಣೆ । ಯದ್ಯಪ್ಯತ್ರ ತೈಲಂ ತಿಲಸ್ಯ ಸ್ವಭಾವ ಇತಿ ವಿವಕ್ಷಾಯಾಂ ಕಪಿಗೆ ಚಪಲತೆ ಇತಿವಚ್ಚತುರ್ಥೀ ನ್ಯಾಯ್ಯಾ । ತಥಾಪ್ಯತ್ರ ವ್ಯಾಪಕಾಧಿಕರಣವಿವಕ್ಷಾಯಾಂ ಸಪ್ತಮೀಪ್ರಾಪ್ತಾವಪಿ ಚತುರ್ಥೀತಿ ವ್ಯತ್ಯಯಃ ॥ ದ್ವಿತೀಯಾಯಾಂ ಶಿಷ್ಯಂಗೆ ಕಲ್ಪಿಸಿದಂ । ಯದ್ಯಪ್ಯತ್ರ ಕಲ್ಪನಾ ನಿಯೋಗಸ್ಸ ಏವಮೇವಂ ಕುರ್ವಿತಿ । ಸಚ ಶಿಷ್ಯಾರ್ಥಸ್ತತ್ಕೃತಪ್ರಯೋಜನಂ ಶಿಷ್ಯಸ್ಯೈವೇತಿ । ತಥಾಚ ತಾದರ್ಥ್ಯೇ[217] ಇತ್ಯತ್ರ ಚತುರ್ಥೀ ನ್ಯಾಯ್ಯಾ । ತಥಾಪಿ ಕಲ್ಪನಾ ನಿರ್ವರ್ತನಂ । ಘಟಂ ಕಲ್ಪಯತೀತ್ಯತ್ರ ಘಟಂ ನಿರ್ವರ್ತಯತೀತಿ ಪ್ರತೀತೇಃ । ತತ್ರ ಚ ಶಿಷ್ಯಃ ಕರ್ಮೇತಿ ದ್ವಿತೀಯಾಪ್ರಾಪ್ತೌ ಚತುರ್ಥೀತಿ ವ್ಯತ್ಯಯಃ ॥ ಷಷ್ಠ್ಯಾಂ ಜಗಕ್ಕೊಡೆಯಂ । ಯದ್ಯಪ್ಯತ್ರ ಒಡೆಯ ಇತ್ಯಧಿಪತಿರುಚ್ಯತೇ ಆಧಿಪತ್ಯಂ ಚೌನ್ನತ್ಯಮಿತಿ ಶಕ್ತಿರುಚಿ[214] ಇತ್ಯಾದಿನಾ ಚತುರ್ಥೀ ನ್ಯಾಯ್ಯಾ । ತಥಾಪ್ಯಧಿಪತಿಃ ಸ್ವಾಮೀತಿ ಸ್ವಸ್ವಾಮಿಭಾವಸಮ್ಬನ್ಧವಿವಕ್ಷಾಯಾಂ ಷಷ್ಠೀಪ್ರಾಪ್ತೌ ಚತುರ್ಥೀತಿ ವ್ಯತ್ಯಯಃ ॥ ಇಮಮೋರತ್ತಣಿಂ । ತೃತೀಯಾದ್ವಿತೀಯಯೋಃ ಪಞ್ಚಮೀತ್ಯರ್ಥಃ ॥ ತೃತೀಯಾಯಾಂ ಕೊಡಲಿಯತ್ತಣಿಂ ಕಡಿದಂ । ಯದ್ಯಪ್ಯತ್ರ ಛಿದಿಕ್ರಿಯಾಯಾಂ ಕುಠಾರೋ ಹೇತುರಿತಿ ಹೇತೌ ಪಞ್ಚಮೀ ನ್ಯಾಯ್ಯಾ । ತಥಾಪಿ ಛಿದಾ ಕುಠಾರಸ್ಯ ಸಾಧಕತಮತ್ವವಿವಕ್ಷಾಯಾಂ ತೃತೀಯಾಪ್ರಾಪ್ತೌ ಪಞ್ಚಮೀತಿ ವ್ಯತ್ಯಯಃ । ದ್ವಿತೀಯಾಯಾಂ ಆತನತ್ತಣಿಂ ಪೆಸಗೊಂಡಂ । ಯದ್ಯಪ್ಯತ್ರ ಯತ್ಪೃಚ್ಛತಿ ತದುತ್ತರಂ ವಕ್ತುಃ ಸಕಾಶಾತ್ಪೃಷ್ಟುಃ ಕರ್ಣದೇಶಮಾಗಚ್ಛತೀತ್ಯಪಾಯಾವಧಿವಿವಕ್ಷಾಯಾಂ ಪಞ್ಚಮೀ ನ್ಯಾಯ್ಯಾ । ತಥಾಪಿ ಪೃಚ್ಛೇರ್ದ್ವಿಕರ್ಮಕತ್ವಾದ್ವಕ್ತುರಪಿ ಕರ್ಮತ್ವೇನ ದ್ವಿತೀಯಾಪ್ರಾಪ್ತೌ ಪಞ್ಚಮೀತಿ ವ್ಯತ್ಯಯಃ ॥ ಒಳ್ಕೆಮ್ಸ್ಯೆದ್ । ಸಪ್ತಮೀಪ್ರಥಮಾದ್ವಿತೀಯಾಸು ಷಷ್ಠೀತ್ಯರ್ಥಃ ॥ ಸಪ್ತಮ್ಯಾಂ ಎಳ್ಳೆಣ್ಣೆ । ಯದ್ಯಪ್ಯತ್ರ ತಿಲಸ್ಯ ತೈಲಮಿತಿ ಸಮ್ಬನ್ಧವಿವಕ್ಷಾಯಾಂ ಷಷ್ಠೀ ನ್ಯಾಯ್ಯಾ । ತಥಾಪಿ ವ್ಯಾಪಕಾಧಿಕರಣವಿವಕ್ಷಾಯಾಂ ಸಪ್ತಮೀಪ್ರಾಪ್ತೌ ಷಷ್ಠೀತಿ ವ್ಯತ್ಯಯಃ ॥ ಪ್ರಥಮಾಯಾಂ ನಿನ್ನ ಬಂದಯ್ । ಯದ್ಯಪ್ಯತ್ರ ಕ್ರಿಯಾಕ್ರಿಯಾವತೋರಾಶ್ರಯಾಶ್ರಯಿಭಾವಸಮ್ಬನ್ಧವಿವಕ್ಷಾಯಾಂ ಷಷ್ಠೀ ನ್ಯಾಯ್ಯಾ । ತಥಾಪಿ ತಿಙಾ ಕರ್ತುರುಕ್ತತ್ವಾನ್ನುಕ್ತೇ[2-7] ಇತಿ ಪ್ರಥಮಾಪ್ರಾಪ್ತೌ ಷಷ್ಠೀತಿ ವ್ಯತ್ಯಯಃ ॥ ದ್ವಿತೀಯಾಯಾಂ ಎನ್ನ ಮಱೆದಂ । ಯದ್ಯಪ್ಯತ್ರ ವಿಸ್ಮರಣಕ್ರಿಯಾತದ್ವಿಷಯಯೋರ್ವಿಷಯವಿಷಯಿಭಾವಸಮ್ಬನ್ಧವಿವಕ್ಷಾಯಾಂ ಷಷ್ಠೀ ನ್ಯಾಯ್ಯಾ । ತಥಾಪಿ ಕ್ರಿಯಾವಿಷಯಸ್ಯ ಕರ್ಮತ್ವವಿವಕ್ಷಾಯಾಂ ದ್ವಿತೀಯಾಪ್ರಾಪ್ತೌ ಷಷ್ಠೀತಿ ವ್ಯತ್ಯಯಃ ॥ ಒಳಿಮಿ । ತೃತೀಯಾಯಾಂ ಸಪ್ತಮೀತ್ಯರ್ಥಃ ॥ ಕುಡುಗೋಲೊಳ್ ಕೊಯ್ದಂ । ಯದ್ಯಪ್ಯತ್ರ ಛಿದ್ಯಾಶ್ರಯಮುಪಶ್ಲಿಷ್ಯ ಸದೇವ ಕುಠಾರಂ ಛಿದಿಮುತ್ಪಾದಯತೀತ್ಯೌಪಶ್ಲೇಷಿಕಾಧಿಕರಣ ವಿವಕ್ಷಾಯಾಂ ಸಪ್ತಮೀ ನ್ಯಾಯ್ಯಾ । ತಥಾಪಿ ಛಿದಾಶ್ರಯಸ್ಯ ಛಿದಿಕರಣತ್ವವಿವಕ್ಷಾಯಾಂ ತೃತೀಯಾಪ್ರಾಪ್ತೌ ಸಪ್ತಮೀತಿ ವ್ಯತ್ಯಯಃ ॥ ಏವಮುದಾಹೃತಪ್ರಯೋಗದೃಷ್ಟ್ಯಾ ಪ್ರಥಮಾಯಾಂ ದ್ವಿತೀಯಾಷಷ್ಠ್ಯೌ, ದ್ವಿತೀಯಾಯಾಂ ಪ್ರಥಮಾ ಚತುರ್ಥೀ ಪಞ್ಚಮೀಷಷ್ಠ್ಯಃ, ತೃತೀಯಾಯಾಂ ದ್ವಿತೀಯಾಪಞ್ಚಮೀಸಪ್ತಮ್ಯಃ, ಚತುರ್ಥ್ಯಾಂ ದ್ವಿತೀಯಾ, ಪಞ್ಚಮ್ಯಾಂ ತೃತೀಯಾ, ಷಷ್ಠ್ಯಾಂ ಚತುರ್ಥೀ, ಸಪ್ತಮ್ಯಾಂ ಪ್ರಥಮಾಚತುರ್ಥೀಷಷ್ಠ್ಯಃ ಪ್ರಯುಜ್ಯಂತೇ ॥ ನಾತ್ರ ಕಿಂಚಿನ್ನಿಯಾಮಕಮಾರಾತೀಯಮಹಾಕವಿಪ್ರಯೋಗಾದನ್ಯತ್ರೇತಿ ಸ ಏವ ಪ್ರಮಾಣಂ । ಪ್ರಯೋಗಶರಣಾ ವೈಯಾಕರಣಾ ಇತಿ ॥

ಸೂತ್ರಂ ॥ ಗಳನೇಕತ್ವೇ ಸುಪಿ ॥ **232** ॥

ವೃತ್ತಿಃ ॥ ಲಿಙ್ಗಾದ್ಗಳ್ಪ್ರತ್ಯಯೋ ಭವತ್ಯನೇಕತ್ವೇ ಸುಪಿ ಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ನಯನಂಗಳ್, ನಯನಂಗಳಂ, ನಯನಂಗಳಿಂ, ನಯನಂಗಳ್ಗೆ, ನಯನಂಗಳತ್ತಣಿಂ, ನಯನಂಗಳ, ನಯನಂಗಳೊಳ್, ಏವಂ ಕೇಶಂಗಳಿತ್ಯಾದಿ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಏವಂನಿರ್ಣೀತಸ್ವರೂಪಾಲ್ಲಿಙ್ಗಾದ್ಯಥಾಯೋಗಂ ಸುಪಮುದ್ಭಾವ್ಯ ಇತೋಗಳನೇಕತ್ವೇಸುಪೀತ್ಯಾದಿಯೋಗೈರ್ಯಥಾಯಥಂ ಪ್ರಕ್ರಿಯಾಪ್ರರೂಪ್ಯತೇ ॥ ನನ್ವತ್ರಾನೇಕತ್ವಇತೀದಂ ವಿಧೇಯಸ್ಯವಿಶೇಷಣಮುತನಿಮಿತ್ತಸ್ಯವಾ ॥ ನಾದ್ಯಃ । ತತ್ರಹಿಸುಪಿಪರೇಲಿಙ್ಗಾದ್ಗಳ್ಪ್ರತ್ಯಯೋಭವತ್ಯನೇಕತ್ವವಿವಕ್ಷಾಯಾಮಿತಿಪರ್ಯವಸ್ಯತೀತಿ ಸಙ್ಖ್ಯಾಗಳಏವಾರ್ಥಃಸ್ಯಾನ್ನವಿಭಕ್ತೇಃ । ತಥಾಚ ಸಙ್ಖ್ಯಾಚಕಾರಕಂಚೇತಿ ಪ್ರತ್ಯಯಾರ್ಥೋನಿಗದ್ಯತ ಇತ್ಯೇತದ್ವ್ಯಾಕುಪ್ಯೇತೇತಿ ॥ ನಚಗಳೋಪಿಪ್ರತ್ಯಯತ್ವಾನ್ನಪ್ರತ್ಯಯಾರ್ಥತಾವ್ಯಾಕೋಪಇತಿವಾಚ್ಯಂ । ಪ್ರತ್ಯಯಶಬ್ದೇನವಿಭಕ್ತೇರೇವ ವಿವಕ್ಷಿತತ್ವಾತ್ । ಅನ್ಯಥಾ ಘಟಂ, ಪಟಮಿತ್ಯಾದೌಸಙ್ಖ್ಯಾ ಪ್ರತ್ಯಾಯಕಾಭಾವಾತ್ಸಾನಪ್ರತೀಯೇತೇತಿ ॥ ನಾಪಿದ್ವಿತೀಯಃ । ನಿಮಿತ್ತಸ್ಯವಿಶೇಷಣಂಸದಪ್ಯನುವೃತ್ತಸ್ಯಲಿಙ್ಗಾದಿತಿಪೂರ್ವಸ್ಯವಿಶೇಷಣಮುತಸುಪೀತಿ ಸಾಕ್ಷಾದುಕ್ತಸ್ಯಪರಸ್ಯವಾ ॥ ನಾದ್ಯಃ । ತತ್ರಹ್ಯನೇಕತ್ವೇವರ್ತಮಾನಾಲ್ಲಿಙ್ಗಾದ್ಗಳ್ಭವತಿ ಸುಪಿಪರೇ ಇತಿಪರ್ಯವಸಿತಃ । ತಥಾಚಾನೇಕತ್ವಸಙ್ಖ್ಯಾಪ್ರಕೃತ್ಯರ್ಥತ್ವೇನೈವಭಾಸತಇತಿ ಪ್ರತ್ಯಯಾರ್ಥೋನಸ್ಯಾದಿತ್ಯುಕ್ತಏವದೋಷಃಪ್ರಾದುಷ್ಯಾತ್ ॥ ನಾಪಿದ್ವಿತೀಯಃ । ತತ್ರಚಲಿಙ್ಗಾದ್ಗಳ್ಭವತ್ಯನೇಕತ್ವೇವಿಹಿತೇ ಸುಪಿಪರಇತ್ಯರ್ಥಸ್ಸ್ಯಾತ್ । ತಥಾಚಾನೇಕತ್ವಸಙ್ಖ್ಯಾವಿಭಕ್ತೇರೇವಪ್ರತೀತೇತಿ ಗಳ್ಪ್ರತ್ಯಯೋನಿರರ್ಥಕಸ್ಸ್ಯಾದಿತಿಚೇನ್ನ । ನಿಮಿತ್ತವಿಶೇಷಣತ್ವಪಕ್ಷಸ್ಯೈವಕಕ್ಷೀಕರಣಾತ್ ॥ ನಚಾತ್ರಪೂರ್ವಸ್ಯೋತ್ತರಸ್ಯವೇತಿವಿಕಲ್ಪೋಕ್ತದೋಷಃ । ಪಞ್ಚಕಂಪ್ರಾತಿಪದಿಕಾರ್ಥಇತಿಪಕ್ಷೇಪೂರ್ವಸ್ಯತ್ರಿಕಂಪ್ರಾತಿಪದಿಕಾರ್ಥಇತಿಪಕ್ಷೇಉತ್ತರಸ್ಯವಿಶೇಷಣಮಿತ್ಯುಭಯಥಾಪಿದೋಷಾಭಾವಾತ್ ॥ ನಚಗಳೋನೈರರ್ಥಕ್ಯಮಪಿಪ್ರಕೃತ್ಯರ್ಥಸ್ಯಪ್ರತ್ಯಯಾರ್ಥಸ್ಯವಾನೇಕತ್ವಸ್ಯಸ್ಫೋರಕಃಸನ್ ಶಬ್ದಸಂಸ್ಕಾರಕತ್ವೇನೋಪಯುಜ್ಯತಇತ್ಯರ್ಥವತ್ತ್ವಾತ್ ॥ ನಚಘಟಂ, ಪಟಮಿತ್ಯಾದಾವಪಿಪ್ರಕೃತಿಪ್ರತ್ಯಯಾನ್ಯತರವಾಚ್ಯೈಕತ್ವ ಸಙ್ಖ್ಯಾಸ್ಫೋರಕತ್ವೇನಗಳ್ಪ್ರಯೋಗಪ್ರಸಙ್ಗ ಇತಿವಾಚ್ಯಂ । ಅನೇಕತ್ವಸ್ಯೈವಾಯಂಸ್ಫೋರಕೋನತ್ವೇಕತ್ವಸ್ಯೇತಿ ॥ ಅಸ್ತುವಾವಿಧೇಯವಿಶೇಷಣಂ । ಅನೇಕತ್ವಸ್ಯಗಳರ್ಥತ್ವೇಪಿದೋಷಾಭಾವಾತ್ ॥ ನಚೋಕ್ತಏವವಿಭಕ್ತೇಃಸಙ್ಖ್ಯಾವಾಚಿತ್ವಾಭಾವೋದೋಷಇತಿವಾಚ್ಯಂ । ವಿಭಕ್ತಿವಾಚ್ಯಸ್ಯಸತೋಪಿತಸ್ಯಾನೇಕತ್ವಪ್ರಕಾರಕ ಪ್ರತೀತಿವಿಷಯತ್ವಾರ್ಥಂಗಳೋವಿಧಾನಾತ್ ॥ ವಿಭಕ್ತಿರ್ಹಿಸಙ್ಖ್ಯಾತ್ವೇನೈವಸಙ್ಖ್ಯಾಯಾಬೋಧಿಕಾ । ನಾನೇಕತ್ವ ಪ್ರಕಾರೇಣೇತಿ ॥ ಅನೇನಪಞ್ಚಕಂಪ್ರಾತಿಪದಿಕಾರ್ಥಇತಿಪಕ್ಷೇಪಿದೋಷಃಪರಿಹೃತಃ । ಪ್ರಕೃತೇರಪ್ಯನೇಕತ್ವಪ್ರಕಾರೇಣಸಙ್ಖ್ಯಾಬೋಧಕತ್ವಾಭಾವಾತ್ ॥ ಗಳ್ಪ್ರತ್ಯಯಸ್ತ್ವನೇಕತ್ವೇವಿಹಿತಇತಿತತ್ವೇನೈವ ಬೋಧಯತೀತ್ಯಭಿಪ್ರೇತ್ಯಸರ್ವಾಸುವಿಭಕ್ತಿಷುಪ್ರಯುಜ್ಯದರ್ಶಯನ್ ದ್ವಿತ್ವೇದರ್ಶಯತಿ ನಯನಂಗಳಿತ್ಯಾದಿ ॥ ತಥಾಬಹುತ್ವೇದರ್ಶಯತಿ ಕೇಶಂಗಳಿತ್ಯಾದಿ ॥ ನನ್ವೇಕವಚನ ದ್ವಿವಚನ ಬಹುವಚನ ವಿಭಾಗಃಸಂಸ್ಕೃತಏವಪ್ರಸಿದ್ಧಃ । ಪುರುಷಃ ಪುರುಷೌ ಪುರುಷಾಃ, ಪಚತಿ ಪಚತಃ ಪಚನ್ತೀತಿ ನಾಮಸ್ವಾಖ್ಯಾತೇಷು ಚೈಕತ್ವದ್ವಿತ್ವ ಬಹುತ್ವವಾಚಕಪ್ರತ್ಯಯವಿಧಾನಾತ್ ॥ ಭಾಷಾಯಾಂತು ಪುರುಷಂಬಂದಂ, ಪುರುಷರ್ಬಂದರ್ ಇತಿನಾಮಸ್ವಾಖ್ಯಾತೇಷ್ವೇಕವಚನ ಬಹುವಚನಯೋರೇವವ್ಯವಹಾರೋನದ್ವಿವಚನಸ್ಯ । ತಸ್ಯತ್ವೌಚಿತ್ಯಾದೇವವಿಜ್ಞೇಯತ್ವಾತ್ ॥ ನಹಿನಯನಂಗಳಿತ್ಯತಃ ಕೇಶಂಗಳಿತ್ಯತ್ರವಿಶೇಷಭಾಸಕಮಸ್ತಿ । ಗಳೋದ್ವಿತ್ವಬಹುತ್ವಸಾಧಾರಣ್ಯಾತ್ । ಉಕ್ತಂಚದರ್ಪಣಕೃತಾ ।

ಕಂ ॥ ಏಕದ್ವಿತ್ವಬಹುತ್ವಮ ।
ನೇಕದ್ವಿಬಹುತ್ವವಸ್ತುಗಳೊಳಾಚರಿಪರ್ ।
ಸ್ವೀಕಾರಂಕನ್ನಡದೊಳ ।
ಗೇಕಬಹುತ್ವಂದ್ವಿವಚನಮುಚಿತದೆಬರ್ಕುಂ ॥

ಇತಿ । ತಥಾಚಕಥಂದ್ವಿತ್ವಪ್ರದರ್ಶನೋಕ್ತಿಃ ಸಙ್ಗಚ್ಛತಇತಿಚೇನ್ನ । ಏಕತ್ವಬಹುತ್ವಯೋರಿವದ್ವಿತ್ವಸ್ಯಾಪಿವಸ್ತುಧರ್ಮತ್ವೇನ ತದ್ವಿವಕ್ಷಾಯಾಂದ್ವಿವಚನಸ್ಯಭಾಷಾಯಾಮಪ್ಯವರ್ಜನೀಯತ್ವಾತ್ ॥ ನಚ ನಯನಂಗಳ್, ಕೇಶಂಗಳ್, ಪಾದಂಗಳ್, ನಖಂಗಳಿತ್ಯಾದೌ ಗಳಃ ಸಾಧಾರಣ್ಯಾತ್ ಕಥಂದ್ವಿತ್ವ ಬಹುತ್ವವಿಶೇಷಪ್ರತೀತಿರಿತಿವಾಚ್ಯಂ । ಸಂಸ್ಕೃತೇಪ್ಯಗ್ನಯಃ, ಸಮುದ್ರಾಃ, ಪಾಣ್ಡವಾ ಇತ್ಯಾದೌಜಸೋಪಿಸಾಧಾರಣ್ಯಾತ್ಕಥಂತ್ರಿತ್ವ ಚತುಷ್ಟ್ವ ಪಞ್ಚತ್ವಾದಿವಿಶೇಷಪ್ರತೀತಿರಿತ್ಯಪಿವಕ್ತುಂಶಕ್ಯತ್ವಾತ್ ॥ ತ್ರಿತ್ವಾದೀನಾಂಬಹುತ್ವೇನಕ್ರೋಡೀಕರಣಾನ್ನತದ್ವಿಭೇದ ಇತಿಚೇತ್ । ದ್ವಿತ್ವಾದೀನಾಮಪ್ಯನೇಕತ್ವೇನಕ್ರೋಡೀಕರಣಾನ್ನತದ್ವಿಭೇದಇತ್ಯಪಿಸುವಚತ್ವಾತ್ ॥ ನಚೈವಂದ್ವಿತ್ವಸ್ಯಾನೇಕತ್ವಪ್ರಕಾರಕಬೋಧವಿಷಯತ್ವೇಪಿನದ್ವಿತ್ವತ್ವಪ್ರಕಾರಕಬೋಧವಿಷಯತಾ । ಅನೇಕತ್ವಏವಗಳೋವಿಧಾನಾದಿತಿವಾಚ್ಯಂ । ತ್ರಿತ್ವಾದೀನಾಮಪಿಬಹುತ್ವಪ್ರಕಾರಕಬೋಧವಿಷಯತ್ವೇಪಿನತ್ರಿತ್ವತ್ವಾದಿ ಪ್ರಕಾರಕಬೋಧವಿಷಯತಾ । ಬಹುತ್ವಏವಜಸೋವಿಧಾನಾದಿತಿ ॥ ನಚ ಜಸಾಬಹುತ್ವಪ್ರಕಾರಕಏವಬೋಧಃ । ತ್ರಿತ್ವತ್ವಾದಿಪ್ರಕಾರಕಸ್ತು ತ್ರಯೋಗ್ನಯಶ್ಚತ್ವಾರಸ್ಸಮುದ್ರಾಃ ಪಞ್ಚಪಾಣ್ಡವಾ ಇತ್ಯಾದಿಪದಾನ್ತರಸಮಭಿವ್ಯಾಹಾರಸಾಧ್ಯಏವೇತಿವಾಚ್ಯಂ । ಗಳಾನೇಕತ್ವಪ್ರಕಾರಕಏವಬೋಧಃ । ದ್ವಿತ್ವತ್ವಾದಿಪ್ರಕಾರಕಸ್ತು ಎರಡುನಯನಂಗಳಿತ್ಯಾದಿ ಪದಾನ್ತರಸಮಭಿವ್ಯಾಹಾರಸಾಧ್ಯಏವೇತ್ಯಪಿವಕ್ತುಂಶಕ್ಯತ್ವಾತ್ ॥ ಕಿಂತುದ್ವಿತ್ವಪ್ರಕಾರಕೋಬೋಧಸ್ಸಂಸ್ಕೃತೇಪದಾನ್ತರ ಸಮಭಿವ್ಯಾಹಾರನಿರಪೇಕ್ಷೋಭಾಷಾಯಾಂತುತತ್ಸಾಪೇಕ್ಷ ಇತ್ಯೇತಾವಾನೇವಭೇದೋನದ್ವಿವಚನಮೇವನಾಸ್ತೀತಿ । ಅತೋದ್ವಿತ್ವೋಕ್ತಿಸ್ಸಙ್ಗಚ್ಛತಏವೇತಿ ॥ ಸೂಚಿತಂಚೈತದ್ದರ್ಪಣಕೃತಾಪಿ । ಏಕದ್ವಿತ್ವಬಹುತ್ವಮನೇಕದ್ವಿಬಹುತ್ವವಸ್ತುಗಳೊಳಾಚರಿಪರಿತಿ ॥

ಸೂತ್ರಂ || ನಾಡ್ವಾದಿಭ್ಯಃಕಳುಂಬ್ವಾ || 233 ||

ವೃತ್ತಿಃ || ನಾಡುಇತ್ಯಾದಿಭ್ಯಶ್ಶಬ್ದೇಭ್ಯಃಕಳುಪ್ಪ್ರತ್ಯಯೋವಾ ಭವತ್ಯನೇಕತ್ವೇಸುಪಿಪರೇ || ಉಕಾರಉಚ್ಚಾರಣಾರ್ಥಃ | ಪಕಾರಃಕಳುಪಇತಿವಿಶೇಷಣಾರ್ಥಃ ||

ಪ್ರಯೋಗಃ || ನಾಳ್ಕುಳ್, ನಾಡುಗಳ್, ನಾಳ್ಗಳ್; ಕೋಳ್ಕುಳ್, ಕೋಡುಗಳ್, ಕೋಳ್ಗಳ್; ಬೀಳ್ಕುಳ್, ಬೀಡುಗಳ್, ಬೀಳ್ಗಳ್ || ನಾಡ್ವಾದಯಃ ಪ್ರಯೋಗಗಮ್ಯಾಃ ||

ವ್ಯಾಖ್ಯಾ || ಅತ್ರಕೇತ್ಯೇತಾವಾನೇವಪ್ರತ್ಯಯಃ | ಉಕಾರಪಕಾರೌನಪ್ರತ್ಯಯಶರೀರತಯಾಪ್ರವಿಷ್ಟಾವಿತ್ಯಾಹ ಉಕಾರ ಇತ್ಯಾದಿ || ನಾಳ್ಕುಳ್ | ಡಡೋರ್ದೋರ್ಲಳಂವ್ಯಞ್ಜನೇ[82] ಇತಿಳಕಾರಾದೇಶಃ || ನಾಡುಗಳ್, ನಾಳ್ಗಳ್ ಇತಿ | ವಾಗಿ[85] ಇತಿವಿಕಲ್ಪಃ || ಪ್ರಯೋಗಗಮ್ಯಾಇತಿ | ಆಕೃತಿಗಣಇತಿಯಾವತ್ | ತೇನ ಕಾಡು, ಕೋಡು, ಸೇಡು, ಊರ್, ಪೇರ್, ನಾರ್ ಇತ್ಯಾದಯ ಉಪಸಙ್ಗ್ರಾಹ್ಯಾಃ ||

ಸೂತ್ರಂ || ಎಲ್ಲಾದ್ವುಃ || 234 ||

ವೃತ್ತಿಃ || ಎಲ್ಲಶಬ್ದಾದ್ವುಪ್ರತ್ಯಯೋಭವತ್ಯನೇಕತ್ವೇಸುಪಿಪರೇ ||

ಪ್ರಯೋಗಃ || ಎಲ್ಲವು, ಎಲ್ಲವಂ, ಎಲ್ಲವಱಿಂ ||

ವ್ಯಾಖ್ಯಾ || ಎಲ್ಲಶಬ್ದೋಯದ್ಯಪಿಸ್ವಯಮನೇಕಾರ್ಥವಾಚೀತಿ ಪುನರನೇಕಾರ್ಥವಾಚಿಪ್ರತ್ಯಯಂನಾಪೇಕ್ಷತೇ | ತಥಾಪಿ ಯಥಾಸರ್ವಶಬ್ದಃಸ್ವಯಂ ಸರ್ವಾರ್ಥವಾಚಿತ್ವೇಪಿಸರ್ವ, ಸರ್ವಸ್ಯ, ಸರ್ವಜ್ಞಃ, ಸರ್ವದರ್ಶನ ಇತ್ಯಾದೌಕ್ವಚಿದೇವಾಬಾಧಿತತ್ವೇನಾನ್ಯತ್ರ ಸರ್ವತ್ರವ್ಯವಹಾರೇಬಾಧಿತತ್ವಾದ್ವಿವಕ್ಷಿತಸರ್ವಪರಇತ್ಯೇಕಾನೇಕತ್ವಪ್ರತ್ಯಾಯಕಪ್ರತ್ಯಯಪ್ರಯೋಗಭಾಗ್ಭವತಿ | ತಥಾಯಮಪೀತಿಮನ್ತವ್ಯಮಿತಿ || ಎಲ್ಲಶಬ್ದಸ್ಯಾದ್ವಾದಿತ್ವಾದ್ವಕ್ಷ್ಯಮಾಣಯೋಗೇನದುಲೋಪೋಮಾಭೂದಿತಿಪೃಥಗ್ವಚನಂ ||

ಸೂತ್ರಂ || ಅದ್ವಾದೇರ್ದೋರ್ಲುಕ್ಚ || 235 ||

ವೃತ್ತಿಃ || ಅದ್ವಾದೇರ್ಗಣಾದ್ವುಪ್ರತ್ಯಯೋಭವತಿ | ದೋರ್ಲುಕ್ಚಾನೇಕತ್ವೇಸುಪಿಪರೇ ||

ಪ್ರಯೋಗಃ || ಅವು, ಇವು, ಉವು, ಆವುವು, ಪೆಱವು ||

ವ್ಯಾಖ್ಯಾ || ವುರಿತಿವರ್ತತೇ | ತತ್ಸನ್ನಿಯೋಗೇದೋರ್ಲುಕ್ಚಭವತಿ || ದೋರಿತಿವ್ಯಸ್ತನಿರ್ದೇಶಉತ್ತರಾರ್ಥಃ || ಯದ್ಯಪಿಸಮಸ್ತೈಕದೇಶಸ್ಯಾಪ್ಯನುವೃತ್ತಿರ್ದೃಶ್ಯತೇ ಕ್ವಚಿತ್ | ತಥಾಪ್ಯಯಂಸುಕರಇತಿ ||

ಸೂತ್ರಂ || ಗುಣೋಕ್ತೇರ್ಯಶ್ಚ || 236 ||

ವೃತ್ತಿಃ || ಗುಣವಚನೇಭ್ಯೋವುಪ್ರತ್ಯಯೋಭವತಿ ದೋರ್ಯಶಬ್ದಾದೇಶಶ್ಚಾನೇಕತ್ವೇಸುಪಿಪರೇ ||

ಪ್ರಯೋಗಃ || ಇನಿಯುವು, ಪಿರಿಯುವು, ಕಡಿಯುವು, ನಿಡಿಯುವು, ಕಿಱಿಯುವು, ಬೆಳಿಯುವು, ಕರಿಯುವು ||

ವ್ಯಾಖ್ಯಾ || ದೋರಿತ್ಯೇವಸಮ್ಬನ್ಧಃ || ಯಇತ್ಯನಕ್ಷರತ್ವಭ್ರಾನ್ತಿಂವಾರಯತಿ ಯಶಬ್ದ ಇತ್ಯಾದಿ ||

ಸೂತ್ರಂ ॥ ತೋದಃ ॥ 237 ॥

ವೃತ್ತಿಃ ॥ ಗುಣವಚನಾನಾಂದೋಸ್ತಕಾರಸ್ಯದಕಾರಾದೇಶೋಭವತ್ಯನೇಕತ್ವೇಸುಪಿಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಬಿಳ್ಳಿದುವು, ಮೆಲ್ಲಿದುವು, ತೆಳ್ಳಿದುವು, ಬೆಟ್ಟಿದುವು ॥

ವ್ಯಾಖ್ಯಾ ॥ ಗುಣವಚನೋಹಿದ್ವೇಧಾ । ದುಶಬ್ದಾನ್ತಸ್ತುಶಬ್ದಾನ್ತಶ್ಚೇತಿ । ತತ್ರಪೂರ್ವಯೋಗಾದ್ವಿಹಿತೋಯಶಬ್ದಸ್ಸಾಮಾನ್ಯತ ಉಪದಿಷ್ಟೋಪಿಮುಶಬ್ದಾನ್ತಸ್ಯೈವಪರ್ಯವಸ್ಯತಿ ॥ ತುಶಬ್ದಾನ್ತಸ್ಯತುವುಪ್ರತ್ಯಯೇಪರೇದೋಸ್ತಕಾರಸ್ಯದಕಾರಾದೇಶೋಭವತೀತ್ಯಾಹ ಗುಣೇತ್ಯಾದಿ ॥ ಅತ್ರದಇತ್ಯಕಾರಉಚ್ಚಾರಣಾರ್ಥೋನಪೂರ್ವವದ್ವಿಧೇಯಾವಯವಃ ॥

ಸೂತ್ರಂ ॥ ನಾನಿತ್ವಾದಿಭ್ಯಃ ॥ 238 ॥

ವೃತ್ತಿಃ ॥ ಅನಿತ್ವಾದಿಭ್ಯಶ್ಶಬ್ದೇಭ್ಯೋನೇಕತ್ವೇಸುಪಿಪರೇಯದುಕ್ತಂತನ್ನಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಅನಿತು, ಇನಿತು, ಎನಿತು, ಏಸು, ಐಸು ॥ ಅನಿತ್ವಾದಿರಾಕೃತಿಗಣಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅನಿತ್ವಾದಿಭ್ಯೋನೇತಿನಿಷೇಧಉಚ್ಯತೇ । ಸಚಪ್ರಾಪ್ತಸ್ಯೈವಭವತಿ । ಪ್ರಾಪ್ತಶ್ಚಾತ್ರಪ್ರಕರಣವಶಾದನೇಕತ್ವೇವಿಹಿತೋಗಳಾದಿರೇವನಾನ್ಯಇತ್ಯಭಿಪ್ರೇತ್ಯಾಹ ಅನಿತ್ವಾದಿಭ್ಯಇತ್ಯಾದಿ ॥ ಆಕೃತಿಗಣತ್ವಾತ್ ಉನಿತು, ಈಸು, ಎಷ್ಟು, ಅಷ್ಟು, ಇಷ್ಟು ಇತ್ಯಾದಯಉಪಸಙ್ಗ್ರಾಹ್ಯಾಃ ॥

ಸೂತ್ರಂ ॥ ಸ್ತ್ರೀಪುಂಸಾದರ್ದಿರ್ವಿರ್ಬಹುಳಂ ॥ 239 ॥

ವೃತ್ತಿಃ ॥ ಸ್ತ್ರೀವಾಚಕಾತ್ಪುರುಷವಾಚಕಾಚ್ಚಶಬ್ದಾತ್ ಅರ್, ದಿರ್, ವಿರ್ ಏತೇಪ್ರತ್ಯಯಾ ಬಹುಳಂ ಯಥಾಲಕ್ಷ್ಯಂಭವನ್ತ್ಯನೇಕತ್ವೇಸುಪಿಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಅರ್ । ಸ್ತ್ರೀಯರ್, ಅತ್ತೆಯರ್, ಸೊಸೆಯರ್, ಸುತೆಯರ್, ಪುರುಷರ್, ಸುತರ್, ಅವರ್, ಇವರ್, ಉವರ್, ಎಲ್ಲರ್, ಇನಿಯರ್, ಬಟುವರ್, ಪೊಸಂಬರ್ ॥ ದಿರ್ । ಅತ್ತೆದಿರ್, ಸೊಸೆದಿರ್, ತಾಯ್ದಿರ್, ತಂಗಿದಿರ್, ತಂದೆದಿರ್, ಮಾವಂದಿರ್, ಭಾವಂದಿರ್, ಅಂಣಂದಿರ್, ತಂಮಂದಿರ್ ॥ ವಿರ್ । ಅತ್ತೆವಿರ್, ಸೊಸೆವಿರ್, ತಾಯ್ವಿರ್, ತಂಗಿವಿರ್, ತಂದೆವಿರ್, ಭ್ರಾತೃವಿರ್ ॥ ಬಹುಳಗ್ರಹಣಾತ್ಕ್ವಚಿದ್ಗಳಪಿಭವತಿ । ತಾಯ್ಗಳ್, ತಂದೆಗಳ್, ಅತ್ತೆಗಳ್, ಸೊಸೆಗಳ್ ॥ ಕ್ವಚಿದ್ಗಳೇವನಾನ್ಯತ್ । ನೀಂಗಳ್, ತಾಂಗಳ್, ಆಂಗಳ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಎಲ್ಲಾದ್ವಾ[234] ಇತ್ಯಾದಿಯೋಗೈರದ್ವಾದೀನಾಂ ಗುಣವಚನಾನಾಂಚಾನೇಕತ್ವೇಯದ್ವಿಹಿತಂ ಯಚ್ಚ ನಾನಿತ್ವಾದಿಭ್ಯಃ[238] ಇತಿನಿಷಿದ್ಧಂ ಸವಿಧಿರ್ನಿಷೇಧೋವಾನಪುಂಸಕಲಿಙ್ಗವಿಷಯಏವ ನಸ್ತ್ರೀಪುಂಸವಿಷಯಕಃ । ತತ್ರತ್ವರಾದಯಏವಭವನ್ತಿ । ನಾಮೀಗಳಪವಾದಾಃ । ನವೈಷಾಂಸ್ತ್ರೀಪುಂಸಯೋರಸ್ತ್ಯಾಯುಮಿತಿನಿಯಮಃ । ನಾಪಿಸಂಸ್ಕೃತಕರ್ಣಾಟಕವಿಷಯವಿಭಾಗಶ್ಚೇತಿ ಸೂಚಯಿತುಂಬಹುಳಗ್ರಹಣಂಕೃತಮಿತಿತದರ್ಥಮಾಹ ಯಥಾಲಕ್ಷ್ಯಮಿತಿ ॥

ಸೂತ್ರಂ ॥ ತೊಳ್ತುಪೆಂಡಾದಿರ್ ॥ 240 ॥

ವೃತ್ತಿಃ ॥ ತೊಳ್ತು, ಪೆಂಡ ಇತ್ಯೇತಾಭ್ಯಾಮಿರ್ಪ್ರತ್ಯಯೋಭವತ್ಯನೇಕತ್ವೇಸುಪಿಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ತೊಳ್ತಿರ್, ಪೆಂಡಿರ್ ॥ ಏತಾಭ್ಯಾಮಿತಿಕಿಂ । ಗೌಡಿಯರ್, ಪೆಂಡಿತಿಯರ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಯದ್ಯಪ್ಯಯಮನಾರಮ್ಭಣೀಯಃ । ಯತಃ ಪೂರ್ವತ್ರಬಹುಳಗ್ರಹಣಂಕೃತಮಿತ್ಯಸ್ಯೈವಕ್ವಚಿದನ್ಯದೇವೇತಿ ವಿಷಯತಯಾಯಂಸಿಧ್ಯತಿ । ತಥಾಹಿ । ಅರಾದೀನಾಂಕ್ವಚಿತ್ಪ್ರವೃತ್ತಿಃ । ಸತಿಯರ್, ಸುತೆಯರ್ ಇತ್ಯಾದಿ ॥ ಕ್ವಚಿದಪ್ರವೃತ್ತಿಃ । ನೀಂಗಳ್, ತಾಂಗಳ್ ಇತ್ಯಾದಿ । ಕ್ವಚಿದ್ವಿಭಾಷಾ । ಅತ್ತೆಯರ್, ಅತ್ತೆಗಳ್ ಇತ್ಯಾದಿ । ಕ್ವಚಿದನ್ಯದೇವ । ತೊಳ್ತಿರ್, ಪೆಂಡಿರ್ ಇತ್ಯೇವಂಸಿಧ್ಯತೀತಿ । ತಥಾಪೀರ್ಪ್ರತ್ಯಯಸ್ತೊಳ್ತು, ಪೆಂಡ ಇತ್ಯೇತಾಭ್ಯಾಮೇವನಾನ್ಯತಇತಿಸೂಚಯಿತುಮಯಮಾರಮ್ಭ ಇತಿ ॥

ಸೂತ್ರಂ ॥ ಸಙ್ಖ್ಯಾಯಾವರ್ ॥ **241** ॥

ವೃತ್ತಿಃ ॥ ಸ್ತ್ರೀಪುರುಷವಾಚಕೇಭ್ಯಃ ಸಙ್ಖ್ಯಾವಾಚಕೇಭ್ಯಃ ವರ್ಪ್ರತ್ಯಯೋಭವತ್ಯನೇಕತ್ವೇಸುಪಿಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಇರ್ವ್ವರ್, ಮೂವರ್, ನಾಲ್ವರ್, ನೂರ್ವ್ವರ್, ಸಾಸಿರ್ವ್ವರ್, ಒಂಬದಿಂಬರ್, ಪದಿಂಬರ್ ಇತ್ಯಾದಿ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಸ್ತ್ರೀಪುಂಸಾದಿತಿವರ್ತತೇ । ತೇನಚಾಯಂವಿಶಿಷ್ಯತಇತ್ಯಾಹ ಸ್ತ್ರೀತ್ಯಾದಿ ॥ ಉಕ್ತಯುಕ್ತ್ಯಾಸಫಲೋಯಮಾರಮ್ಭಃ । ಪೂರ್ವಸ್ಯೈವಪ್ರಪಞ್ಚೋವಾಯಮಿತಿ ॥

ಸೂತ್ರಂ ॥ ತೇಭ್ಯಃಕಳ್ವಾ ॥ **242** ॥

ವೃತ್ತಿಃ ॥ ತೇಭ್ಯೋಽರಾದಿಭ್ಯಃ ಪರಃಕಳ್ಪ್ರತ್ಯಯೋವಾಭವತ್ಯನೇಕತ್ವೇಸುಪಿಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಅತ್ತೆಯರ್ಕ್ಕಳ್, ಅತ್ತೆಯರ್; ಅತ್ತೆದಿರ್ಕ್ಕಳ್, ಅತ್ತೆದಿರ್; ಅತ್ತೆವಿರ್ಕ್ಕಳ್, ಅತ್ತೆವಿರ್; ತಂದೆಯರ್ಕ್ಕಳ್, ತಂದೆಯರ್; ತಂದೆದಿರ್ಕ್ಕಳ್, ತಂದೆದಿರ್; ತಂದೆವಿರ್ಕ್ಕಳ್, ತಂದೆವಿರ್; ಮೂವರ್ಕ್ಕಳ್, ಮೂವರ್; ನಾಲ್ವರ್ಕ್ಕಳ್, ನಾಲ್ವರ್ ॥ ತೇಭ್ಯಇತಿಕಿಂ । ತಾಯ್ಗಳ್, ತಂದೆಗಳ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ತಚ್ಛಬ್ದಃಸರ್ವನಾಮತ್ವಾದ್ಬುದ್ಧಿಸ್ಥಾರ್ಥಸ್ಯವಾಚಕಃ । ಬುದ್ಧೌಪ್ರಕರಣಾತ್ಪಞ್ಚಾರಾದಯಃಪ್ರಚಕಾಸನ್ತೀತಿ ತಏವ ಪರಾಮೃಶ್ಯನ್ತಇತ್ಯಾಹ ತೇಭ್ಯೋಽರಾದಿಭ್ಯಇತ್ಯಾದಿ ॥ ಯದ್ಯಪ್ಯನೇಕತ್ವಸ್ಯಾರಾದಿಸೈವೋಕ್ತತ್ವಾದಯಮವಾಚಕಃ । ತಥಾಪಿ ಸ್ವಾರ್ಥಿಕತಯಾಪ್ರಯೋಗನಿಯಮ ಇತಿಸಫಲೋಯಮಾರಮ್ಭಃ ॥

ಸೂತ್ರಂ ॥ ಸಂಸ್ಕೃತಾದಿರ್ಕ ॥ **243** ॥

ವೃತ್ತಿಃ ॥ ಅರಾದಿಪ್ರತ್ಯಯಾನ್ತೇಭ್ಯಃ ಸಂಸ್ಕೃತಶಬ್ದೇಭ್ಯಃಪರಃ ಕಳ್ಪ್ರತ್ಯಯಃಇರ್ಪ್ರತ್ಯಯಶ್ಚವಾಭವತ್ಯನೇಕತ್ವೇಸುಪಿಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಸ್ತ್ರೀಯರ್ಕ್ಕಳ್, ಸ್ತ್ರೀಯರಿರ್, ಸ್ತ್ರೀಯರ್; ಪುರುಷರ್ಕ್ಕಳ್, ಪುರುಷರಿರ್, ಪುರುಷರ್; ಪಂಡಿತರ್ಕ್ಕಳ್, ಪಂಡಿತರಿರ್, ಪಂಡಿತರ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ತೇಭ್ಯಇತಿವರ್ತತೇ । ತಚ್ಛಬ್ದಾರ್ಥವಶಾದ್ವಚನವಿಪರಿಣಾಮ ಇತ್ಯೇಕವಚನಾನ್ತತಯಾವಿಪರಿಣಮ್ಯತೇ ॥ ಅಥವಾತದನುರೋಧಾದಸ್ಯೈವಬಹುವಚನಾನ್ತತಯಾವಿಪರಿಣಮನಮಿತ್ಯಭಿಪ್ರೇತ್ಯಾಹ ಅರಾದೀತ್ಯಾದಿ ॥ ಚಕಾರೇಣಕಳ್ಸಮುಚ್ಚೀಯತಇತ್ಯುಭಯವಿಕಲ್ಪಾತ್ತ್ರೈರೂಪ್ಯಂ ॥ ಉದಾಹರತಿ ಸ್ತ್ರೀಯರ್ಕ್ಕಳ್, ಸ್ತ್ರೀಯರಿರ್, ಸ್ತ್ರೀಯರ್ ಇತಿ ॥

ಸೂತ್ರಂ ॥ ಗಳ್ದ್ವಾದೇಃ ॥ **244** ॥

ವೃತ್ತಿಃ ॥ ಅರಾದಿಪ್ರತ್ಯಯಾನ್ತಾದ್ದ್ವಾದೇರ್ಗ್ಗಣಾತ್ಪರೋಗಳ್ಪ್ರತ್ಯಯೋವಾಭವತ್ಯನೇಕತ್ವೇಸುಪಿಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಅವರ್ಗ್ಗಳ್, ಅವರ್; ಇವಂದಿರ್ಗ್ಗಳ್, ಇವಂದಿರ್; ಆಕೆ ವಿರ್ಗ್ಗಳ್, ಆಕೆ ವಿರ್; ಈಕೆ ವಿರ್ಗ್ಗಳ್, ಈಕೆ ವಿರ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ತೇಭ್ಯಇತ್ಯೇವಸಮ್ಬನ್ಧಾದತ್ರಾಪಿತ್ರೈರೂಪ್ಯಮೇವ ॥ ಅವರ್ಗ್ಗಳ್, ಅವರ್ಕ್ಕಳ್, ಅವರ್; ಇವಂದಿರ್ಗ್ಗಳ್, ಇವಂದಿರ್ಕ್ಕಳ್, ಇವಂದಿರ್; ಈಕೆವಿರ್ಗ್ಗಳ್, ಈಕೆವಿರ್ಕ್ಕಳ್, ಈಕೆವಿರ್ ಇತ್ಯಾದಿ ॥

ಸೂತ್ರಂ ॥ ನಿನೋವಿಶೇಷಣಸ್ಯಕಯ್ಕಿರೇಕಾನೇಕತ್ವೇಸುಪಃ ॥ 245 ॥

ವೃತ್ತಿಃ ॥ ನಿನೋವಿಶೇಷಣವಾಚಕಂ ಯಚ್ಛಬ್ದರೂಪಂ ತತ್ಸಂಬಂಧಿನಏಕತ್ವಾನೇಕತ್ವಯೋರ್ವಿಹಿತಸ್ಯಸುಪೋಯಥಾಕ್ರಮಂ ಕಯ್, ಕಿರ್ ಇತ್ಯೇತಾವಾಗಮೌವಾಭವತಃ ॥

ಪ್ರಯೋಗಃ ॥ ನೀಂಪಂಡಿತನಯ್, ನೀಂಪಂಡಿತಂ; ನೀಂಜಾಣನಯ್, ನೀಂಜಾಣಂ; ನೀಂಗಳ್ಪಂಡಿತರಿರ್, ನೀಂಗಳ್ಪಂಡಿತರ್; ನೀಂಗಳ್ಜಾಣರಿರ್, ನೀಂಗಳ್ಜಾಣರ್ ॥ ನಿನಇತಿಕಿಂ । ತಾಂಜಾಣಂ, ತಾಂಜಾಣರ್ ॥ ವಿಶೇಷಣಗ್ರಹಣಂ ನಿನೋಮಾಭೂದಿತಿ ॥

ವ್ಯಾಖ್ಯಾ ॥ ನಿನಿತಿಯುಷ್ಮದರ್ಥವಾಚಕೋಯಂಶಬ್ದಃ । ಯದ್ಯಪಿನಿನೋವಿಶೇಷಣಸ್ಯೇತ್ಯೇತದ್ವಿಶೇಷ್ಯತ್ವೇನವಿವಕ್ಷಿತ್ವಾ ಸುಪಇತ್ಯೇತಚ್ಛವಿಶೇಷಣತಯಾನ್ವೀಯ ಸುಬನ್ತಂಯನ್ನಿನೋವಿಶೇಷಣವಾಚಕಂತಸ್ಯೈಕಾನೇಕತ್ವವಿಷಯೇಕಯ್, ಕಿರ್ ಇತ್ಯೇತಾವಾಗಮೌವಾಭವತ ಇತ್ಯೇವಮಪಿವಕ್ತುಂಶಕ್ಯತೇ । ತಥಾಪಿವಿಶೇಷಣವಿಶೇಷ್ಯಭಾವಃ ಕಾಮಚಾರತಇತಿ ಪ್ರಸಿದ್ಧ್ಯಾಸುಪಇತ್ಯೇತದೇವವಿಶೇಷ್ಯತ್ವೇನಾಭಿಪ್ರೇತ್ಯಾಹ ನಿನಇತ್ಯಾದಿ ॥ ಉತ್ತರತ್ರಸುಪಇತ್ಯಸ್ಯವಿಶೇಷ್ಯತ್ವೇನಾನುವೃತ್ತ್ಯರ್ಥಂವಾತಥಾವಿವಕ್ಷಾ ॥ ವಿಶೇಷಣಂಚಶಬ್ದಸ್ವರೂಪಂಸಂಸ್ಕೃತಕರ್ಣಾಟಕಸಾಧಾರಣಮಿತ್ಯುಭಯಥಾಪಿಪ್ರದರ್ಶಯತಿ ನೀಂಪಂಡಿತನಯ್ ಇತ್ಯಾದಿ ॥ ನೀಂಗಳ್ಪಂಡಿತರಿರ್ । ಅತ್ರಾನೇಕತ್ವಾಭಿವ್ಯಕ್ತ್ಯರ್ಥಮೇವಗಳಃ ಪ್ರಯೋಗೋನತುತತ್ಸನ್ನಿಧಾವೇವೇತಿ । ತದಭಾವೇಪಿನೀಂಪಂಡಿತರಿರ್ ಇತ್ಯಪಿಪ್ರಯೋಕ್ತುಂಶಕ್ಯತ್ವಾತ್ ॥ ಕಕಾರೋದೇಶವಿಧ್ಯರ್ಥಃ ॥ ಕೇಚಿದತ್ರಕಯಃಸ್ಥಾನೇ ಕೈ ಇತ್ಯೈಕಾರಮಾತ್ರಮಪ್ಯಾಗಮಮಿಚ್ಛನ್ತಿ । ತಥಾಚಪ್ರಯೋಗಃ ।

ಕಂ ॥ ಶ್ರೀಕಾಂತಜಿನಸ್ಮರಣದಿ ।
ವಾಕರಕಿರಣದಿನಲರ್ವ್ವಾಕತದಿಂಸಿರಿಯಿ ।
ದ್ದಾಕತದಿಂನೀಂಪುಷ್ಕರ ।
ನೈಕವಿತತಿವಿನುತಧಾಮಸಾರ್ತ್ಥಕನಾಮಾ ॥

ಇತಿ ॥

ಸೂತ್ರಂ ॥ ಎನಃಕೆನ್ಕೆವ್ ॥ 246 ॥

ವೃತ್ತಿಃ ॥ ಎನೋವಿಶೇಷಣವಾಚಕಂ ಯಚ್ಛಬ್ದರೂಪಂತತ್ಸಂಬಂಧಿನ ಏಕತ್ವಾನೇಕತ್ವಯೋರ್ವಿಹಿತಸ್ಯಸುಪೋಯಥಾಸಙ್ಖ್ಯಂ ಕೆನ್, ಕೆವ್ ಇತ್ಯೇತಾವಾಗಮೌವಾಭವತಃ ॥

ಪ್ರಯೋಗಃ ॥ ಆಂಪಂಡಿತನೆಂ, ಆಂಪಂಡಿತಂ; ಆಂಪಂಡಿತರೆವ್, ಆಂಪಂಡಿತರ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಎನಿತ್ಯಸ್ಮದರ್ಥವಾಚಕಃಶಬ್ದಃ ॥

ಸೂತ್ರಂ ॥ ಶ್ಲುಱವ್ಯಯಸ್ಯ ॥ 247 ॥

ವೃತ್ತಿಃ ॥ ವೇತಿನಿವೃತ್ತಂ । ಅವ್ಯಯಾದ್ವಿಹಿತಸ್ಯಸುಪಃಶ್ಲುರ್ಭವತಿ ಶಕಾರಸ್ಸರ್ವಾದೇಶಾರ್ಥಃ ॥

ಪ್ರಯೋಗಃ ॥ ಅರಮೆಕೇಡಂ, ಅರಮೆಇರ್ದ್ದಂ, ಅರಮೆಅರಸಂ, ನಿನ್ನೆರಂ ನುಡಿದಂ, ನಿನ್ನೆರಂ ಕೊಂದಂ ॥ ಅವ್ಯಯಸ್ಯೇತಿಕಿಂ । ಸುರರಂ, ಸುರರಿಂ, ಸುರರ್ಗ್ಗೆ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಪೂರ್ವವದಯಮಪಿವೈಭಾಷಿಕಇತಿ ಭ್ರಾನ್ತಿಂವಾರಯತಿ ವೇತೀತ್ಯಾದಿ ॥ ನನು ನಾವ್ಯಯ10ಇತ್ಯಾದಿನಾ ನಿಷೇಧಾದವ್ಯಯಾನಾಮಲಿಙ್ಗತ್ವಾತ್ಸುಬುತ್ಪತ್ತಿರೇವನಾಸ್ತೀತಿಕಸ್ಯಾಯಂಶ್ಲುರ್ವಿಧೀಯತೇ । ನಹ್ಯ ಜಾತೋಮ್ರಿಯತೇ । ಲೋಕೇವಿನಾಶಸ್ಯವಿನಾಶ್ಯಾಪೇಕ್ಷತ್ವಾದಿತಿಚೇನ್ನ । ನಿಷೇಧೋಯಂಸಂಸ್ಕೃತವಿಷಯಏವನಭಾಷಾವಿಷಯಇತಿ ಪ್ರಾಗೇವಪ್ರಪಞ್ಚಿತತ್ವಾದಿತಿ ॥ ಅರಮೆಇರ್ದ್ದಂ, ಅರಮೆಅರಸಂಇತ್ಯತ್ರ ನಿಪಾತಾಃ44 ಇತಿಪ್ರಕೃತಿಭಾವಃ ॥

ಸೂತ್ರಂ ॥ ವೃತ್ತೇಃ ॥ 248 ॥

ವೃತ್ತಿಃ ॥ ವೃತ್ತ್ಯನ್ತರ್ಭೂತಸ್ಯಸುಪಃಶ್ಲುರ್ಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಬಂಡನುಣ್ಬುದು—ಬಂಡುಣಿ, ಮಿಾನಂ ಕೊಲ್ವಂ—ಮಿಾಂಗುಲಿ, ಕಲ್ಲಂ ಕುಟ್ಟುವಂ—ಕಲ್ಕುಟಿಗಂ, ಮಣಿಯಂ ಮಾಡುವಂ—ಮಣಿಗಾಱಂ, ಕಾಲೂರೊಳ್ಪುಟ್ಟಿದಂ—ಕಾಲುರಿಚಂ, ಸುಂಕದೊಳ್ನಿಯುಕ್ತಂ—ಸುಂಕಿಗಂ, ಅರಸಿನ ಮಗಳ್—ಅರಮಗಳ್, ಸೂಳೆಯರ ಕೇರಿ—ಸೂಳೆಗೇರಿ, ಮನದಿಂ ಮುಟ್ಟಿದಂ—ಮನಮುಟ್ಟಿದಂ ॥ ವೃತ್ತೇರಿತಿಕಿಂ । ಜನಂಗಳಿಂ, ಬನಂಗಳಿಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ನನುವೃತ್ತಯಃಕೃತ್ತದ್ಧಿತಸಮಾಸಾಃ । ತತ್ಸಮ್ಬನ್ಧಿನಃ ಸುಪೋಯದಿಶ್ಲುಪ್ಸ್ಯಾತ್ತದಾ ಕಾಣ್ಕೆ, ಪೂಣ್ಕೆ ಇತ್ಯಾದೇಃಕೃಲ್ಲಿಙ್ಗಾತ್ ತಂಬುಲಿಗ, ಸರನಂದಿಗ ಇತ್ಯಾದೇಸ್ತದ್ಧಿತಲಿಙ್ಗಾತ್ ಅರಮನೆ, ಸೂಳೆಗೇರಿ ಇತ್ಯಾದೇಃ ಸಮಾಸಲಿಙ್ಗಾಚ್ಚವಿಹಿತಸ್ಯಾಪಿ ಸುಪಃಶ್ಲುಪ್ಪ್ರಸಜ್ಯತೇ । ತಥಾಚಸರ್ವೋವ್ಯವಹಾರೋವಿರುಧ್ಯತಇತ್ಯಾಶಙ್ಕ್ಯ ನಾತ್ರವೃತ್ತೇರಿತಿಸಾಮಾನ್ಯತಸ್ತತ್ಸಮ್ಬನ್ಧಿಸುಬ್ವಿವಕ್ಷಿತಃ । ಯೇನಕೃದಾದಿಲಿಙ್ಗಾದ್ವಿಹಿತಸ್ಯಾಪಿಶ್ಲುಪ್ಪ್ರಸಜ್ಯೇತ । ಕಿಂತುಕೃದಾದಿವೃತ್ತೇರ್ನಿಮಿತ್ತಭೂತೋಯಃಸುಪ್ಸಏವವಿವಕ್ಷಿತಇತಿತಸ್ಯೈವಶ್ಲುಬ್ಭಾವಸ್ಯೇತ್ಯಾಹ ವೃತ್ತ್ಯನ್ತರ್ಭೂತಸ್ಯೇತಿ ॥ ಕೃದಾದಿಲಿಙ್ಗಾದ್ವಿಹಿತಸ್ತುನವೃತ್ತ್ಯನ್ತರ್ಭೂತೋವೃತ್ತಿಸಿದ್ಧ್ಯನನ್ತರಮರ್ಥವತ್ವಾಲ್ಲಿಙ್ಗತ್ವೇಲಿಙ್ಗಾತ್ಸುಪ[203] ಇತಿತದನನ್ತರಭಾವಿತ್ವಾದ್ವೃತ್ತಿಬಹಿರ್ಭೂತಏವೇತಿಭಾವಃ ॥ ಬಂಡುಣಿ, ಮಿಾಂಗುಲಿ, ಕಲ್ಕುಟಿಗಮಿತ್ಯಾದಾಕೃತಿ ಇರುಣಃ ಕರ್ಮಣಿ[546] ಕೊಲಲುದ್ಧ್ರಸ್ವಶ್ಚ[547] ಕುಟ್ಟೇರಿಗೋದುಲುಕ್ಚ[548] ಇತಿಸುಬ್ನಿಮಿತ್ತಕಏವಪ್ರತ್ಯಯಃ ॥ ತದ್ಧಿತಸಮಾಸಯೋಸ್ತುಸ್ಫುಟಏವೇತಿ ॥

ಸೂತ್ರಂ ॥ ನವೋಲ್ವೊಲಿ ॥ 249 ॥

ವೃತ್ತಿಃ ॥ ಅಕಾರಾನ್ತಾಚ್ಛಬ್ದಾತ್ಪರಸ್ಯಸುಪಃಶ್ಲುರ್ನಭವತಿ ವೋಲ್ ಪ್ರತ್ಯಯೇ, ವೊಲ್ಪ್ರತ್ಯಯೇ ಚಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಇಂದ್ರನವೋಲ್, ಇಂದ್ರನವೊಲ್; ಚಂದ್ರನವೋಲ್, ಚಂದ್ರನವೊಲ್ ॥ ವೋಲ್ವೊಲೀತಿಕಿಂ । ಇಂದ್ರಂಬೊಲ್, ಚಂದ್ರಂಬೊಲ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ತಸ್ಯತುಲ್ಯೇವೋಲ್ವೊಲೌ[428] ಇತಿ ಷಷ್ಠ್ಯನ್ತಾದೇತೌಪ್ರತ್ಯಯೌವಿಧಾಸ್ಯೇತೇ । ತಯೋಃಪರಯೋಃಸುಪಃ ಶ್ಲುರ್ನಿಷಿಧ್ಯತೇ ॥ ತತ್ರಾನಕಾರಾನ್ತೇವಿಭಾಷಯಾವಕ್ಷ್ಯಮಾಣತ್ವಾದಯಮಕಾರಾನ್ತಏವನಿಷೇಧಃ ಪರ್ಯವಸ್ಯತೀತ್ಯಾಹ ಅಕಾರಾನ್ತಾದಿತ್ಯಾದಿ ॥ ಪೂರ್ವೇಣಶ್ಲುಪಃ ಪ್ರಾಪ್ತಾವಯಮಾರಮ್ಭಃ ॥

ಸೂತ್ರಂ ॥ ಅನತೋವಾ ॥ 250 ॥

ವೃತ್ತಿಃ ॥ ಅನಕಾರಾನ್ತಾಚ್ಛಬ್ದಾತ್ಪರಸ್ಯಸುಪಃ ಶ್ಲುರ್ವಾನಭವತಿ ವೋಲ್ಪ್ರತ್ಯಯೇವೊಲ್ಪ್ರತ್ಯಯೇಚಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಹರಿಯವೋಲ್, ಹರಿವೋಲ್; ಹರಿಯವೊಲ್, ಹರಿವೊಲ್ ; ವಿಧುವವೋಲ್, ವಿಧುವೋಲ್; ವಿಧುವವೊಲ್, ವಿಧುವೊಲ್ ; ಪಿತೃವವೋಲ್, ಪಿತೃವೋಲ್ ; ಪಿತೃವವೊಲ್, ಪಿತೃವೊಲ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಷಷ್ಠ್ಯನ್ತಾದೇವಾನಯೋರ್ವಿಧಾನಾತ್ಪಕ್ಷೇಷಷ್ಠೀಶ್ರುತಿರೇವ ॥

ಸೂತ್ರಂ ॥ ಮಃ ॥ 251 ॥

ವೃತ್ತಿಃ ॥ ಅನಕಾರಾನ್ತಾಚ್ಛಬ್ದಾತ್ಪರಸ್ಯ ಮಕಾರಾತ್ಮಕಸ್ಯಸುಪಃಶ್ಲುರ್ಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಮಹಾಜ್ಞಾ, ಪುಣ್ಯಸ್ತ್ರೀ, ನದಿ, ವಧು, ಗೌ, ನೌ, ಪೊರ್, ಮಣ್, ಕಲ್, ಮರಳ್, ಕೊಳಂಗಳ್, ಮಾಮಂದಿರ್, ಅತ್ತೆಯರ್ ॥ ಅನತ ಇತಿಕಿಂ । ಘಟಂ, ಪಟಂ, ಸ್ತಂಭಂ, ಕುಂಭಂ ॥ ಮ ಇತಿಕಿಂ । ಗಿರಿಯಂ, ನದಿಯಂ, ಅರಲಂ, ಮರುಳಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಪ್ರಾಗೇವಶ್ಲು ಬಿತಿವರ್ತತೇ । ಅನನ್ತರಯೋಗಾಚ್ಛಾನತಇತ್ಯೇವವರ್ತತೇ । ನವೇತ್ಯಪೀತಿ । ಅತೋಽನಿತ್ಯಏವಾಯಂಶ್ಲು ಪ'॥ ಅತ್ರಾನತಇತ್ಯನಕಾರಾನ್ತಾಚ್ಛಬ್ದರೂಪಾದುತ್ತರತ್ರಾವಸ್ಥಾನಮಾತ್ರಂ ವಿವಕ್ಷಿತಂ ನತ್ವನಕಾರಾನ್ತಾದ್ವಿಹಿತತ್ವಂ । ಅಕಾರಾನ್ತಾದ್ವಿಹಿತಸ್ಯಾಪಿಮಕಾರಸ್ಯಗಳಾದೇರುತ್ತರತ್ರಾವಸ್ಥಿತಸ್ಯಶ್ಲುಪಙಿಷ್ಟತ್ವಾತ್ । ಅನ್ಯಥಾ ಕೊಳಂಗಳ್, ಮಾವಂದಿರ್, ಅವರ್, ಇವರ್, ಪೆಂಡಿರ್, ಬರ್ವ್ವರ್ ಇತ್ಯಾದೌ ಪ್ರಥಮಾಶ್ಲುಬರ್ಥಂಪೃಥಕ್ಪ್ರಯತೇತೇತಿತಾನಪ್ಯುದಾಹರತಿ ಕೊಳಂಗಳಿತ್ಯಾದಿ ॥

ಸೂತ್ರಂ ॥ ಎಚ್ಚಾಮನ್ತ್ರಣೇ ॥ 252 ॥

ವೃತ್ತಿಃ ॥ ಆಮನ್ತ್ರಣೇವಿಹಿತಸ್ಯ ಮಃ ಶ್ಲುಪ'ಎದಾದೇಶಶ್ಚಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ದೇವಬಿಂನಪಂ, ದೇವನೆಬಿಂನಪಂ ; ಅರಸಕೇಳ್, ಅರಸನೆಕೇಳ್ ; ಎಲೆವಧು, ಎಲೆವಧುವೆ ಗುರುಗಳ್, ಗುರುಗಳೆ ; ಮಾವಂದಿರ್, ಮಾವಂದಿರೆ ॥

ವ್ಯಾಖ್ಯಾ ॥ ನನ್ವತ್ರಚಶಬ್ದಂವಿಹಾಯವಾಶಬ್ದಏವಪ್ರಯೋಕ್ತವ್ಯೋಯತಃ ಶ್ಲುಬಿತಿವರ್ತತೇ । ಆಮನ್ತ್ರಣೇವಿಹಿತಸ್ಯಮಃ ದ್ವಾಭವತೀತ್ಯುಕ್ತೇಪಕ್ಷೇಪೂರ್ವೇಣಶ್ಲುಪ್ರಾಪ್ಯತಏವ । ತಥಾಚಪೂರ್ವೋತ್ತರಯೋಗಯೋರುಪಕಾರಶ್ಚಕೃತೋಭವತಿ । ಪೂರ್ವಸ್ಯವಿಲ್ಪಮಧ್ಯಗತತ್ವಾನ್ನಿತ್ಯತ್ವಮುಪಕಾರಃ । ಉತ್ತರಸ್ಯವಾಶಬ್ದಾಕರಣಾಲ್ಲಾಘವಮುಪಕಾರಇತಿ ॥ ನಚಾತ್ರಸೂತ್ರೇವಾಶಬ್ದಾಧಿಕ್ಯಾದ್ಗೌರಮಪಿ । ಚಶಬ್ದಸ್ಥಾನೇವಾಶಬ್ದೋಪಾದಾನಾದಿತಿಚೇನ್ನ । ವಾಗ್ರಹಣೇಪಕ್ಷೇಶ್ಲುಪಃಪ್ರಾಪ್ತ್ಯಭಾವಾತ್ ॥ ನಚಮಇತಿಪೂರ್ವೇಣೈವಪ್ರಾಪ್ತಿಃ ತಸ್ಯಾನಕಾರಾನ್ತವಿಷಯತ್ವಾತ್ । ಎದಾದೇಶೋಹಿಸಾಮಾನ್ಯವಿಷಯಇತಿ ॥ ಚಶಬ್ದಕರಣೇತುತೇನಸಮುಚ್ಚೀಯಮಾನಃ ಶ್ಲುಪ್ಸಮಾವಿಷಯಏವಭವತೀತಿನವಿಷಯಪೈಷಮ್ಯಮಿತಿ ॥ ನಾಪಿಲಾಘವಮಪಿ । ಯತಶ್ಚಶಬ್ದಾದ್ವಾಶಬ್ದೋಮಾತ್ರಾಧಿಕಇತಿ ॥ 'ದೇವನೆಬಿನ್ನಪಂ ಅರಸನೆಕೇಳ್ ಅತ್ರ ನಕ್ಸ್ವರೇ[260] ಇತಿನಗಾಗಮಃ ॥

ಸೂತ್ರಂ ॥ ವೇರೋಽನೇಕತ್ವೇವುಕಳುಪಃ ॥ 253 ॥

ವೃತ್ತಿಃ ॥ ಅನೇಕತ್ವೇವಿಹಿತಸ್ಯಮಃ ಇರಇತ್ಯಾದೇಶೋವಾಭವತ್ಯಾಮನ್ತ್ರಣವಿಷಯೇ । ನವುಕಳುಬ್ಭ್ಯಃ ಪರಸ್ಯ ॥

ಪ್ರಯೋಗಃ ॥ ಬುಧರಿರ, ಬುಧರ್ ; ಲತೆಗಳಿರ, ಲತೆಗಳ್ ; ಮಾವಂದಿರಿರ, ಮಾವಂದಿರ್ ; ಅತ್ತೆವಿರಿರ, ಅತ್ತೆವಿರ್ ; ಪಂಡಿತರ್ಕ್ಕಳಿರ, ಪಂಡಿತರ್ಕ್ಕಳ್ ॥ ಅವುಕಳುಪ ಇತಿಕಿಂ । ಇನಿಯವು, ಇನಿಯವೆ ; ನಾಳ್ಕಳ್, ನಾಳ್ಕಳೆ ॥

ವ್ಯಾಖ್ಯಾ ॥ ವೇತ್ಯಪ್ರಾಪ್ತೇವಿಭಾಷಾ । ಆಮನ್ತ್ರಣಂಹ್ಯೇಕಾನೇಕವಿಷಯಕಂ । ತತ್ರೈಕಾಮನ್ತ್ರಣಂವಿಹಾಯಾನ್ಯತ್ರಪ್ರಥಮಾಯಾಃ ಇರಇತ್ಯಾದೇಶೋನೇನವಿಕಲ್ಪ್ಯತೇ । ನಸಪೂರ್ವಂನಿತ್ಯತಯಾಪ್ರಾಪ್ತಇತಿ । ಪಕ್ಷೇತುಪೂರ್ವೇಣಎದಾದೇಶಃ ಶ್ಲುಶ್ಚಭವತೀತಿತ್ರೈರೂಪ್ಯಮಪಿ । ಉದಾಹೃತೌತದನುಪದರ್ಶನಮೌದಾಸಿನ್ಯಾದೇವ । ನಾಪ್ರಾಪ್ತೇರಿತಿಮನ್ತವ್ಯಂ ॥ ಅವುಕಳುಪಇತಿ ಎಲ್ಲಾದ್ವುಃ[234] ಇತ್ಯಾದಿನಾವಿಹಿತಾದ್ವುಪ್ರತ್ಯಯಾನ್ನಾಡ್ವಾದಿಭ್ಯಃಕಳುಬ್ವಾ[233] ಇತಿ ವಿಹಿತಾತ್ಕಳುಪಶ್ಚೋತ್ತರಸ್ಯನಭವತೀತಿಪ್ರಸಜ್ಯಇತ್ಯಾಹ ನೇತ್ಯಾದಿ ॥

ಸೂತ್ರಂ ॥ ದೀರ್ಘಃ ॥ 254 ॥

ವೃತ್ತಿಃ ॥ ಅತ್ರದೀರ್ಘಶ್ರುತ್ಯಾಸ್ವರಸ್ಯೇತ್ಯೇತತ್ಪದಮುಪತಿಷ್ಠತೇ । ತೇನಚಮಇತ್ಯನುವರ್ತಮಾನಂ ವಿಶಿಷ್ಯತೇ । ಸ್ವರಾನ್ತಸ್ಯಮಕಾರಾತ್ಮಕಸ್ಯಸುಬನ್ತಸ್ಯದೀರ್ಘಾದೇಶೋವಾಭವತ್ಯಾಮನ್ತ್ರಣವಿಷಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ದೇವಾಬಿಂನಪಂ, ದೇವಬಿಂನಪಂ ; ದೇವನೇಬಿಂನಪಂ, ದೇವನೆಬಿಂನಪಂ ; ದೇವರೇಬಿಂನಪಂ, ದೇವರೆಬಿಂನಪಂ ; ದೇವರ್ಕ್ಕಳೇಬಿಂನಪಂ, ದೇವರ್ಕ್ಕಳೆಬಿಂನಪಂ ; ದೇವರಿರಾಬಿಂನಪಂ, ದೇವರಿರಬಿಂನಪಂ ; ದೇವರ್ಕ್ಕಳಿರಾಬಿಂನಪಂ, ದೇವರ್ಕ್ಕಳಿರಬಿಂನಪಂ ॥ ಸ್ವರಸ್ಯೇತಿಕಿಂ । ದೇವರ್ಕ್ಕಳಂ, ಗುರುಗಳ್ಪೇಳಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಯದ್ಯಪಿಮಇತಿವರ್ತತೇ । ಸ್ವರಾನ್ತಸ್ಯೇತಿನಘಟತೇ । ಅನುಪಾದಾನಾದನನುವೃತ್ತೇಕ್ಷಿತ್ಯಾಶಙ್ಕ್ಯತತ್ರೋಪಪತ್ತಿಮಾಹ ಅತ್ರೇತ್ಯಾದಿ ॥ ಸ್ವರಸ್ಯ[4] ಇತಿಸೂತ್ರೇಣಹ್ರಸ್ವಾದಯಃಸ್ವರಸ್ಯೈವಸ್ಥಾನೇಭವನ್ತಿ ನಾನ್ಯಸ್ಯೇತಿನಿಯಮಾತ್ಸ್ವರಸ್ಯೇತ್ಯುಪಸ್ಥಿತಂಸನ್ಮ ಇತ್ಯಸ್ಯವಿಶೇಷಣತಯಾನ್ವೀಯತಇತ್ಯಭಿಪ್ರೇತ್ಯಾಹ ಸ್ವರಾನ್ತಸ್ಯೇತ್ಯಾದಿ ॥ ಏಚ್ಚಾಮನ್ತ್ರಣೇ[252] ಇತ್ಯನೇನಯತ್ರಪ್ರಥಮಾಯಾಲೋಪಃಏದಾದೇಶೋವಾಸ್ಯಾತ್ । ಯತ್ರವಾ ವೇರೋನೇಕತ್ವೇವುಕಳುಪಃ[253] ಇತೀರಾದೇಶಸ್ತತ್ರಸ್ವರಾನ್ತತ್ವಮಿತಿದ್ರಷ್ಟವ್ಯಂ ॥

ಸೂತ್ರಂ ॥ ಅದಃ ॥ 255 ॥

ವೃತ್ತಿಃ ॥ ಅದಿತ್ಯೇತತ್ಸುಬನ್ತಸ್ಯದೀರ್ಘಾದೇಶೋವಾಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಜಿನನಾ, ಜಿನನ ; ಗುರುಗಳಾ, ಗುರುಗಳ ; ಗಂಗೆಯಾ, ಗಂಗೆಯ ; ವಧುವಾ, ವಧುವ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಸ್ಪಷ್ಟಂ ॥

ಸೂತ್ರಂ ॥ ಅಮೋನಃ ॥ 256 ॥

ವೃತ್ತಿಃ ॥ ನಕಾರಾನ್ತಸ್ಯಅಮನ್ತಸ್ಯದೀರ್ಘಾದೇಶೋವಾಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಕಲ್ಲಾನೇಱಿದಂ, ಕಲ್ಲನೇಱಿದಂ; ಬಿಲ್ಲಾನೇಱಿಸಿದಂ, ಬಿಲ್ಲನೇಱಿಸಿದಂ ; ಪಾಲಾನೀಂಟಿದಂ, ಪಾಲನೀಂಟಿದಂ ॥

ಪದ್ಯ ॥ ಎನಿತ್ತೆನಿತ್ತಂಬುಜಪತ್ರನೇತ್ರೆಯಾ ।
ಘನಸ್ತನಂಗಳ್ಬಳಿಯಲ್ಕಿರಾತೆಯಾ ।
ಅನಿತ್ತನಿತ್ತಂವನದೊಳ್ವನೇಚರಂ ।
ತನತ್ತುಬಿಲ್ಲಾನದನೆಂತುಕೀಸುವಂ ॥

ಅಮಇತಿಕಿಂ । ದೇವನಿವಂ, ಜಿನನೀತಂ ॥ ನಇತಿಕಿಂ । ದೇವನಂಕಂಡಂ, ಕಂಡಂದೇವನಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಮೋನಸ್ಸ್ವರೇ[77] ಇತಿಯತ್ರಾಮೋಮಕಾರಸ್ಯನಕಾರಆದಿಶ್ಯತೇ । ತತ್ರಾಮನ್ತಸ್ಯನಕಾರಾನ್ತತ್ವೇಸತ್ಯಯಂ ವಿಧಿರಿತ್ಯಾಹ ನಕಾರಾನ್ತಸ್ಯೇತ್ಯಾದಿ ॥ ಕಲ್ಲಾನೇಱಿದಂ । ಅತ್ರದೀರ್ಘವಿಧೀಯಮಾನೋಪಿ ಸ್ವರಸ್ಯೈವಸ್ಥಾನೇಭವತೀತ್ಯನ್ತ್ಯಸ್ವರಸ್ಯೈವಭವತಿ। ನನಕಾರಸ್ಯ ನಪಾಪೂರ್ವಸ್ವರಸ್ಯೇತಿ ॥

ಸೂತ್ರಂ ॥ ಅತೋಮಗ್ಗೆದ್ದಿರಿ ॥ 257 ॥

ವೃತ್ತಿಃ ॥ ವೇತಿನಿವೃತ್ತಂ । ಅಕಾರಾನ್ತಸ್ಯಶಬ್ದಸ್ಯಮಗಾಗಮೋಭವತಿ ಗೆಡಿರಿಚಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಅಕ್ಕಂಗೆ, ಅಣ್ಣಂಗೆ, ತಮ್ಮಂಗೆ, ಭಾವಂಗೆ, ಮಗಂಗೆ, ಅಕ್ಕಂದಿರ್, ಅಂಣಂದಿರ್, ಮಾವಂದಿರ್, ಭಾವಂದಿರ್ ॥ ಅತಇತಿಕಿಂ । ಅತ್ತೆಗೆ, ಸೊಸೆಗೆ, ಅತ್ತೆದಿರ್, ಸೊಸೆದಿರ್ ॥ ಗೆದ್ದಿರೀತಿಕಿಂ । ಪಂಡಿತರ್, ಮುಂಡಿತರ್, ಪೆಂಡರ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಮಗಾಗಮಸ್ಯ ನಿತ್ಯತಾಮಿಚ್ಛನ್ನಾಹ ವೇತಿನಿವೃತ್ತಮಿತಿ ॥

ಸೂತ್ರಂ ॥ ಗಳ ॥ 258 ॥

ವೃತ್ತಿಃ ॥ ಅಕಾರಾನ್ತಸ್ಯಶಬ್ದಸ್ಯಮಗಾಗಮೋಭವತಿ ಗಳ್ಪ್ರತ್ಯಯೇಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಅಕ್ಕಂಗಳ್, ಅಂಮಂಗಳ್, ಮಾವಂಗಳ್, ಭಾವಂಗಳ್ ॥ ಯೋಗವಿಭಾಗಉತ್ತರಾರ್ಥಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಸ್ಪಷ್ಟಂ ॥

ಸೂತ್ರಂ || ನಪ್ಸ್ವಮಿಚಕಬಹುಳಂ || 259 ||

ವೃತ್ತಿಃ || ಅಕಾರಾನ್ತಸ್ಯಶಬ್ದಸ್ಯಮುಗಾಗಮೋಬಹುಳಂಭವತಿ ಗಳ್ಪ್ರತ್ಯಯೇ ಅಮಿಚಿ ಪರೇ ನಪುಂಸಕಲಿಙ್ಗ ವಿಷಯೇ ||

ಪ್ರಯೋಗಃ || ಬಿಟ್ಟಮುಂ, ಘಟ್ಟಮುಂ; ಸಾಲಮುಂ, ಸೋಲಮುಂ || ಕ್ವಚಿದ್ವಿಕಲ್ಪಃ | ಕೊಳಂಗಳ್, ಕೊಳ ಗಳ್; ಮರಂಗಳ್, ಮರಗಳ್ || ಸಂಸ್ಕೃತೇಷುನಿತ್ಯಂ | ಫಲಂಗಳ್, ಜಲಂಗಳ್, ಜನಂಗಳ್; ಫಲಮುಂ, ಜಲಮುಂ, ಜನಮುಂ || ಕ್ವಚಿದನ್ಯದಪಿಭವತಿ | ನೆಲನಂ, ಪೊಲನಂ || ಕ್ವಚಿದನ್ಯತ್ರಾಪಿ | ವೃಷ್ಟಮೋ, ಪ್ಲಕ್ಷಮೋ ||

ವ್ಯಾಖ್ಯಾ || ಚಶಬ್ದೇನಗಳ್ಸಮುಚ್ಚೀಯತೇ || ಸಂಸ್ಕೃತೇಷು ನಿತ್ಯಮೇವೇತಿ ಕ್ವಚಿತ್ಪ್ರವೃತ್ತಿರಿತ್ಯಸ್ಯೈವವಿಷಯಃ | ಕ್ವಚಿದನ್ಯತ್ರಾ ಪೀತ್ಯಪಿ ಬಾಹುಳಕ ಪ್ರಪಞ್ಚ ಏವ ||

ಸೂತ್ರಂ || ನಕ್ಸ್ವರೇ || 260 ||

ವೃತ್ತಿಃ || ನಪೀತಿನಿವೃತ್ತಮುತ್ತರತ್ರನಬ್ಗ್ರಹಣಾತ್ | ಅಕಾರಾನ್ತಸ್ಯಶಬ್ದಸ್ಯನಗಾಗಮೋಭವತಿ ಸ್ವರಾದೌಸು ಪಿಪರೇ ||

ಪ್ರಯೋಗಃ || ಜಿನನೇ, ಜಿನನಂ, ಜಿನನಿಂ, ಜಿನನತ್ತಣಿಂ, ಜಿನನ, ಜಿನನೊಳ್; ಅಕ್ಕನೇ, ಅಕ್ಕನಂ, ಅಕ್ಕನಿಂ, ಅಕ್ಕನತ್ತಣಿಂ, ಅಕ್ಕನ, ಅಕ್ಕನೊಳ್ || ಸ್ವರಇತಿಕಿಂ | ಅಕ್ಕಂ, ಅಣ್ಣಂ ||

ವ್ಯಾಖ್ಯಾ || ಯದ್ಯತ್ರ ಪೂರ್ವೇಣನಪೀತಿವರ್ತೇತ ನೋತ್ತರತ್ರನಬ್ಗ್ರಹಣಂಕ್ರಿಯೇತಾನರ್ಥಕ್ಯಾದಿತ್ಯತಆಹ ನಪೀತ್ಯಾದಿ ||

ಸೂತ್ರಂ || ದಗಿಮಾದೌನಪಿ || 261 ||

ವೃತ್ತಿಃ || ಅಕಾರಾನ್ತಸ್ಯಶಬ್ದಸ್ಯದಗಾಗಮೋಭವತಿ ಸ್ವರಾದಾವಿಮಾದೌಸುಪಿಪರೇ ನಪುಂಸಕಲಿಙ್ಗವಿಷಯೇ ||

ಪ್ರಯೋಗಃ || ಫಲದೆ, ಫಲದಿಂ, ಫಲದತ್ತಣಿಂ, ಫಲದ, ಫಲದೊಳ್ || ಇಮಾದಾವಿತಿಕಿಂ | ಫಲಮುಂ || ಸ್ವರಾ ದಾವಿತಿಕಿಂ | ಫಲಕ್ಕೆ ||

ವ್ಯಾಖ್ಯಾ || ಸ್ವರೇ ಇತಿ ವರ್ತಮಾನ ಮಿಮಾದಾವಿತ್ಯಸ್ಯವಿಶೇಷಣತಯಾನ್ವೀಯಾಹ ಸ್ವರಾದಾವಿಮಾದಾವಿತಿ || ಫಲದೆಇತಿ ಎಷ್ಟಾತೋ ನಪಿ273 ಇತೀಮಏಶಾದೇಶಃ ||

ಸೂತ್ರಂ || ವಾರ್ವೋಃಕಿನ್ವಾ || 262 ||

ವೃತ್ತಿಃ || ಋುವರ್ಣಉವರ್ಣಔಕಾರ ಓಕಾರಾನ್ತಾನಾಂಶಬ್ದಾನಾಂಕಿನಾಗಮೋವಾಭವತಿ ಇಮಾದೌಸುಪಿ ಪರೇ ||

ಪ್ರಯೋಗಃ || ಪಿತೃವಿನಿಂ, ಪಿತೃವಿಂ; ಗೃವಿನಿಂ, ಗೃವಿಂ; ಮಧುವಿಂಗೆ, ಮಧುಗೆ; ಪೂವಿಂಗೆ, ಪೂಗೆ; ಗ್ಲೌವಿನ, ಗ್ಲೌವ; ಗೋವಿನೊಳ್, ಗೋವೊಳ್ || ವಾರ್ವೋರಿತಿಕಿಂ | ತಂದೆಯಿಂ, ತಂದೆಗೆ; ಮುನಿಯಿಂ, ಮುನಿಗೆ ||

ವ್ಯಾಖ್ಯಾ || ಋುಶ್ಚ, ಉಶ್ಚ, ಔಶ್ಚ, ಓಶ್ಚೇತಿವಿಗೃಹ್ಯದ್ವನ್ದ್ವೇಕೃತೇಪಿ ಲಾಘವಾರ್ಥಂವಾರ್ವೋರಿತಿಪುಂನಿರ್ದೇಶ ಇತ್ಯಭಿಪ್ರಾಯೇಣಾಹ ಋುವರ್ಣೇತ್ಯಾದಿ || ನಪುಂಸಕಲಿಙ್ಗೇಹ್ರಸ್ವಾದೇಶೇನುಮಾಗಮೇಚಕಸತಿವಾರ್ವೋಣಇತ್ಯೇವಸಿದ್ಧ್ಯೇತ್ತಥಾಚಗುರುರಿತಿ || ನನ್ವೇವಮಪಿಕಥ ಮೇಷಸಾಧುಸ್ಸ್ಯಾತ್ | ಯತೋಽಯಂವಾರ್ವೋರಿತ್ಯೋಕಾರಾನ್ತಪ್ರಕೃತೇಃಷಷ್ಠ್ಯೇಕವಚನಾನ್ತೋನಿರ್ದೇಶಃ | ತತ್ರಕಾತನ್ತ್ರಶಾಸ್ತ್ರೇ

ಓಕಾರಾನ್ತಪ್ರಕ್ರಿಯಾಯಾಂ ಗೋಶ್ಚೇತಿಸೂತ್ರೇಣಗೋಶಬ್ದಾತ್ಪರಯೋರ್ಜಸಿಜಸೋರಕಾರಲೋಪಂವಿಧಾಯಗೋರಿತಿ ಪ್ರಸಾಧ್ಯೋತ್ತರತ್ರ ದ್ಯೋರ್ಗೋವದ್ವಿಭಕ್ತಾವಿತಿದ್ಯೋಶಬ್ದಸ್ಯೈಕಸ್ಯೈವ ಗೋವತ್ಕಾರ್ಯಾತಿದೇಶೋಪದೇಶಾದಿತರೇಷಾಮವಿಶೇಷಾತ್ಸಾಮಾನ್ಯ ಪ್ರಕ್ರಿಯೈವೇತ್ಯ ವಾದೇಶಸ್ಯೈವಪ್ರಾಪ್ತಾವಾರ್ಗವ ಇತ್ಯೇವ ಸಿಧ್ಯೇನ್ನವಾರ್ಗವೋರಿತೀತಿಚೇತ್ಸತ್ಯಂ । ಕಾತನ್ತ್ರಶಾಸ್ತ್ರೇತಥೋಪದೇಶೇಪಿ ಶಾಕಟಾಯನಾದಿ ಮತೇಸಾಮಾನ್ಯತಏವೈಚೋಲಿಗಿತ್ಯೇಜನ್ತಾದೇವ ಪರಯೋರ್ಜಸಿಜಸೋರಕಾರಲೋಪವಿಧಾನಾದೇವಂನಿರ್ದೇಶಃ ॥ ಪಾಣಿನಿಮತೇತುಗೋತಇತ್ಯುಕ್ತ್ವಾಗೋರಿತ್ಯೋಕಾರಾನ್ತೋಪಲಕ್ಷಣಮಿತಿ ವಿವೃತತ್ವಾಚ್ಛನವಿಶೇಷಇತಿ ॥ ಅಸ್ತಿಹಿಕತೀನಾಂಶಬ್ದಾನಾಂಮತಾನ್ತರೇಣ ರೂಪಾನ್ತರಸಿದ್ಧಿಃ । ಯಥಾಶಾಕಟಾಯನಮತೇಪ್ರಶಬ್ದಸ್ಯೈಷೈಷ್ಯಯೋಃಪರಯೋಃ ಪರರೂಪಾದೇಶಬಾಧನಾದೇಜಾದೇಶೋಪದೇಶಾತ್ಪ್ರೈಷಃಪ್ರೈಷ್ಯಇತಿರೂಪಂ । ಈಷೇಷ್ಯಯೋಸ್ತುಪರಯೋರೇಜಾದೇಶೋಪದೇಶಾತ್ಪ್ರೇಷಃ ಪ್ರೇಷ್ಯಇತ್ಯೇವ । ಪಾಣಿನಿಮತೇತ್ವೀಷೇಷ್ಯಯೋರೇವಪರಯೋರೇಜಾದೇಶಬಾಧನಾದ್ವೃದ್ಧ್ಯುಪದೇಶಾತ್ಪ್ರೈಷಃಪ್ರೈಷ್ಯಇತಿಶ್ರುತಿಃ ॥ ಏಷೈಷ್ಯಯೋಸ್ತುಪರರೂಪಾದೇಶಾತ್ಪ್ರೇಷಃಪ್ರೇಷ್ಯಇತ್ಯೇವೇತಿ । ಅತ್ರಇಮಾದಾವಿತ್ಯೇವವರ್ತತೇ ನಸ್ವರಇತಿ । ಅತಏವ ಮಧುವಿಂಗೆ, ಮಧುಗೆ ಇತ್ಯಪ್ಯುದಾಹರಣಪ್ರದರ್ಶನಮಿತಿ ॥

ಸೂತ್ರಂ ॥ ಪಗಲಿರುಳಃ ॥ 263 ॥

ವೃತ್ತಿಃ ॥ ಪಗಲ್, ಇರುಳ್ ಇತ್ಯೇತಯೋಃಶಬ್ದಯೋಃಕಿನಾಗಮೋವಾಭವತಿ ಇಮಾದೌಸುಪಿಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಪಗಲಿನಿಂ, ಪಗಲಿಂ; ಇರುಳಿನಿಂ, ಇರುಳಿಂ; ಪಗಲಿಂಗೆ, ಪಗಲ್ಗೆ; ಇರುಳಿಂಗೆ, ಇರುಳ್ಗೆ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಸ್ಪಷ್ಟಂ ॥

ಸೂತ್ರಂ ॥ ಆಗಳೀಗಳೋರ್ನಿತ್ಯಂ ॥ 264 ॥

ವೃತ್ತಿಃ ॥ ಆಗಳ್, ಈಗಳ್ ಇತ್ಯೇತಯೋರ್ನಿತ್ಯಂಕಿನಾಗಮೋಭವತಿ ಇಮಾದೌಸುಪಿಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಆಗಳಿನಿಂ, ಈಗಳಿನಿಂ; ಆಗಳಿಂಗೆ, ಈಗಳಿಂಗೆ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅತ್ರದ್ವಿತೀಯಇದಾನೀಮರ್ಥಃ । ಪ್ರಥಮಸ್ತದೇತ್ಯರ್ಥೋಪಿ ಸರ್ವದೇತ್ಯರ್ಥೋಪಿಪ್ರಯುಜ್ಯತೇ । ತಥಾಚಪ್ರಯೋಗಃ ।

ಕಂ ॥ ಆಗಳುಮೆಮಗೆಜಿನಾಗಮ ।
ರಾಗಂಸಮನಿಸುಗೆಮಿಕ್ಕಸಂಸ್ಕೃತಿಕರಮಿ ।
ತ್ಯಾಗಮುದುಭ್ಭಾವನೆಯಱ ।
ಮಾಗದೆಗುರುಜನರವೇಳ್ದಪರಿವಿಡಿಯಿಂದಂ ॥

ಇತಿ ॥ ಯದ್ಯಪ್ಯತ್ರ ನಿತ್ಯಗ್ರಹಣಮಕರ್ತವ್ಯಂ । ಯೋಗವಿಭಾಗಾದೇವ ತದರ್ಥಸಿದ್ಧೇಃ । ತಥಾಪಿವ್ಯಕ್ತ್ಯರ್ಥಮುತ್ತರಾರ್ಥಂಚತದ್ಗ್ರಹಣಮಿತಿ ॥

ಸೂತ್ರಂ ॥ ಕಣ್ದಿಕ್ಛಬ್ದಸ್ಯ ॥ 265 ॥

ವೃತ್ತಿಃ ॥ ದಿಗ್ವಾಚಕಾನಾಂಶಬ್ದಾನಾಂಕಣಾಗಮೋಭವತಿ ಇಮಾದೌಸುಪಿಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಮೂಡಣಿಂ, ಮೂಡಣ್ಗೆ; ತೆಂಕಣಿಂ, ತೆಂಕಣ್ಗೆ; ಪಡುವಣಿಂ, ಪಡುವಣ್ಗೆ; ಬಡಗಣಿಂ, ಬಡಗಣ್ಗೆ; ಅತ್ತಣಿಂ, ಅತ್ತಣ್ಗೆ; ಇತ್ತಣಿಂ, ಇತ್ತಣ್ಗೆ; ನಡುವಣಿಂ, ನಡುವಣ್ಗೆ; ಕಡೆಯಣಿಂ, ಕಡೆಯಣ್ಗೆ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅತ್ರಹಿಕಣಾಗಮೋ ವಿಧೀಯಮಾನಃಕಸ್ಯೇತ್ಯಾಕಾಂಕ್ಷಾಯಾಂ ದಿಶ ಇತ್ಯುಕ್ತೇ ಯದ್ಯಪ್ಯರ್ಥಸ್ಯಾಗಮೋತ್ಪತ್ತ್ಯಯೋಗ್ಯತ್ವಾಚ್ಛಬ್ದಸ್ಯೈವಭವತಿ । ತಥಾಪಿದಿಕ್ಛಬ್ದಮಾತ್ರಸ್ಯೈವಭವೇನ್ನತತ್ಪರ್ಯಾಯಶಬ್ದಸ್ಯ । ಅರ್ಥಗ್ರಹಣೇ ಕೃತೇಪಿ ಮೂಡ, ತೆಂಕ ಇತ್ಯಾ

ದೀನಾಂದಿಗ್ವಿಶೇಷವಾಚಿನಾಂ ಸಙ್ಗ್ರಹೇಪಿ ನಡು, ಕಡೆ ಇತ್ಯಾದೀನಾಂ ದೇಶವಿಶೇಷ ವೃತ್ತೀನಾಮಸಙ್ಗ್ರಹಸ್ಸ್ಯಾತ್ । ಅತಸ್ತತ್ಸಙ್ಗ್ರಹೋಪಿಯಥಾಸ್ಯಾದಿತ್ಯೇವಮರ್ಥಂ ಶಬ್ದಗ್ರಹಣಂ । ದಿಕ್‌ದೃಷ್ಟಶ್ಶಬ್ದೋದಿಕ್ಛಬ್ದಸ್ತಸ್ಯೇತಿ । ಏವಂಚ ನಡು, ಕಡೆ ಇತ್ಯಾದೀನಾಂ ದೇಶವಿಶೇಷವೃತ್ತಿತ್ವೇಪಿದಿಶ್ಯಪಿದರ್ಶನಾದ್ದಿಕ್ಛಬ್ದವಿವಕ್ಷಾಯಾಂಕಣಾಗಮಃ । ನಡುವಣಿಂ, ಕಡೆಯಣಿಂ; ನಡುವಣ್ಗೆ, ಕಡೆಯಣ್ಗೆ ಇತಿ । ತದವಿವಕ್ಷಯಾಂತು ನಡುವಿಂ, ಕಡೆಯಿಂ, ನಡುಗೆ, ಕಡೆಗೆ ಇತ್ಯೇವಸ್ಯಾನ್ನಾತ್ರಕಣಾಗಮ ಇತಿವಿಶೇಷೋವಗನ್ತವ್ಯಃ ॥

ಸೂತ್ರಂ ॥ ಕೃತೋಽಉರುತಃ ॥ 266 ॥

ವೃತ್ತಿಃ ॥ ಕೃತ್ಪ್ರತ್ಯಯಾನ್ತಾನಾಮುಕಾರಾನ್ತಾನಾಂಶಬ್ದಾನಾಂಉರಾದೇಶೋಭವತಿ ಇಮಾದೌಸುಪಿಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಮಾಳ್ಪುದಱಿಂ, ಮಾಳ್ಪುದರ್ಕೆ; ಮಾಡುವುದಱಿಂ, ಮಾಡುವುದರ್ಕೆ ॥ ಉತಇತಿಕಿಂ । ಓಡುಕುಳಿಯಿಂ, ಬಂಡುಣಿಯಿಂ ॥ ಕೃತಇತಿಕಿಂ । ಮದ್ದಿರ್ನಿಂ, ಮದ್ದಿರ್ಂಗೆ; ಬಿಳ್ಪಿನಿಂ, ಬಿಳ್ಪಿಂಗೆ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅತ್ರಹಿಶಬ್ದಸ್ವರೂಪಮೇವವಿಶೇಷ್ಯಂ । ಕೃತಇತ್ಯುತಇತಿಚೋಭಯಮಪಿ ವಿಶೇಷಣಮೇವ ನಾನ್ಯತರದಪಿವಿಶೇಷ್ಯಮಿತ್ಯುಭಯತ್ರಾಪಿತದನ್ತಲಾಭಇತಿ ಮನ್ವಾನಆಹ ಕೃದನ್ತಾನಾಮುಕಾರಾನ್ತಾನಾಮಿತಿ ॥ ಮಾಳ್ಪುದಱಿಂ, ಮಾಡುಕರಣಇತ್ಯಸ್ಮಾದ್ಧಾತೋರಚ್ಛತೃರ್ಕರ್ಮಣೋಃ543 ಇತಿಕರ್ತರ್ಯರ್ಚಿ ಅಚಿ147 ಇತಿಭಾವಿಕಾಲೇವಾ ಸತಿವ್ರೋವಾ448 ಇತಿಸತಿಕಾಲೇವಾ ವಪ್ರತ್ಯಯೇ ಉಡೋದೋರ್ರಳಂವ್ಯಞ್ಜನೇ82 ಇತಿಡುಶಬ್ದಸ್ಯಳಕಾರಾದೇಶೇ ಆದಿಷ್ಟಾದ್ರಳಃ514 ಇತಿ ವಕಾರಸ್ಯ ಪಕಾರಾದೇಶೇ । ಅಚಃ455 ಇತ್ಯಚಉದ್ವಾದೇಶೇಚಸತಿ ಮಾಳ್ಪುದು ಇತಿಕೃದನ್ತತ್ವಮುದನ್ತತ್ವಂಚಭವತಿ । ತತೋರ್ಥವಲ್ಲಿಙ್ಗಂ8 ಇತಿಲಿಙ್ಗಸಂಜ್ಞಾಯಾಂ ಹೇತುಕರ್ತೃಕರಣೇತ್ಥಂಭೂತಲಕ್ಷಣೇ209 ಇತಿ ಕರ್ತರೀಮಿಕೃತೋಽಉರುತಇತ್ಯರ್ಾದೇಶೇಮಾಳ್ಪುದಱಿಂಇತಿಸಿಧ್ಯತಿ ॥ ಕುರ್ವತಾಕರಿಷ್ಯತಾವೇತ್ಯರ್ಥಃ ॥ ಏವಮುತ್ತರತ್ರಾಪಿಯಥಾಯಥಂದ್ರಷ್ಟವ್ಯಂ ॥

ಸೂತ್ರಂ ॥ ಭಾವೇವ್ರದೋಃ ॥ 267 ॥

ವೃತ್ತಿಃ ॥ ಭಾವೇವಿಹಿತೋಯೋವ್ರದುಸ್ತದನ್ತಸ್ಯಶಬ್ದಸ್ಯಾಉರಾದೇಶೋಭವತಿ ಇಮಾದೌಸುಪಿಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಬಪ್ಪರ್ದಱಿಂ, ಬಪ್ಪರ್ದರ್ಕೆ; ಪೋಪ್ಪುದಱಿಂ, ಪೋಪ್ಪುದರ್ಕೆ ॥ ಸಿದ್ಧೇಸತ್ಯಾರಮ್ಭೋನಿಯಮಾಯ । ಯದಿಭಾವವಾಚಿನಾಮುತಾಮುಉರ್ಭವತಿತದಾವ್ರದೋರೇವೇತಿ । ತೇನೇಹನಭವತಿ । ಕಾಪಿನಿಂ, ಕಾಪಿಂಗೆ; ಪಸಿವಿನಿಂ, ಪಸಿವಿಂಗೆ; ತಿನಿಸಿನಿಂ, ತಿನಿಸಿಂಗೆ ॥

ವ್ಯಾಖ್ಯಾ ॥ ವ್ರದುಪ್ರತ್ಯಯಸ್ಯಕೃತ್ವಾದುದನ್ತತ್ವಾಚ್ಚಪೂರ್ವೇಣೈವಸಿದ್ಧೇರಾರಮ್ಭಣಾನರ್ಥಕ್ಯಮಾಶಙ್ಕ್ಯಪರಿಹರತಿ ಸಿದ್ಧಇತ್ಯಾದಿ ॥ ಇಹವಕ್ಷ್ಯಮಾಣೋದಾಹರಣೇ । ಕಾಪಿನಿಂ, ಕಾಪಿಂಗೆ, ಓಕಾಮೇಭ್ಯಃಪುಃ573 ॥ ಪಸಿವಿನಿಂ, ಪಸಿವಿಂಗೆ, ಪಸ್ಯಾದೇರ್ವ್ರಃ566 ॥ ತಿನಿಸಿನಿಂ, ತಿನಿಸಿಂಗೆ, ಇಸುಪ್ಪಿನಃ573 ॥ ಸರ್ವತ್ರೋಕ್ತನಿಮಿತ್ತೇಪಿಕಿನೇವ ॥

ಸೂತ್ರಂ ॥ ಸಙ್ಖ್ಯಾಪರಿಮಾಣಗುಣೋಕ್ತೇಃ ॥ 268 ॥

ವೃತ್ತಿಃ ॥ ಸಙ್ಖ್ಯಾದಿವಾಚಿನಾಮುಕಾರಾನ್ತಾನಾಂಶಬ್ದಾನಾಮಉರಾದೇಶೋಭವತಿ ಇಮಾದೌಸುಪಿಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಪತ್ತಱಿಂ, ಪತ್ತರ್ಕೆ; ನೂಱಱಿಂ, ನೂಱರ್ಕೆ; ಅನಿತಱಿಂ, ಅನಿತರ್ಕೆ; ಇನಿತಱಿಂ, ಇನಿತರ್ಕೆ; ಬಿಳಿದಱಿಂ, ಬಿಳಿದರ್ಕೆ; ಕರಿದಱಿಂ, ಕರಿದರ್ಕೆ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅತ್ರಕೃತಇತ್ಯಸ್ಯಾಯೋಗ್ಯತ್ವಾದುತಇತ್ಯೇವವರ್ತತ ಇತ್ಯಭಿಪ್ರೇತ್ಯಾಹ ಸಙ್ಖ್ಯಾದಿವಾಚಿನಾಮುಕಾರಾನ್ತಾನಾಮಿತಿ। ಕಪ್ಪು, ಬೆಳ್ಪುಇತ್ಯಾದೌಗುಣೋಕ್ತಿಪ್ರಕೃತಿತ್ವೇಪಿ ಭಾವಪ್ರತ್ಯಯಾನ್ತತ್ವಾದಉರ್ನಭವತಿಕಿನೇವೇತಿ ॥

ಸೂತ್ರಂ ॥ ಅದ್ವಾದೇಃಕಿತ್ ॥ 269 ॥

ವೃತ್ತಿಃ ॥ ಉದನ್ತಾನಾಮದ್ವಾದೀನಾಮುಱುರಾದೇಶೋಭವತಿ । ಸಚಕಿದ್ವದ್ಭವತಿ ಇವಾದೌಸುಪಿಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಅದಱಿಂ, ಅದರ್ಕ್ಕೆ; ಇದಱಿಂ, ಇದರ್ಕ್ಕೆ; ಆವುದಱಿಂ, ಆವುದರ್ಕ್ಕೆ; ಏತಱಿಂ, ಏತರ್ಕ್ಕೆ॥ ಕಿದ್ಗ್ರಹಣಂಸರ್ವಾದೇಶನಿವೃತ್ತ್ಯರ್ಥಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅತ್ರೋದನ್ತಾನಾಮಿತಿಸಮ್ಭವನಾಮಾತ್ರಮೇವ । ನವ್ಯಾವೃತ್ತಿಫಲಕಂ । ಅನುದನ್ತಸ್ಯಾಪಿ ಎಲ್ಲಶಬ್ದಸ್ಯಾಱುರ್ಭವತ್ಯೇವ ॥ ಎಲ್ಲಱಿಂ, ಎಲ್ಲರ್ಕ್ಕೆ, ಎಲ್ಲಱ, ಎಲ್ಲಱೊಳ್ ಇತಿಪ್ರಯೋಗದರ್ಶನಾತ್ ॥

ಸೂತ್ರಂ ॥ ವೋಃ ॥ 270 ॥

ವೃತ್ತಿಃ ॥ ವುಪ್ರತ್ಯಯಾನ್ತಸ್ಯಶಬ್ದಸ್ಯಅಱುರಾದೇಶೋಭವತಿ ಇವಾದೌಸುಪಿಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಎಲ್ಲವಱಿಂ, ಎಲ್ಲವರ್ಕ್ಕೆ, ಎಲ್ಲವಱ, ಎಲ್ಲವಱೊಳ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ನನ್ವಯಂ ಯೋಗೋವಕ್ತಾರಮ್ಭಣೀಯಃ । ಯತೋತ್ರವೋರಿತಿ ಸಾಮಾನ್ಯೋಕ್ತಾವಪಿ ಯಾವಾನ್ವುಪ್ರತ್ಯಯಾನ್ತೋನತಾವತೋಪಿವಿಷಯತಾ ॥ ಆಳ್ವು, ಸುಳಿವು ಇತ್ಯಾದೀನಾಂ ಪಸ್ಯಾದೇರ್ವುಃ[256] ಇತಿಭಾವವಿಹಿತ ಪ್ರತ್ಯಯಾನ್ತಾನಾಂ ಭಾವೇವುದೋಃ[267] ಇತಿನಿಯಮಾದಱೋರವಿಷಯತಯಾ ಕೃತೋಱುರುತಃ[266] ಇತಿಕಿನಏವವಿಷಯತ್ವಾತ್ ॥ ಅವು, ಇವು ಇತ್ಯಾದೀನಾಮನೇಕತ್ವವಿಹಿತಪ್ರತ್ಯಯಾನ್ತಾನಾಮುಱುವಿಷಯತ್ವೇಪ್ಯದ್ವಾದೇಃಕಿತ್[269] ಇತಿಪೂರ್ವೇಣೈವಸಿದ್ಧೇಃ ॥ ನಚಾತ್ರಸೂತ್ರೇಪೂರ್ವಯೋಗಾದುತೋನುವೃತ್ತಾ ಸತ್ಯಾಮದ್ವಾದೇರ್ದೋರ್ಲುಪ್ತ[235] ಇತ್ಯತೋವುಪ್ರತ್ಯಯಸನ್ನಿಧಾನೇದುಲೋಪಸ್ಯಾವಶ್ಯಂಭಾವಾದನುದನ್ತತಯಾಪೂರ್ವೇಣಾಪ್ರಾಪ್ತಿರಿತಿವಾಚ್ಯಂ ॥ ತದನುವೃತ್ತೇರನುಪಕಾರಾದನಾವಶ್ಯಕತ್ವಾತ್ । ಆವಶ್ಯಕತಾಗ್ರಹೇಪಿ ಭೂತಪೂರ್ವಸತ್ವಾಶ್ರಯಣೇನೋದನ್ತತ್ವಾಚ್ಚ । ಕಿಂಚ ಎಲ್ಲಾದ್ವುಃ[234] ಇತ್ಯನೇಕತ್ವವಿಹಿತಪ್ರತ್ಯಯಾನ್ತಃ ಎಲ್ಲವು ಇತ್ಯಯಮೇಕಏವಶಬ್ದಃಪರ್ಯವಸ್ಯತಿ । ತಸ್ಯತ್ವದ್ವಾದಿತ್ವಾದುಕ್ತಯುಕ್ತ್ಯಾಪೂರ್ವೇಣೈವಸಿದ್ಧೇರಿತಿಚೇತ್ಸತ್ಯಂ । ಅದ್ವಾದೌಸರ್ವತ್ರೈಕತ್ವೇನೇಕತ್ವೇಪಿಭವನ್ನಱುಃಎಲ್ಲಶಬ್ದಸ್ಯಾನೇಕತ್ವಏವಭವತಿನೈಕತ್ವೇ । ತತ್ರತು ಎಲ್ಲಿಂದಂ, ಎಲ್ಲಕೆ, ಎಲ್ಲತ್ತಣಿಂ, ಎಲ್ಲಲ್ಲಿ ಇತ್ಯೇವ ಇತಿಕೇಚಿದಿಚ್ಛನ್ತಿ । ತನ್ಮತೇ ಅದ್ವಾದೇಃಕಿತ್[269] ಇತ್ಯತ್ರಾತಿಪ್ರಸಙ್ಗವಾರಣಾರ್ಥಮುತೋನುವೃತ್ತಿರಾವಶ್ಯಕೀ । ತಥಾಚಎಲ್ಲಶಬ್ದಸ್ಯಾನೇಕತ್ವೇಪ್ಯಱುರಪ್ರಾಪ್ತಃ ॥ ಅನುದನ್ತತ್ವಾದತಸ್ತತ್ಪ್ರಾಪ್ತ್ಯರ್ಥಮಯಮಾರಮ್ಭಣೀಯಏವ । ಯನ್ಮತೇತದೇಕತ್ವೇಪ್ಯಱಿಷ್ಟಸ್ತನ್ಮತೇತೋನುವೃತ್ತ್ಯಭಾವಮಾತ್ರಾದೇವ ಸರ್ವಂಸುಸ್ಥಮಿತ್ಯಯಮನಾರಮ್ಭಣೀಯಏವೇತಿ ॥

ಸೂತ್ರಂ ॥ ವಾತ್ತಣಿವೋದೆಗ್ದಮ್ಕಿ ॥ 271 ॥

ವೃತ್ತಿಃ ॥ ಲಿಙ್ಗಾತ್ಪರಸ್ಯಾತ್ತಣಿವೋರ್ಧೆಕ್ ದಮ್ಕ್ ಇತ್ಯೇತಾವಾಗಮೌವಾಭವತಃ ॥

ಪ್ರಯೋಗಃ ॥ ಫಲದತ್ತಣಿಂದೆ, ಫಲದತ್ತಣಿಂದಂ, ಫಲದತ್ತಣಿಂ; ಗಿರಿಯತ್ತಣಿಂದೆ, ಗಿರಿಯತ್ತಣಿಂದಂ, ಗಿರಿಯತ್ತಣಿಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ನನ್ವತ್ರದರ್ಪಣಕೃತಾಅದಿತ್ಯೇವಪಙ್ಕ್ತಿಮಿಾಂನಿರ್ದಿಶ್ಯಾತ್ತಣಿವಾದೇಶಃಕೃತಃ । ಯಥಾ ।

ಕಂ ॥ ಅತ್ತಣಿನೆಂದುನಿಮಿಚ್ಛ್ವವ ।
ರತ್ತೆಂದಾಗಿದ್ದಪಂಚಮಿಯನಲ್ಲಿಕೆಲ ।
ರ್ಪ್ಪತ್ತಿಸುವಮ್ಮಾದೆಱನಂ ।
ಪೆತ್ತತೃತೀಯೆಯುನೆಕಾರಮಂಪರಿಹರಿಪರ ॥

ಇತಿ ॥ ಇಹತ್ವತ್ತಣಿಮಿತಿಪಙ್ಕ್ತಿಮಿಾಸ್ವರೂಪಮೇವನಿರ್ದಿಶ್ಯತೇ । ಕಿಮತ್ರತತ್ವಮಿತಿಚೇನ್ನ । ಸುಪ್ರಸಿದ್ಧಮತ್ತಣಿಂರೂಪಮುಪಹಾಯಾದಿತಿನಿರ್ದೇಶಕರಣೇಬೀಜಾಭಾವಾತ್ । ಶ್ರುತ್ಯರ್ಥಂಕಾರ್ಯಾರ್ಥಂವಾಕ್ವಚಿತ್ಕಿಂಚಿನ್ನಿರ್ದಿಶ್ಯತೇ ॥ ನಾತ್ರಾದಿತಿಪಙ್ಕ್ತಿಮಿಾಕುತ್ರಾಪಿಶ್ರೂಯತೇ ।

ಸರ್ವತ್ರಾಪ್ಯತ್ತಣಿಮಿತ್ಯೇವಶ್ರವಣಾತ್ ॥ ನಚಯಥಾಕ್ಷತ್ರಾದ್ಘಃ ಕುಲಾತ್ಖ ಇತ್ಯಾದಿಪೂರ್ವಶಾಸ್ತ್ರೇಷು ಕ್ಷತ್ರಕುಲಾದಿಶಬ್ದೇಭ್ಯೋಘಖಾದಿಪ್ರತ್ಯಯಾನಾಂಶ್ರವಣಾಭಾವೇಽಪ್ಯುಪದೇಶಸ್ತಥಾತ್ರಾಪ್ಯಸ್ತೂಪದೇಶಇತಿವಾಚ್ಯಂ । ತತ್ರಶ್ರವಣಾಭಾವೇಪಿ ಘಿತ್ವಖಿತ್ವಾದಿಪ್ರಯುಕ್ತಕಾರ್ಯಾನ್ತರವತ್ತ್ವೇವಶಾಸ್ತ್ರೇತಥೋಪದೇಶೋನಾನ್ಯತ್ರ । ಅತಏವತಥಾಪ್ರಯೋಜನರಹಿತೇಕಾತನ್ತ್ರಶಾಸ್ತ್ರೇಕ್ಷತ್ರಾದಿಯಃಕುಲಾದಿನಇತ್ಯೇವೋಪದೇಶಃ ॥ ನಾತ್ರಾದ್ಯುಪದೇಶಾತ್ಕಿಂಚಿತ್ಪ್ರಯೋಜನಮಸ್ತೀತಿ । ಯಥೋಪದೇಶಏವಶ್ರೇಯಾನಿತಿ ॥

ಸೂತ್ರಂ ॥ ಇವಂಃ ॥ 272 ॥

ವೃತ್ತಿಃ ॥ ಲಿಙ್ಗಾತ್ಪರಸ್ಯೇನೋದೆಗ್ದವ್ಮ್ಗಾವಾಭವತಃ ॥

ಪ್ರಯೋಗಃ ॥ ಫಲದಿಂದೆ, ಫಲದಿಂದಂ, ಫಲದಿಂ; ಪೂವಿಂದೆ, ಪೂವಿಂದಂ, ಪೂವಿಂ; ಮಧುವಿನಿಂದೆ, ಮಧುವಿನಿಂದಂ, ಮಧುವಿನಿಂ ॥ ಯೋಗವಿಭಾಗಉತ್ತರಾರ್ಥಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಸ್ಪಷ್ಟಂ ॥

ಸೂತ್ರಂ ॥ ಎಙ್ಗಾತೋಽನಪಿ ॥ 273 ॥

ವೃತ್ತಿಃ ॥ ಅಕಾರಾನ್ತಾಚ್ಛಬ್ದಾತ್ಪರಸ್ಯಇಮುಎಶಾದೇಶೋವಾಭವತಿ । ಆಕಾರಾದ್ದೆಗ್ದವ್ಮ್ಗಾಚಭವತೋ ನಪುಂಸಕಲಿಙ್ಗವಿಷಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ಫಲದೆ, ಫಲದಿಂದೆ, ಫಲದಿಂದಂ, ಫಲದಿಂ; ಮರದೆ, ಮರದಿಂದೆ, ಮರದಿಂದಂ, ಮರದಿಂ ॥ ಅತಇತಿಕಿಂ । ನದಿಯಿಂದೆ, ನದಿಯಿಂದಂ, ನದಿಯಿಂ ॥ ನಪೀತಿಕಿಂ । ಜಿನನಿಂದೆ, ಜಿನನಿಂದಂ, ಜಿನನಿಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅತ್ರಾತೋಽನಪೀತಿಪ್ರಾಯಿಕಮೇವ । ಅನತೋಽಪ್ಯನಪ್ಯಪಿಪ್ರಯೋಗದರ್ಶನಾತ್ ।

ಕಂ ॥ ಮುನಿಪತಿಯೆಪೇಳ್ದಪಟ್ಟುದು ।
ಜನಪತಿಯಭವಪ್ರಪಂಚಮದುಗೇಳ್ದಾತಂ ॥
ಜಿನಪತಿಯಾಸ್ಥಾಯಿಕೆಯೊಳ್ ।
ಮುನಿವೇಷಂದಳೆದನುದಿತನಿರ್ವ್ವೇಗಭರಂ ॥

ಇತಿ ॥ ಉತ್ತರಾರ್ಥೋಽನ್ಯೈವಂನಿರ್ದೇಶಃ ॥

ಸೂತ್ರಂ ॥ ಗೆತಃಕಆದೇಃ ॥ 274 ॥

ವೃತ್ತಿಃ ॥ ವೇತಿನಿವೃತ್ತಂ । ಅಕಾರಾನ್ತಾಚ್ಛಬ್ದಾತ್ಪರಸ್ಯಗೆತಃಪ್ರಥಮಾವಯವಸ್ಯಕಕಾರಾದೇಶೋಭವತಿ ನಪುಂಸಕಲಿಙ್ಗವಿಷಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ನೆಲಕೆ, ಪೊಲಕೆ, ಫಲಕೆ, ಪುಷ್ಪಕೆ ॥ ಅತಇತಿಕಿಂ । ಗಿರಿಗೆ, ಗಿಡುಗೆ ॥ ನಪೀತಿಕಿಂ । ಜಿನಂಗೆ, ಶಿವಂಗೆ ॥

ವ್ಯಾಖ್ಯಾ ॥ ನನು ನೆಲಕೆ, ಪೊಲಕೆ, ಆತಂಗೆ, ಈತಂಗೆ ಇತ್ಯಾದೌಚತುರ್ಥ್ಯಾಮೇಕತ್ರಕಕಾರೋಽನ್ಯತ್ರಗಕಾರ ಇತ್ಯವಿವಾದಂ । ತತ್ರದರ್ಪಣಕೃತಾಕಕಾರಂಪ್ರತ್ಯಯಾವಯವಮಭಿಧಾಯಾಸ್ಯೈವಕ್ವಚಿದ್ಗತ್ವಮಭಿಹಿತಂ । ಇಹತುವಿಪರೀತಮುಪದಿಶ್ಯತೇ । ಕಿಮತ್ರಬೀಜಮಿತಿಚೇದುಚ್ಯತೇ । ದ್ವಯಮಿದಂತಾವಚ್ಛ್ರೂಯತೇ । ತತ್ರೈಕಂಪ್ರಕೃತಮಪರಂ ವಿಕೃತಮಙ್ಗೀಕಾರ್ಯಂ ॥ ತತ್ರಾಕಾರಾನ್ತೇನಪುಂಸಕಲಿಙ್ಗಮಾತ್ರೇವಿಕೃತಋಶಬ್ದೇಽಚಕಶ್ರುತಿರಿತರತ್ರಸ್ವರಾನ್ತೇವ್ಯಞ್ಜನಾನ್ತೇಽಚಲಿಙ್ಗತ್ರಯೇಪಿ ಗಶ್ರುತಿರಿತಿ ಗಕಾರಏವ ಸಾರ್ವತ್ರಿಕಃಪ್ರಾಕೃತಃ । ಕಕಾರಸ್ತು ಕ್ವಾಚಿತ್ಕೋವೈಕೃತೋಽಭಿಮನ್ತವ್ಯೋನ್ಯಾಯ್ಯತ್ವಾದಿತಿ ॥ ಯದ್ಯಪ್ಯತ್ರಗೆತಃಕೋಗಇತ್ಯುಕ್ತೇಲಾಘವಮಾದಿಗ್ರಹಣೇತುಗೌರವಂ । ಅಥಾಪ್ಯಾದೇಶಃ ಸರ್ವತ್ರಾನ್ತ್ಯಸ್ಥಾನಿಕೋಕ್ವಚಿದಾದಿಸ್ಥಾನಿಕೋಽಪ್ಯಸ್ತೀತ್ಯಾಹತ್ಯಬೋಧನಾರ್ಥಮೇವಂನಿರ್ದೇಶಇತಿ ॥

ಸೂತ್ರಂ ॥ ಱೋರ್ವಿಕೃತಾತ್ ॥ 275 ॥

ವೃತ್ತಿಃ ॥ ವಿಕೃತೋಱೋಱುಶಬ್ದಸ್ತಸ್ಮಾದುತ್ತರಸ್ಯಗೆತೇಃಪ್ರಥಮಾವಯುವಸ್ಯಕಕಾರಾದೇಶೋಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಮೂಱ್ಪದಕ್ಕೆಱ್, ಬೇಱ್ಪದಕ್ಕೆಱ್, ಅವಕ್ಕೆಱ್, ಇವಕ್ಕೆಱ್, ಏತಕ್ಕೆಱ್, ಆವುದಕ್ಕೆಱ್ ॥ ಱೋರಿತಿ ಕಿಂ । ಮೂಡಣ್ಗೆ, ಪಡುವಣ್ಗೆ ॥ ವಿಕೃತಾದಿತಿಕಿಂ । ಕಱುಗೆ, ತುಱುಗೆ । ಏಕೆಇತ್ಯತ್ರತುಕೆತ್ಯೇಚ್ಚ[177] ಇತಿನಿರ್ದೇಶಾದೇವಭವತಿ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಪ್ರಕೃತಾದನ್ಯದ್ವಿಕೃತಮಾವಿಷ್ಟಾದಿ ॥ ಯದ್ಯಪಿತಾದೃಶೋನಾಸ್ತ್ಯೇವಱುಶಬ್ದಃ । ತಸ್ಮಾತ್ತಾದೇಶಾದೇರಭಾವಾತ್ । ತಥಾಪಿ ತದೇಕದೇಶಸ್ತದ್ವದಿತ್ಯಭಿಪ್ರೇತ್ಯಾಹ ವಿಕೃತಇತ್ಯಾದಿ ॥ ಯದ್ಯಪಿವಿಕೃತೋಱುಶಬ್ದ ಇತ್ಯಱೋರವಯುವಪಿವನಾನ್ಯಃ । ತಥಾಚಾಱೋರಿತ್ಯೇವಸೂತ್ರಕರಣಂಲಘುಭವತಿ । ತಥಾಪಿ ಕಱು, ನೇಸಱು ಇತ್ಯಾದಾವಪ್ಯಱುರೂಪಸಮ್ಭವಾತ್ತದಾದಾಯಾತಿಪ್ರಸಙ್ಗವಾರಣಾರ್ಥಮರ್ಥವನ್ನ್ಯಾಯಾನುಸರಣಂವ್ಯಾಖ್ಯಾನಪರಿಭಾಷಾಶ್ರಯಣಮಾದೇಶಗ್ರಹಣಂವಾ ಕರಣೀಯಂ । ತಥಾಚಗೌರವಂ । ತತೋವರಮೇವಂಕರಣಮೇವೇತಿ ॥ ಆವುದುಶಬ್ದಸ್ಸನಪುಂಸಕಲಿಙ್ಗವಿಷಯೇಚತುರ್ಥ್ಯಾಂ ಆವುದಕ್ಕೆಱ್, ಏತಕ್ಕೆಱ್, ಏಕೆ ಇತಿತ್ರೈರೂಪ್ಯಂಸಮ್ಭವತಿ । ತತ್ರಾದ್ಯಯೋರಱ್ವಾದೇಶೇನಿಮಿತ್ತವಶಾತ್ಕಾದೇಶೋಭಾವೀ । ಅನ್ತ್ಯಸ್ಯತುನಿಮಿತ್ತಾಭಾವಾತ್ಕಥಂ ಕಾದೇಶಇತ್ಯಾಶಙ್ಕ್ಯ ತತ್ರಹಿ ಕೆತ್ಯೇಚ್ಚ[177] ಇತಿಕೃತಾದೇಶಾಂಚತುರ್ಥೀಂನಿಮಿತ್ತಮಾಸಾದ್ಯಾವುದೋವಾದೇಶಃಕ್ರಿಯತೇ । ಯದಿತತ್ರನಿಮಿತ್ತಂನೇತಿಕಾದೇಶೋನಭಾವೀಕಥಂಕಾರಂತನ್ನಿರ್ದೇಶಾದಾದೇಶಮುಪದಿಶೇತ್ । ಅತೋತ್ರಕೆತೀತಿನಿರ್ದೇಶಬಲಾದೇವಕಾದೇಶ ಇತ್ಯಭಿಪ್ರಾಯಇತ್ಯಾಹ ಏಕೆಇತ್ಯತ್ರೇತ್ಯಾದಿ ॥ ಯದ್ಯಪ್ಯಾವುದೋರಱ್ವಾದೇಶಾನನ್ತರಮೇವಗೆತೇಃಕಾದೇಶಃ । ಪಶ್ಚಾದೇಶಾದೇಶಃ । ಸಚಾಕೃತ್ವಾತ್ಸರ್ವಸ್ಯಭವನ್ನಱೋರಪಿಭವತಿ । ಸಚಾಕೃತ್ವಾದಾಗಮವದವಯುವರೂಪತ್ವಾದಿತಿವಕ್ತುಂಶಕ್ಯತೇ । ತಥಾಪಿ ಕೆತ್ಯೇಚ್ಚ[177] ಇತಿಚಕಾರೇಣಾವುದೋರೇತುಶ್ಚಾದೇಶೋವಿಧೀಯತೇ ॥ ತತ್ರಚಾಱ್ವಾದೇಶೋವಶ್ಯಂಭವನ್ನೇತ್ಯಪಿಭವೇದಿತಿಅತಿಪ್ರಸಜ್ಯತೇ ॥ ನಚೈತೋರುದನ್ತತ್ವಾದಱುರ್ಭವತ್ಯೇತಸ್ತು ತದಭಾವಾನ್ನ ಭವತೀತಿವಾಚ್ಯಂ । ಉದನ್ತತ್ವಸ್ಯಾನಾವಶ್ಯಕತ್ವಾತ್ । ತತ್ವೇವಾಪ್ಯಕ್ತನೀಮವಸ್ಥಾಮಾದಾಯಸಮ್ಭವಾಚ್ಚೇತ್ಯನಿಷ್ಟಂ ಪ್ರಾದುಷ್ಯಾತ್ । ಅತೋನಿರ್ದೇಶಬಲಾದಿತ್ಯೇವಯುಕ್ತಮಿತಿ ॥ ನನ್ವೇವಂಭವತುನಿರ್ದೇಶಬಲಾದೇವಕಾದೇಶಃ । ತಥಾಪ್ಯೇತೋದ್ವಾದಿತ್ವಾದಱ್ವಾದೇಶಃಕುತೋನಭವೇತ್ । ಯದ್ಯಸ್ಯನಭವೇದೇತೋರಪಿನಭವೇದವಿಶೇಷಾದಿತಿಚೇನ್ನ । ಅಸ್ತಿಕಶ್ಚಿದ್ವಿಶೇಷಃ । ಯದ್ಯತ್ರಾಪ್ಯಱ್ವಾದೇಶಃಸ್ಯಾತ್ ಕೆತೀತಿನಿರ್ದೇಶಕರಣಮನರ್ಥಕಮೇವಸ್ಯಾತ್ । ಏತಾವಿವಾತ್ರಾಪಿಱೋರ್ವಿಕೃತಾದಿತಿ ನಿಮಿತ್ತವಶಾದೇವಕಾದೇಶಸಮ್ಭವಾತ್ । ಅತೋತ್ರಾನಿಮಿತ್ತಕಂ ನೈರ್ದೇಶಿಕಮೇವಕಾದೇಶಂನಿಮಿತ್ತಮಾಸಾದ್ಯಏದಾದೇಶಕರಣಾದಿದಂಜ್ಞಾಯತೇ ನಾತ್ರಾಱ್ವಾದೇಶ ಇತೀತಿ ॥

ಸೂತ್ರಂ ॥ ಕುಗ್ವಾ ॥ 276 ॥

ವೃತ್ತಿಃ ॥ ಅಕಾರಾನ್ತಾಚ್ಛಬ್ದಾದುತ್ತರಸ್ಯಗೆತೇಃಪ್ರಥಮಾವಯುವಸ್ಯಕುಗಾಗಮೋವಾಭವತಿ ನಪುಂಸಕಲಿಙ್ಗವಿಷಯೇ । ಉಕಾರಉಚ್ಚಾರಣಾರ್ಥಃ ॥

ಪ್ರಯೋಗಃ ॥ ಮರಕ್ಕೆ, ಮರಕೆ; ಫಲಕ್ಕೆ, ಫಲಕೆ; ಪುಷ್ಪಕ್ಕೆ, ಪುಷ್ಪಕೆ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅತೋನಪೀತಿಚವರ್ತತೇ । ಯದ್ಯಪ್ಯನನ್ತರಸೂತ್ರೇ ಅತ ಇತಿ ಪ್ರಯೋಜನಂನಾಸ್ತ್ಯೇವ । ಅಥಾಪಿತಿರೋಧಾನಮಾತ್ರಮೇವ ನನಿವೃತ್ತಿರಿತ್ಯಭಿಪ್ರೇತ್ಯಾಹ ಅಕಾರಾನ್ತಾದಿತ್ಯಾದಿ ॥ ಪೂರ್ವತ್ರಕಾದೇಶೋತ್ರಕುಗಾಗಮಸ್ತಾಚೈಕವಿಷಯಾವಪ್ಯವಿರುದ್ಧಾವಾಗಮಾದೇಶರೂಪತ್ವಾತ್ । ಅತಏವೈಕದ್ಯೈವಭವತಃ । ಅವಿರೋಧೇಸಮುಚ್ಚಯ ಇತಿವಚನಾತ್ ॥

ಸೂತ್ರಂ ॥ ಒಳಶ್ಯಲ್ಲಿಃ ॥ 277 ॥

ವೃತ್ತಿಃ ॥ ಲಿಙ್ಗಾತ್ಪರಸ್ಯಒಳಃಶಲ್ಲಿರಾದೇಶೋವಾಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಮನೆಯಲ್ಲಿ, ಮನೆಯೊಳ್; ಗೃಹದಲ್ಲಿ, ಗೃಹದೊಳ್; ಕಲ್ಲಲ್ಲಿ, ಕಲ್ಲೊಳ್; ಕುರುಳ್ಗಳಲ್ಲಿ, ಕುರುಳ್ಗಳೊಳ್; ಕೇಶಂಗಳಲ್ಲಿ, ಕೇಶಂಗಳೊಳ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಸ್ಪಷ್ಟಂ ॥ ಅಲ್ಲಿ, ಇಲ್ಲಿ, ಎಲ್ಲಿ, ಆವಲ್ಲಿ ಇತ್ಯಾದಯೋಹ್ಯವ್ಯಯವಿಶೇಷಾಇತಿ ॥

ಸೂತ್ರಂ ॥ ಶ್ಲ್ಬುತಃಕಾಲಾರ್ಥಾತ್ ॥ 278 ॥

ವೃತ್ತಿಃ ॥ ಉಕಾರಾನ್ತಾತ್ಕಾಲವಾಚಿನಃಪರಸ್ಯಬಳಃಶ್ಲ್ಬ್ವಾಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಅಂದು, ಅಂದಿನೊಳ್, ಅಂದಿನಲ್ಲಿ ; ಇಂದು, ಇಂದಿನೊಳ್, ಇಂದಿನಲ್ಲಿ ॥ ಉತಇತಿಕಿಂ । ಸಂಜೆಯೊಳ್, ಸಂಜೆಯಲ್ಲಿ ; ಬಯ್ಗೆಯೊಳ್, ಬಯ್ಗೆಯಲ್ಲಿ ॥ ಕಾಲಾರ್ಥಾದಿತಿಕಿಂ । ಮಡುವಿನೊಳ್, ಮಡುವಿನಲ್ಲಿ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅಯಂಚಾನನ್ತರಶ್ಚ್ಬದ್ವಾವಪಿ ವಿಕಲ್ಪಿತಇತ್ಯುಭಯವಿಕಲ್ಪಾತ್ತ್ರೈರೂಪ್ಯಮುದಾಹರತಿ ಅಂದು, ಅಂದಿನೊಳ್, ಅಂದಿನಲ್ಲಿ ಇತಿ ॥

ಸೂತ್ರಂ ॥ ಅಮಃ ॥ 279 ॥

ವೃತ್ತಿಃ ॥ ಉಕಾರಾನ್ತಾತ್ಕಾಲವಾಚಿನಃಪರಸ್ಯಾಮಃಶ್ಲ್ಬ್ನಿತ್ಯಂಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಅಂದುಕಳೆದಂ, ಇಂದುಕಳೆದಂ ॥ ಯೋಗವಿಭಾಗೋನಿತ್ಯಾರ್ಥಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಯೋಗವಿಭಾಗಾದಯಂ ನಿತ್ಯಇತ್ಯಾಹ ನಿತ್ಯಂಭವತೀತಿ ॥ ಅಂದುಕಳೆದಂ—ತಂಕಾಲಮತೀತವಾನ್ । ಏವಮಿಂದು—ಇಮಂಕಾಲಮಿತಿ ॥

ಸೂತ್ರಂ ॥ ಬಳ್ಮಶ್ಚಾತೋಽದಿಗರ್ಥಾಚ್ಛಲ್ಬ ॥ 280 ॥

ವೃತ್ತಿಃ ॥ ಅಕಾರಾನ್ತಾದ್ದಿಗ್ವಾಚಿನಃಪರಸ್ಯಬಳೋಽಮೋಮಶ್ಚ ಶಲಾದೇಶೋಭವತಿ । ಚಕಾರಾಚ್ಛ್ಲುಗಪಿ ॥

ಪ್ರಯೋಗಃ ॥ ಮೂಡಲ್ಸೂರ್ಯ್ಯನುದಯಿಸಿದಂ, ಮೂಡಸೂರ್ಯ್ಯನುದಯಿಸಿದಂ । ಏವಂ ಮೇರುವಿಂತೆಂಕಲ್ಭರತಕ್ಷೇತ್ರಂ, ಮೇರುವಿಂತೆಂಕಭರತಕ್ಷೇತ್ರಂ ; ಮೂಡಲ್ನೋಡಿದಂ, ಮೂಡನೋಡಿದಂ—ಪ್ರಾಚೀಮಪಶ್ಯದಿತ್ಯರ್ಥಃ ॥ ಬಡಗಲೊಪ್ಪಿದುದು, ಬಡಗೊಪ್ಪಿದುದು—ಉದೀಚೀಜಯತೀತ್ಯರ್ಥಃ ॥ ಅತ್ತಲಿರ್ದ್ದಂ, ಅತ್ತಿರ್ದ್ದಂ—ತಸ್ಯಾಂದಿಶ್ಯತಿಷ್ಠದಿತ್ಯರ್ಥಃ ॥ ಅತ್ತಲ್ಕಂಡಂ, ಅತ್ತಕಂಡಂ—ತಾಂದಿಶಮಪಶ್ಯದಿತ್ಯರ್ಥಃ ॥ ಅತ್ತಲ್ನಡೆಯೆಪಟ್ಟುವುದು, ಅತ್ತನಡೆಯೆಪಟ್ಟುವುದು—ಸಾದಿಗ್ಗನ್ತವ್ಯಇತ್ಯರ್ಥಃ ॥ ಅತಇತಿಕಿಂ । ಮೂಲೆಯೊಳ್, ಮೂಲೆಯಂ, ಮೂಲೆ ॥ ದಿಗರ್ಥಾದಿತಿಕಿಂ । ಫಲದೊಳ್, ಫಲಮಂ, ಫಲಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಚಶಬ್ದಾವುಕ್ತಸಮುಚ್ಚಯಾರ್ಥೌ । ತತ್ರಾದ್ಯೇನಾಮ್ಸಮುಚ್ಚೀಯತೇ । ಅನ್ತ್ಯೇನತುಶ್ಲುಬಿತಿನವ್ಯತ್ಯಯಪ್ರಸಙ್ಗಃ । ಸಮಭಿವ್ಯಾಹೃತಪದಾರ್ಥಸಜಾತೀಯಸ್ಯೈವಸಮುಚ್ಚಯಾತ್ ॥ ನಚೈವಮಪ್ಯನ್ತ್ಯೇನಶಲ್ಲಿಃಸಮುಚ್ಚೀಯತಾಮಿತಿವಾಚ್ಯಂ । ತಸ್ಯವ್ಯವಹಿತತ್ವಾತ್ ॥

ಸೂತ್ರಂ ॥ ಎಶ್ಬೋಽಕಃ ॥ 281 ॥

ವೃತ್ತಿಃ ॥ ಉಕಾರಾನ್ತಾದ್ದಿಗ್ವಾಚಿನಃಪರಸ್ಯಬಳಃಮಃಅಮಶ್ಚ ಎಶಾದೇಶೋವಾಭವತಿ । ಪಕ್ಷೇಯಥಾಯೋಗಂಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಬಳಗೆ, ಬಳಗಿನೊಳ್, ಬಳಗಿನಲ್ಲಿ; ಬಳಗೆ, ಬಳಗಂ; ಬಳಗೆ, ಬಳಗು ॥

ವ್ಯಾಖ್ಯಾ ॥ ಬಳಗು, ಪೊಱಗು ಇತ್ಯಾದಯೋಯದ್ಯಪಿದಿಗ್ದೇಶಕಾಲವರ್ತಿನಃ । ತಥಾಪಿ ದಿಗ್ವಾಚಿನ ಇತ್ಯೇತದ್ದಿಗರ್ಥಾದಿತ್ಯವ್ಯವಹಿತಾನುವೃತ್ತಿಮಾತ್ರೇಣೈವ ನತುಕಾಲಾದಿವ್ಯಾವೃತ್ತಿಮನಸಾ । ತತ್ರಾಪ್ಯೇವಮೇವಪ್ರಯೋಗದರ್ಶನಾತ್ । ಅತಃಕಾಲಾದ್ಯರ್ಥಾದಿತ್ಯಪ್ಯನುವರ್ತನೀಯಮೇವೇತಿ ॥

ಸೂತ್ರಂ ॥ ತನ್ನಿನೆನೋಮನೇಕತ್ವೇ ॥ 282 ॥

ವೃತ್ತಿಃ ॥ ತನ್, ನಿನ್, ಎನ್ ಇತ್ಯೇತೇಷಾಂಮಕಾರಾದೇಶೋಭವತ್ಯನೇಕತ್ವೇಸುಪಿಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ತಾಮ್, ನೀಮ್, ಆಮ್, ತಮಗೆ, ನಿಮಗೆ, ಎಮಗೆ ॥ ಅನೇಕತ್ವಇತಿಕಿಂ । ತಾನ್, ನೀನ್, ಆನ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಏವಂತದ್ಭವತತ್ಸಮದೇಶ್ಯಪ್ರಭೇದ ತ್ರಿವಿಧಲಿಙ್ಗಾನಾಂಲಿಙ್ಗತ್ರಯೇಪಿಪ್ರಕ್ರಿಯಾಸ್ವರೂಪಂನಿರೂಪ್ಯೇದಾನೀಂದೇಶ್ಯವಿಶೇಷಾಣಾಮಲಿಙ್ಗಾನಾಂತನಾದೀನಾಂಪ್ರಕ್ರಿಯಾಂಪ್ರಪಞ್ಚಯತಿ ತನ್, ನಿನ್, ಎನ್ ಇತ್ಯಾದಿ ॥ ತನ್ ಇತ್ಯಾತ್ಮವಾಚಕಸ್ಸ್ವಶಬ್ದಾರ್ಥಶ್ಶಬ್ದಃ । ನಿನ್, ಎನ್ ಶಬ್ದೌಯುಷ್ಮದಸ್ಮಚ್ಛಬ್ದಾರ್ಥೌ । ತ್ರಯೋಪ್ಯೇತೇಸ್ವಯಮವ್ಯಕ್ತಲಿಙ್ಗತ್ವಾಲ್ಲಿಙ್ಗಾಧೀನಪ್ರಕ್ರಿಯಾನರ್ಹಾಅಪಿ ಲಿಙ್ಗತ್ರಯಸಾಧಾರಣೀಮಿತರಾಸಾಧಾರಣೀಂಚ ಪ್ರಕ್ರಿಯಾಮರ್ಹನ್ತೀತಿತನ್ನಿರೂಪಣಮರ್ಥವದಿತಿ ॥ ಅನೇಕತ್ವಇತಿವಿಷಯಸಪ್ತಮೀ ॥ ಯದ್ಯಪೀದಂ ಪ್ರಕೃತಿವಿಶೇಷಣಮಿತ್ಯುಕ್ತೇಪಿನದೋಷಃ । ಅನೇಕತ್ವೇವರ್ತಮಾನಸ್ಯ ತನಾದೇರ್ಮಾದೇಶಇತಿ । ಪಞ್ಚಕಂಪ್ರಾತಿಪದಿಕಾರ್ಥಇತಿಪಕ್ಷೇಸಙ್ಖ್ಯಾಯಾಅಪಿಪ್ರಕೃತ್ಯರ್ಥತ್ವಾತ್ । ತಥಾಪಿ ತ್ರಿಕಂಪ್ರಾತಿಪದಿಕಾರ್ಥಇತಿಪ್ರಸಿದ್ಧಂ ಪಕ್ಷಮಾಶ್ರಿತ್ಯಸಙ್ಖ್ಯಾಯಾಃ ಪ್ರತ್ಯಯಾರ್ಥತ್ವಮಭಿಪ್ರೇತ್ಯ ಪ್ರತ್ಯಯವಿಶೇಷಣಮಿತಿಮನ್ವಾನಆಹ ಅನೇಕತ್ವೇಸುಪಿಪರಇತಿ ॥ ತಾಮ್, ನೀಮ್ ಮಿದೀರ್ಘಃ[287] ಇತಿದೀರ್ಘಾದೇಶಃ ॥ ಆಮ್ ಆದೇಃ[288] ಇತ್ಯಾದಾದೇಶಃ ॥

ಸೂತ್ರಂ ॥ ಮೋಮಕ್ಸ್ವರೇ ॥ 283 ॥

ವೃತ್ತಿಃ ॥ ಮಕಾರಾನ್ತಾನಾಂ ತನ್, ನಿನ್, ಎನ್ ಇತ್ಯೇತೇಷಾಂಮಗಾಗಮೋಭವತಿ ಸ್ವರಾದೌಸುಪಿಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ತಮ್ಮಂ, ನಿಮ್ಮಂ, ಎಮ್ಮಂ; ತಮ್ಮಿಂ, ನಿಮ್ಮಿಂ, ಎಮ್ಮಿಂ; ತಮ್ಮ, ನಿಮ್ಮ, ಎಮ್ಮ; ತಮ್ಮೊಳ್, ನಿಮ್ಮೊಳ್, ಎಮ್ಮೊಳ್ ॥ ಮಇತಿಕಿಂ । ತನ್ನಂ, ನಿನ್ನಂ, ಎನ್ನಂ ॥ ಸ್ವರಇತಿಕಿಂ । ತಮಗೆ, ನಿಮಗೆ, ಎಮಗೆ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಮಇತಿತನಾದೇರ್ವಿಶೇಷಣಂಸದನ್ತಗ್ರಾಹಕಮಿತ್ಯಾಹ ಮಕಾರಾನ್ತಾನಾಮಿತಿ ॥ ಪ್ರತ್ಯುದಾಹರಣೇ ತನ್ನಂ, ನಿನ್ನಂ ಇತ್ಯಾದೌ ಹ್ರಸ್ವಾನ್ನಣಲಯಳತಟಃ[53] ಇತ್ಯಾದಿನಾದ್ವಿರ್ಭಾವಃ ॥

ಸೂತ್ರಂ ॥ ಅಕ್ತುತ್ತುಗೆತಿ ॥ 284 ॥

ವೃತ್ತಿಃ ॥ ತನ್, ನಿನ್, ಎನ್ ಇತ್ಯೇತೇಷಾಮಗಾಗಮೋಭವತಿ ತುತ್ತುಗೆತ್ಸು ಪರೇಷು ॥

ಪ್ರಯೋಗಃ ॥ ತನತು, ತನತ್ತು; ನಿನತು, ನಿನತ್ತು; ಎನತು, ಎನತ್ತು; ತನಗೆ, ತಮಗೆ; ನಿನಗೆ, ನಿಮಗೆ; ಎನಗೆ, ಎಮಗೆ ॥

ವ್ಯಾಖ್ಯಾ ॥ ನಿನತು, ನಿನತ್ತು ಇತ್ಯಾದಾವಕಿತಸ್ಯೈವಲಿಙ್ಗಾನ್ತ್ಯತ್ವಾನ್ನಕಾರೋನದ್ವಿರ್ಭವತಿ ॥

ಸೂತ್ರಂ ॥ ವಾದಸ್ತುತ್ತೂ ॥ 285 ॥

ವೃತ್ತಿಃ ॥ ತನ್, ನಿನ್, ಎನ್ ಇತ್ಯೇತೇಭ್ಯಃಪರಸ್ಯಅದಸ್ತುತ್ತೂ ಇತ್ಯೇತಾವಾದೇಶೌವಾಭವತಃ ॥

ಪ್ರಯೋಗಃ ॥ ತನತು, ತನತ್ತು, ತನ್ನ; ನಿನತು, ನಿನತ್ತು, ನಿನ್ನ; ಎನತು, ಎನತ್ತು, ಎನ್ನ ॥ ಏವಂಬಹುತ್ವೇಪಿ । ವಾದ್ವಿತ್ವಮಪಿ । ತನ್ನದು, ತಮ್ಮದು; ನಿನ್ನದು, ನಿಮ್ಮದು; ಎನ್ನದು, ಎಮ್ಮದು ॥

ವ್ಯಾಖ್ಯಾ ॥ ಯದ್ಯಪಿ ತನ್ನಿನೆನಇತಿಷಷ್ಠ್ಯನ್ತಂಪದಮನುವರ್ತತೇ । ತಸ್ಯತಥಾತ್ವೇಪಿನಾನುಪಪತ್ತಿಃ । ತನ್ನಿನೆನಸ್ಸಮ್ಬನ್ಧಿನೋದಸ್ತುತ್ತೂಆದಿಶ್ಯೇತೇಇತ್ಯಪ್ಯನ್ವಯಸಮ್ಭವಾತ್ । ತಥಾಪಿಪಞ್ಚಮ್ಯನ್ತವಿವಕ್ಷಯಾವಿವೃಣೋತಿ ತನ್, ನಿನ್, ಎನ್ಇತ್ಯೇತೇಭ್ಯಃಪರಸ್ಯೇತಿ ॥ ನನ್ವೇವಮಾದೇಶಕರಣೇ ತನತು, ನಿನತು, ಎನತು ಇತ್ಯಾದಯಶ್ಶಬ್ದಾಃಸ್ವಸ್ಯತವಮಮೇತ್ಯಾದಿವತ್ಸಮ್ಬನ್ಧಪ್ರಧಾನಾಸ್ಸನ್ತಃ ತನ್ನ, ನಿನ್ನ, ಎನ್ನ ಇತ್ಯೇವಮರ್ಥಾಏವಸ್ಯುಃ । ಷಷ್ಠ್ಯಾಏವರೂಪಾನ್ತರತ್ವಾತ್ । ತಥಾಽದರ್ಶನೇವಿರೋಧಸ್ಸ್ಯಾತ್ । ತತ್ರಹಿಷಷ್ಠ್ಯನ್ತಾರ್ಥಸಮ್ಬನ್ಧಿ

ವಸ್ತುವಾಚಕತಯೈವೈತೇನ್ಯೈತ್ಪಾದಿತಾಃ । ತಥಾಚ ನೈತೇ ತನ್ನ, ನಿನ್ನ, ಎನ್ನ ಇತ್ಯೇವಮರ್ಥಾಃ । ಕಿಂತು ತನ್ನದು, ನಿನ್ನದು, ಎನ್ನದು ಇತ್ಯೇವಂಪರಾಏವಭವನ್ತಿ ॥ ಉಕ್ತಂಚ ।

ಕಂ॥ ನಿನತೆನತುತನತೆನಿಪ್ಪಿವು ।
ಜನಿಯಿಸುಗುಂನಿನ್ನದೆನ್ನದುಂತನ್ನದೆನಿ ।
ಪ್ಪಿನಿತಱೊಳಂಮೇಣ್ದ್ವಿತ್ವದಿ ।
ನನೇಕದೊಳ್ನತ್ವದೆಡೆಗೆಮತ್ವಂಬರೆಯುಂ ॥

ಇತಿ ॥ ನಚೈತಾವತಾಕೋವಿಶೇಷಃ । ಸಮ್ಬನ್ಧಿನೋಪಿಸಮ್ಬನ್ಧರೂಪತ್ವಾತ್ತಸ್ಯಾಪಿ ತದಾತ್ಮಕತ್ವಾದಿತಿವಾಚ್ಯಂ । ಧರ್ಮಧರ್ಮಿಣೋರತ್ಯನ್ತಭೇದಾಭಾವೇಪಿಶಬ್ದವ್ಯುತ್ಪಾದನಸ್ಯಭೇದನಯಪ್ರಾಧಾನ್ಯಾತ್ ॥ ಅನ್ಯಥಾ ಸ್ವಸ್ಯತವಮಮೇತ್ಯೇತೇಭ್ಯಃಸ್ವೀಯಂ ತ್ವದೀಯಂ ಮದೀಯಮಿತ್ಯೇಷಾಮವಿಶೇಷಸ್ಸ್ಯಾತ್ । ದೃಶ್ಯತೇಹಿಭಾಷಾಯಾಮಪಿ ತನ್ನ, ನಿನ್ನ, ಎನ್ನ ಇತ್ಯೇತೇಭ್ಯಸ್ತನ್ನದು, ನಿನ್ನದು, ಎನ್ನದುಇತ್ಯೇಷಾಂವಿಶೇಷಃ ಪ್ರತೀತಿವೈಚಿತ್ರ್ಯಾತ್ ॥ ಅನ್ಯಥಾ ಅದುಶಬ್ದೋಚ್ಚಾರಣ ಮನರ್ಥಕಂ ಸ್ಯಾದಿತಿಚೇನ್ನ । ಸಮ್ಬನ್ಧಿಪರತಯಾವ್ಯುತ್ಪಾದನೇ ತನತು, ನಿನತು, ಎನತೂನಾಂಸ್ವೀಯತ್ವದೀಯಮದೀಯಾನಾಮಿವತದ್ಧಿತಾನ್ತತ್ವಕಲ್ಪನಾಪ್ರಸಙ್ಗಾತ್ ॥ ಕಲ್ಪ್ಯತಾಂಕೋದೋಷಇತಿಚೇನ್ನ । ತದ್ಧಿತಾನ್ತಾನಾಂಪ್ರಾಯೇಣವಾಚ್ಯಲಿಙ್ಗತ್ವಾತ್ಪುವಚನತ್ವಾಚ್ಚಲಿಙ್ಗತ್ರಯೇಪಿಪ್ರಥಮಾದಿಷ್ವೇಕಾನೇಕವಚನೇಷುಚರೂಪಾನ್ತರಸಿದ್ಧಿಪ್ರಸಙ್ಗಾತ್ ॥ ನಚೈತದಸ್ತಿ । ತನತ್ತುಮಗಳ್, ತನತ್ತುಮಗಂ, ತನತ್ತುಮನೆ ಇತಿಲಿಙ್ಗಭೇದೇ ತನತ್ತುಗುಣಂ, ತನತ್ತುಗುಣಂಗಳ್ ಇತಿವಚನಭೇದೇ ತನತ್ತುಗುರುಗಳಂ, ತನತ್ತುಗುರುಗಳಿಂ, ತನತ್ತುಗುರುಗಳ್ಗೆ ಇತ್ಯಾದಿವಿಭಕ್ತಿಭೇದೇಪ್ಯೇಕರೂಪಸ್ಯೈವದರ್ಶನಾತ್ ॥ ನಚಾವಿಷ್ಕೃತ್ವಮವಚನತ್ವಂನಿಪಾತತ್ವಂವಾ ಕಲ್ಪ್ಯತಇತಿನೈಷದೋಷಇತಿವಾಚ್ಯಂ । ಅದೃಷ್ಟನಾನಾಕಲ್ಪನಾಪೇಕ್ಷಯಾಷಷ್ಠೀಕಲ್ಪನಾಯಾಏವಶ್ರೇಷ್ಠತ್ವಾತ್ ॥ ತನತ್ತುಬಿಲ್ಲಾನದನೆಂತುಕೀಸುವಂ ಇತ್ಯಾದಿಪ್ರಯೋಗೇಪಿ ತನ್ನಬಿಲ್ಲಂ ಇತ್ಯೇವಪ್ರತೀಯತೇ । ನತುತನ್ನದಂಬಿಲ್ಲಂ ಇತಿ ॥ ಕಿಂಚ ತದ್ಧಿತಾನ್ತತ್ವಕಲ್ಪನಾಯಾಮಪಿ ತನಾದಿಭ್ಯಃಕಲ್ಪ್ಯಮಾನೌತುತ್ತುಪ್ರತ್ಯಯೌ ಅತುಅತ್ತು ಪ್ರತ್ಯಯೌವಾ ಪ್ರಥಮಪಕ್ಷೇಅಕಾರಾಭಾವಾತ್ತನ್ತು, ನಿನ್ತು, ಎನ್ತು ಇತಿ ದ್ವಿತೀಯಪಕ್ಷೇನಕಾರದ್ವಿರ್ಭಾವಾತ್ತನ್ನತು, ತನ್ನತ್ತು ಇತ್ಯುಭಯಥಾಪ್ಯನಿಷ್ಟಮೇವಪ್ರಾದುಃಷ್ಯಾತ್ ॥ ನಚಾಖಣ್ಡನಿಪಾತತ್ವಕಲ್ಪನಯಾನಕೋಪಿದೋಷಇತಿವಾಚ್ಯಂ । ನಿಪಾತತ್ವಕಲ್ಪನಾಯಾಮಪಿ ನ ಕರಂಬಾದಿವನ್ನಿಪಾತತ್ವಮಾತ್ರಂಕಲ್ಪ್ಯಂ । ಸರ್ವಲಿಙ್ಗಸಙ್ಖ್ಯಾವಿಭಕ್ತಿಷ್ವೇಕರೂಪ್ಯಲಕ್ಷಣಕಾಟಸ್ಥ್ಯಸಿದ್ಧ್ಯರ್ಥಮವ್ಯಯತ್ವಂಚ ಕಲ್ಪನೀಯಮಿತಿ ಏವಮಾದಿವದೇವಕಲ್ಪನೀಯಂ । ತಥಾಚ ಪ್ರಕೃತಿಭಾವಪ್ರಸಙ್ಗೋ ದುರ್ನಿವಾರಸ್ಸ್ಯಾದಿತಿ । ಅತಃ ಷಷ್ಠ್ಯಾದೇಶಕಲ್ಪನೈವಶ್ರೇಯಸೀತಿ ॥

ಸೂತ್ರಂ ॥ ಸಙ್ಖ್ಯಾಯಾಮುತುಶ್ಚ ॥ 286 ॥

ವೃತ್ತಿಃ ॥ ತನ್, ನಿನ್, ಎನ್ ಇತ್ಯೇತೇಭ್ಯಃಪರಸ್ಯಾದಲುತುರಾದೇಶೋವಾಭವತಿ ಸಙ್ಖ್ಯಾವಾಚಿನಿಪರತಃ ॥

ಪ್ರಯೋಗಃ ॥ ತಮ್ಮುತಯ್ವರ್, ನಿಮ್ಮುತೆಣ್ಬರ್, ಎಮ್ಮುತೊಂಬದಿಂಬರ್, ತಮ್ಮುತಯ್ದುಮನೆಗಳ್, ನಿಮ್ಮುತಾಱುಗಿರಿಗಳ್, ಎಮ್ಮುತೆಂಟುಮಕ್ಕಳ್ ॥.

ವ್ಯಾಖ್ಯಾ ॥ ಸಙ್ಖ್ಯಾಯಾಮಿತಿನವಿಷಯಸಪ್ತಮೀ । ಪ್ರಕೃತಿವಿಶೇಷಣಪಕ್ಷೇಪ್ರತ್ಯಯವಿಶೇಷಣಪಕ್ಷೇಪ್ಯತಿಪ್ರಸಙ್ಗಾತ್ । ನಹಿಸಙ್ಖ್ಯಾವಿಷಯೇವರ್ತಮಾನಸ್ಯತನಾದೇರದೋವಾಲುತುರಾದಿಶ್ಯತೇ । ಅತಃಪರಸಪ್ತಮ್ಯೈವವ್ಯಾಖ್ಯಾ ॥ ಪರತ್ವಂಚನಸಙ್ಖ್ಯಾಯಾಘಟತೇ । ಪೌರ್ವಾಪರ್ಯವ್ಯವಸ್ಥಾಯಾಃ ಶಬ್ದಾಶ್ರಯತ್ವಾತ್ । ಅತೋತ್ರಸಙ್ಖ್ಯಾಶಬ್ದಃಸಙ್ಖ್ಯಾವಚನಪರಇತಿಮನ್ಯಾನಆಹ ಸಙ್ಖ್ಯಾವಾಚಿನಿಪರತಇತಿ ॥ ತಮ್ಮುತಯ್ವರ್–ಸ್ವೇಷಾಂಪಞ್ಚ, ನಿಮ್ಮುತೆಣ್ಬರ್–ಯುಷ್ಮಾಕಮಷ್ಟೌ, ಎಮ್ಮುತೊಂಬದಿಂಬರ್–ಅಸ್ಮಾಕಂನವೇತ್ಯರ್ಥಃ ॥ ಚಕಾರೇಣ ತುತ್ತೂಸಮುಚ್ಚೀಯೇತೇ ॥ ತಮ್ಮತಯ್ವರ್, ನಿಮ್ಮತೆಣ್ಬರ್, ಎಮ್ಮತೊಂಬದಿಂಬರ್ಇತಿ । ಏವಂ ತಮ್ಮತ್ತು, ತಮ್ಮ ಇತ್ಯಾದಾವಪಿಯೋಜನೀಯಂ ॥ ಯದ್ಯಪಿ ಆಂ ಅಯ್ವರ್ಬಂದೆವು, ನೀಂಅಯ್ವರ್ಪೋದಿರ್ ಇತ್ಯಭೇದೇಪಿ ಎಮ್ಮಯ್ವರ್ಬಂದೆವು, ನಿಮ್ಮಯ್ವರ್ಪೋದಿರ್ ಇತಿ ಷಷ್ಠೀ । ತತ್ರಾತ್ಮಸಮ್ಬನ್ಧಮಾತ್ರೇಷಷ್ಠೀಪ್ರಯೋಗೋನಿರ್ವಾಹ್ಯಃ ॥ ದಾರು, ಪುತ್ರ, ಕಸ್ಯಶರೀರಮಿತ್ಯಾದಿವದಭೇದೇಷಷ್ಠೀಶ್ರವಣಾದಿತಿ ॥

ಸೂತ್ರಂ ॥ ಮಿದೀರ್ಘಃ ॥ 287 ॥

ವೃತ್ತಿಃ ॥ ತನ್, ನಿನ್ ಇತ್ಯೇತಯೋರ್ದೀರ್ಘಾದೇಶೋಭವತಿ ಮಕಾರೇಸುಪಿಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ತಾನ್, ತಾಮ್; ನೀನ್, ನೀಮ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಏನೋವಿಶೇಷಸ್ಯವಕ್ಷ್ಯಮಾಣತ್ವಾತ್ತನ್ನಿನ್ದ್ವಯಮೇವಸ್ಥಾನೀತ್ಯಾಹ ತನ್, ನಿನ್ ಇತ್ಯೇತಯೋರಿತಿ ॥ ಮಿಾತಿವಿಶೇಷಣಂ ಯದ್ಯಪಿಮಕಾರಾದಾವಿತಿಪರ್ಯವಸ್ಯತಿ । ತದಪಿವ್ಯಪದೇಶಿವದ್ಭಾವಾದೇವನಾನ್ಯಥಾ । ಅನೇಕವರ್ಣಾಭಾವಾತ್ । ತಥಾಚತದೇವೇತಿಫಲತೀತ್ಯಾಹ ಮಕಾರೇಸುಪೀತಿ ॥ ಪ್ರಥಮಾಯಾಮಿತ್ಯೇವ । ನತ್ವೇಕತ್ವೇನೇಕತ್ವೇವೇತಿವಿಶೇಷಃ । ಉಭಯತ್ರಾಪೀಷ್ಟತ್ವಾತ್ ॥

ಸೂತ್ರಂ ॥ ಆದೆನಃ ॥ 288 ॥

ವೃತ್ತಿಃ ॥ ದೀರ್ಘಇತಿವರ್ತತೇ । ಎನ್ ಇತ್ಯೇತಸ್ಯದೀರ್ಘಆಕಾರೋಭವತಿ ಮಕಾರೇಸುಪಿಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಆನ್, ಆಮ್ ॥ ದೀರ್ಘಗ್ರಹಣಮನಾತ್ತ್ಯದೇಶನಿವೃತ್ತ್ಯರ್ಥಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅತ್ರದೀರ್ಘಾನುವೃತ್ತಿರಾವಶ್ಯಕೀತ್ಯಾಹ ದೀರ್ಘಇತೀತಿ ॥ ಆಕಾರಸ್ಯಸ್ವಯಂದೀರ್ಘತ್ವಾತ್ಕಿಂಪುನರ್ದೀರ್ಘಾನುವೃತ್ತಿರಿತ್ಯಾಶಙ್ಕ್ಯ ವಸ್ತುತೋದೀರ್ಘೋಪ್ಯಾಕಾರೋದೀರ್ಘತಯಾವಿಧೀಯಮಾನಏವ ಸ್ವರಸ್ಯಸ್ಯಾತ್ । ಅನ್ಯಥಾನ್ತ್ಯಸ್ಯೈವಸ್ಯಾತ್ । ಅತಃ ಸ್ವರಸ್ಯೈವಯಥಾಸ್ಯಾದಿತ್ಯೇವಮರ್ಥಂದೀರ್ಘಾನುವೃತ್ತಿರಿತ್ಯಾಹ ದೀರ್ಘ ಆಕಾರಇತಿ । ಯೋಯಮಾಕಾರಸ್ಸಸರ್ವೋಪಿದೀರ್ಘಏವೇತಿ ನಿಯಮೇಪಿ ಯೋಯಂದೀರ್ಘಸ್ಸಸರ್ವೋಪ್ಯಾಕಾರಏವೇತಿ ನಿಯಮಾಭಾವಾದ್ದೀರ್ಘಾಕಾರಯೋಃ ಕಥಂಚಿದ್ಭೇದಇತಿಭಾವಃ ॥ ಅತ್ರತನಾದಿಪ್ರಕರಣೇಅಸ್ಮದರ್ಥವಾಚಕೋನನ್‌ಶಬ್ದಃ ಕ್ವಚಿದಸ್ತಿ । ಪ್ರಕ್ರಿಯಾಪಿತಸ್ಯತನಾದಿಸಾಧಾರಣೋಕ್ತಲಕ್ಷಣೈವ ನವಿಲಕ್ಷಣಾ । ರೂಪನಿಷ್ಪತ್ತಿಶ್ಚ ನಾನ್, ನಾಮ್; ನನ್ನಂ, ನಮ್ಮಂ; ನನ್ನಿಂ, ನನ್ನಿಂದೆ, ನನ್ನಿಂದಂ; ನಮ್ಮಿಂ, ನಮ್ಮಿಂದೆ, ನಮ್ಮಿಂದಂ; ನನಗೆ, ನಮಗೆ; ನನ್ನತ್ತಣಿಂ, ನನ್ನತ್ತಣಿಂದೆ, ನನ್ನತ್ತಣಿಂದಂ; ನಮ್ಮತ್ತಣಿಂ, ನಮ್ಮತ್ತಣಿಂದೆ, ನಮ್ಮತ್ತಣಿಂದಂ; ನನ್ನ, ನನತು, ನನತ್ತು, ನನ್ನುತು; ನಮ್ಮ, ನಮ್ಮತು, ನಮ್ಮತ್ತು, ನಮ್ಮುತು; ನನ್ನೊಳ್, ನನ್ನಲ್ಲಿ, ನಮ್ಮೊಳ್, ನಮ್ಮಲ್ಲಿ ಇತ್ಯೇವ ॥ ಪ್ರಯೋಗಶ್ಚ ।

ಕಂ ॥ ಶ್ರೀಮದನುಪಮಜಿನೇಂದ್ರಪ ।
ದಾಮರಕುಜಯುಗಳಮವನತಾಮರಪತಿಕೂ ।
ಡಾಮಣಿಮರೀಚಿಲತಿಕೋ ।
ದ್ದಾಮಂನಮಗೀಗೆವಿಮಲರತ್ನತ್ರಯಮಂ ॥

ತಥಾ ॥

ವೃ ॥ ಶ್ರೀಕೇಳೀನಿಲಯಂನಿಜಾಂಘ್ರಿಕಮಲಂವಿದ್ಯಾನಟೀನಾಟ್ಯವೇ ।
ದೀಕಲ್ಪಂಮುಖಚಂದ್ರಬಿಂಬಮಖಿಲೇಂದ್ರೋತ್ತಂಸಮಾಣಿಕ್ಯದೀ ।
ಪಾಕೀರ್ಣ್ಣಂಹರಿಪೀಠಪಾರ್ಶ್ವನೆನಿಪಂಪೂಜಾರ್ಹನಾರ್ಹಂತ್ಯಲ ।
ಕ್ಷ್ಮೀಕಾಂತಂಮುನಿಸುವ್ರತಂನಮಗೆಮಾಳ್ಕಿಷ್ಟಾರ್ತ್ಥಸಂಸಿದ್ಧಿಯಂ ॥

ಇತಿ । ತಥಾ ॥

ಶ್ರೀಮದ್ಭವ್ಯಾಳಿಚಕ್ರಪ್ರಕರಸುಖಕರಂಸರ್ವ್ವಮಿಥ್ಯಾಂಧಕಾರ ।
ಸ್ತೋಮಪ್ರಧ್ವಂಸಿಬೋಧಾಮಲಕಿರಣಗಣೋದ್ಭಾಸಿಮೋಕ್ಷಾಬ್ಜಿನೀಸು ।
ಪ್ರೇಮಂಸ್ಯಾದ್ವಾದಪೂರ್ವ್ವಾಚಲಸಮುದಿತನಾಶ್ಚರ್ಯ್ಯವೃತ್ತಾಭಿರಾಮಂ ।
ಕ್ಷೇಮಂಗಂವರ್ದ್ಧಮಾನಾಹಿಮಕರನತಿನಿರ್ದ್ದೋಷಮಂಮಾಳ್ಕೆನಮ್ಮಂ ॥

ಇತಿಬಹುಳಮುಪಲಭ್ಯತೇ ॥ ಅತ್ರಕೇಚಿತ್ತ್ವಮುಖಮಾಶೀರೂಪಂಪರಾರ್ಥಮಪಿಭವತೀತಿನನಮನಙ್ಗೀಕುರ್ವಾಣಾನಿನಮೇವಪಠನ್ತಿ ನಿಮಗೆನಿಮ್ಮೊಳಿತಿ ॥ ತದನ್ಯೇನಾಭಿಮನ್ಯನ್ತೇ । ನಿರ್ವಿಘ್ನಪರಿಸಮಾಪ್ತಿಕಾಮಾಃಪ್ರಾರಿಪ್ಸಿತಪ್ರತಿಬನ್ಧಕದುರಿತಾಪನೋದನಾರ್ಥಂಪರಮಾತ್ಮಗುಣಾನುಕೀರ್ತನರೂಪಂಮಙ್ಗಳಮಾಚರನ್ತಃಸ್ವಾರ್ಥಮಪಹಾಯಪರಾರ್ಥಮೇವಪ್ರಯತನ್ತ ಇತ್ಯಯುಕ್ತಮೇವ । ಅಪ್ರೇಕ್ಷಾವತ್ವಪ್ರಸಙ್ಗಾತ್ ॥ ಅನ್ಯತ್ರಾಪಿತಥಾಪ್ರಚುರಪ್ರಯೋಗದರ್ಶನಾಚ್ಚ । ಅತೋತ್ರಾಸ್ಮದರ್ಥವಾಚಕೋನನ್ಶಬ್ದ ಏವಾಭಿಮನ್ತವ್ಯ ಇತಿ ॥ ತಥಾಪಿ ಸಕೈಶ್ಚಿದೇವಾಙ್ಗೀಕ್ರಿಯತೇ । ಉತ್ತರಮಾರ್ಗಾನುಗಾಮಿಭಿಃಕವೀಶ್ವರೈರ್ನಸರ್ವೈಃ । ದಕ್ಷಿಣಮಾರ್ಗಾನುಯಾಯಿಭಿಸ್ತೈರನಙ್ಗೀಕಾರಾತ್ । ಎನ್ನಪಕ್ಷಪಾತಿನೋಹಿದಾಕ್ಷಿಣಾತ್ಯಾಃಕವಿಜನಾಇತಿ ॥ ದಕ್ಷಿಣೋತ್ತರಮಾರ್ಗಭೇದಭಿನ್ನಪ್ರಯೋಗಚಾತುರೀ ಪ್ರಪಞ್ಚೋನ್ಯಪತುಙ್ಗಗ್ರನ್ಥೇ ದ್ರಷ್ಟವ್ಯಇತಿ ॥

ಸೂತ್ರಂ ॥ ಉಮ್ಸಮುಚ್ಚಯೇಽಪರೋಽನದಃಪದಾತ್ ॥ 289 ॥

ವೃತ್ತಿಃ ॥ ಅದ್ವ್ಯತಿರಿಕ್ತಾತ್ಪದಾತ್ಪರ ಉಮ್ಪ್ರಯುಜ್ಯತೇ ಸಮುಚ್ಚಯೇ ಗಮ್ಯಮಾನೇ ॥

ಪ್ರಯೋಗಃ ॥ ಹರಿಯುಂ, ಹರನುಂ, ಜಿನೇಂದ್ರರುಂ, ಗಣೇಂದ್ರರುಂ, ಕೇವಲಿಗಳುಂ, ಶ್ರುತಕೇವಲಿಗಳುಂ; ಫಲದಿಂದಮುಂ, ಪುಷ್ಪದಿಂದಮುಂ, ಆತನಿಂದಮುಂ, ಆಕೆಯಿಂದಮುಂ; ಅದುಂ, ಇದುಂ; ಮಾಡಿಯುಂ, ಕೂಡಿಯುಂ ॥ ಅನದ ಇತಿ ಕಿಂ । ಆತನ, ಆಕೆಯ, ಅದಱ ॥ ಪದಾದಿತಿ ಪ್ರಕೃತೇರ್ಮಾಭೂತ್ ॥ ಪರ ಇತಿ ಪೂರ್ವಂ ಮಾಭೂತ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಉಮಿತ್ಯಯಂ ನಿರ್ದಿಶ್ಯಮಾನೋ ನಿರ್ದೇಕ್ಷ್ಯಮಾಣೋಽಮ್ಮೇತಿ ದ್ವಾವೇತೌ ಸಮುಚ್ಚಯಾರ್ಥೌ ನಿಪಾತೌ । ತಯೋಃ ಪ್ರಯೋಗನಿಯಮಾರ್ಥೋಽಯಮಾರಮ್ಭಃ ॥ ನನು ಯತ್ರ ಯೋಽರ್ಥೋಽಭಿಪ್ರೇತಸ್ತತ್ರ ತದಭಿಧಾಯೀ ಶಬ್ದಃ ಪ್ರಯುಜ್ಯತೇ । ತಥೈವ ಸಮುಚ್ಚಯೇಽಭಿಪ್ರೇತೇ ತದ್ವಾಚಿಕ । ಸ ಚ ಯೋಗ್ಯತಾಬಲಾತ್ಸ್ವಯೋಗ್ಯಮನ್ವೇತಿ ಚೇತಿ । ಕಸ್ತತ್ರ ಪ್ರಯೋಗನಿಯಮೋ ಯದರ್ಥೋಽಯಮಾರಮ್ಭಃ ಪ್ರಯಾಸ ಇತಿ ಚೇನ್ನ । ಸಂಸ್ಕೃತೇ ತಥಾ ನಿಯಮೇನ ಪ್ರಯೋಗೇಽಪಿ ಭಾಷಾಯಾಂ ತು ವಿಶೇಷೋಽಸ್ತಿ । ಕಶ್ಚಿತ್ಸಾರ್ವತ್ರಿಕಃ ಕಶ್ಚಿನ್ನಿಯತವಿಷಯ ಇತಿ । ಕ್ವಚಿತ್ಪದಾತ್ಪರತಃ ಕ್ವಚಿತ್ತನ್ಮಧ್ಯೇ ಕ್ವಚಿತ್ತು ನೈವ ನ ಕ್ವಾಪಿ ಪೂರ್ವತಶ್ಚೇತ್ಯತಃ ಪ್ರಯೋಗನಿಯಮಪ್ರದರ್ಶನಾರ್ಥಮಾರಮ್ಭಣಮರ್ಥವದೇವೇತಿ ॥ ಸಂಸ್ಕೃತೇ ಸರ್ವತ್ರ ಪ್ರಯೋಗೇಽಪ್ಯತ್ರ ಷಷ್ಠ್ಯಾಂ ನೈವ ಪ್ರಯುಜ್ಯತೇ । ತಥೈವಾರಾತೀಯಕವಿಪ್ರವಾಹಸಮ್ಮತತ್ವಾದಿತ್ಯೇವಮರ್ಥಮನದಃಪದಮಿತ್ಯಾಹ ಅದ್ವ್ಯತಿರಿಕ್ತಾದಿತಿ ॥ ಪದಾದಿತಿ ಪಞ್ಚಮ್ಯಾ ಉಮಃ ಪ್ರತ್ಯಯತ್ವಮುತ್ತರಾದೇಶತ್ವಂ ವಾ ಕಶ್ಚಿದ್ವ್ಯಾಮುಗ್ಧಬುದ್ಧಿಃ ಸನ್ದಿಗ್ಧೇತ್ತದ್ಭ್ರಾನ್ತಿಂ ವಾರಯತಿ ಪ್ರಯುಜ್ಯತ ಇತಿ । ಪದಾತ್ಪರತ ಉಂ ಪ್ರಯುಜ್ಯತ ಏವ ನ ವಿಧೀಯತ ಇತ್ಯರ್ಥಃ ॥ ಪ್ರತ್ಯಯವಿಕಾರಾಗಮಾನಾಮೇವ ವಿಧೇಯತ್ವಾದಿತಿ ॥

ಸೂತ್ರಂ ॥ ಒಳ್ಗೆತೋರಮ್ಬ ॥ 290 ॥

ವೃತ್ತಿಃ ॥ ಒಳನ್ತಾದ್ಗೆದನ್ತಾಚ್ಚ ಪದಾತ್ಪರ ಉಮ್ ಅಮ್ ಚ ಭವತಃ ಸಮುಚ್ಚಯೇ ಗಮ್ಯಮಾನೇ ॥

ಪ್ರಯೋಗಃ ॥ ಅವನೊಳುಂ, ಅವನೊಳಂ; ಆಕೆಯೊಳುಂ, ಆಕೆಯೊಳಂ; ಅದಱೊಳುಂ, ಅದಱೊಳಂ; ಆತಂಗೆಯುಂ, ಆತಂಗಂ; ಆಕೆಗೆಯುಂ, ಆಕೆಗಂ; ಅದರ್ಕೆಯುಂ, ಅದರ್ಕಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಚಕಾರೇಣೋಮ್ಸಮುಚ್ಚೀಯತೇ । ಅನ್ಯಥಾ ತದಪೋದ್ಯಾಮೇವ ಸ್ಯಾತ್ । ತಚ್ಚಾನಿಷ್ಟಮಮೋ ನಿಯತವಿಷಯತ್ವೇಽಪ್ಯುಮಃ ಸರ್ವವಿಷಯತ್ವಾದನ್ಯತ್ರ ಷಷ್ಠ್ಯಾ ಇತಿ ॥

ಸೂತ್ರಂ ॥ ಅಮಃ ಪ್ರಾಗಮಃ ॥ 291 ॥

ವೃತ್ತಿಃ ॥ ಅಮನ್ತಸ್ಯ ಪದಸ್ಯ ಸಮುಚ್ಚಯವಿಷಯೇ ಉಮ್ ಭವತಿ । ಸ ಚಾಮಃ ಪ್ರಾಗ್ಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಅವನುಮಂ, ಅವರುಮಂ; ಆಕೆಯುಮಂ, ಆಕೆಗಳುಮಂ; ಫಲಮುಮಂ, ಪುಷ್ಪಮುಮಂ, ಅವರುಮನಂತಕನೊಮ್ಮೆಕ್ರಿಯೆಸವಿನೋಡಿದಂ ॥ ಪ್ರಾಗ್ಗ್ರಹಣಂ ಪರತೋ ನಿವೃತ್ತ್ಯರ್ಥಂ । ಅಮೋ ದ್ವಿರುಪಾದಾನಮಮನ್ತಾದೇವ ಮಾಭೂದಿತಿ ॥

ಇತಿ ಶ್ರೀ ಭಟ್ಟಾಕಲಙ್ಕದೇವವಿರಚಿತಾಯಾಂ ಭಾಷಾಮಞ್ಜರೀಸಮಾಖ್ಯಾಯಾಂ ಶಬ್ದಾನುಶಾಸನವೃತ್ತೌ ದ್ವಿತೀಯಃ ಪಾದಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಉಮಿತಿ ವರ್ತತೇ ॥ ಯದ್ಯಪಿ ಚಾನುಕೃಷ್ಟಮುತ್ತರತ್ರ ನಾನುವರ್ತತ ಇತಿ ಶಾಬ್ದಿಕಸಮ್ಪ್ರದಾಯಃ । ಏವಂ ಚಾನನ್ತರಯೋಗೇಽಮ್ಮೇತಿ ಚಾನುಕೃಷ್ಟತ್ವಾದತ್ರ ನ ವರ್ತತ ಇತಿ । ತಥಾಪಿ ತದನನ್ತರಯೋಗೇ ಅನದ ಇತಿ ಷಷ್ಠೀಮಾತ್ರಸ್ಯ ನಿಷೇಧಾದನ್ಯತ್ರ ಸರ್ವತ್ರ ಪ್ರಾಪ್ನೋತ್ಯೇವೇತಿ ॥ ಅಮಿತಿ ದ್ವಿತೀಯಾವಿಭಕ್ತಿರೇವ । ನ ಸಮುಚ್ಚಯವಾಚ್ಯಮ್ಬುದ್ಧಃ ॥ ತತ್ರೈಕಸ್ಯ ರೂಪಪರೋಽನ್ಯಸ್ತದನ್ತಪರಸ್ತತ ಏಕತ್ರ ಪಞ್ಚಮ್ಯಪರತ್ರ ಷಷ್ಠೀತ್ಯಭಿಪ್ರೇತ್ಯ ವಿವೃಣೋತಿ ಅಮನ್ತಸ್ಯೇತ್ಯಾದಿ ॥ ಅಮಃ ಸಕೃದೇವ ಗ್ರಹಣೇ ಅಮನ್ತಪದಾತ್ಪ್ರಾಗೇವ ಸ್ಯಾದಿತಿ ದ್ವಿರುಪಾದಾನಮಿತ್ಯಾಹ ಅಮ ಇತ್ಯಾದಿ ॥ ಯದ್ಯಪ್ಯಮಃ ಪ್ರಾಗಮಿತ್ಯಪಿ ನ ದೋಷಃ । ತಥಾಪಿ ವಿಚಿತ್ರಾ ಹಿ ಸೂತ್ರಗತಿರಿತ್ಯೇವಂ ಕರಣಮಿತಿ ॥

ಇತಿ ಶ್ರೀಭಟ್ಟಾಕಲಙ್ಕದೇವವಿರಚಿತಾಯಾಂ ಸ್ವೋಪಜ್ಞಶಬ್ದಶಾಸನವೃತ್ತೇರ್ಭಾಷಾಮಞ್ಜರ್ಯಾಷ್ಟೀಕಾಯಾಂ
ಮಞ್ಜರೀಮಕರನ್ದಸಮಾಖ್ಯಾಯಾಂ ದ್ವಿತೀಯಃ ಪಾದಃ ॥

ತೃತೀಯಪಾದ ಪ್ರಾರಮ್ಭಃ.

ಸೂತ್ರಂ ॥ ಸಮರ್ಥಃಪದವಿಧಿಃ ॥ 292 ॥

ವೃತ್ತಿಃ ॥ ಪರಿಭಾಷೇಯಂ ॥ ಪದಾನಾಂಯೋವಿಧಿಃಸ ಸಮರ್ಥಏವವೇದಿತವ್ಯಃ ॥ ಸಾಮರ್ಥ್ಯಂಚದ್ವೇಧಾ । ಏಕಾರ್ಥೀಭಾವಲಕ್ಷಣಂ ವ್ಯಪೇಕ್ಷಾಲಕ್ಷಣಂಚೇತಿ । ತತ್ರಾದ್ಯಂಸಮಾಸೇ । ದ್ವಿತೀಯಂತುವಾಕ್ಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ಅಮಕೃತ್ತಿಜಾ[298] ವಜ್ರಮಂಕೊಂಡಯ್—ವಜ್ರಂಗೊಂಡಯ್ ॥ ಸಮರ್ಥಇತಿಕಿಂ । ನೋಡು ವಜ್ರಮಂ, ಕೊಂಡಯ್ಚಕ್ರಮಂ ॥ ಇಮ್ಕರಣೇ[300] ನೀರಿಂತೊಳೆದಂ—ನೀರ್ದೊಳೆದಂ ॥ ಸಮರ್ಥಇತಿಕಿಂ । ತೊಳೆದಂನೀರಿಂ, ತೊಳೆದನೆಲೆಯಂ ॥ ಗೆತ್ತದರ್ಥೇನ[302] ತೇಗ್ಗಮರಂ—ತೇಮ್ಮರಂ ॥ ಇಹನಭವತಿ । ಮರಂತೇಗ್ಗ, ಬಣ್ಣಂಮನೆಗೆ ॥ ಭೀತ್ಯರ್ಥೇನಾತ್ತಣಿಂ[303] ಪುಲಿಯತ್ತಣಿಂದಳ್ಕು—ಪುಲಿಯಳ್ಕು ॥ ಇಹನಭವತಿ । ಬೀಳ್ದುದು ಪಲ್ಪುಲಿಯತ್ತಣಿಂ, ಅಳ್ಕುದೇವದತ್ತಂಗೆ ॥ ಅದ[304] ಮರದಕೊಂಬು—ಮರಗೊಂಬು ॥ ಇಹನಭವತಿ । ಪೆಣ್ ಮರದ, ಕೊಂಬುಗೋವಿನ ॥ ಬಳ್ಸಾಧುನಿಪುಣಾರ್ಥೇನ[305] ಜಗಳದೊಳ್ಜಾಣಂ—ಜಗಳಜಾಣಂ ॥ ಇಹನಭವತಿ । ಬಯ್ದಂ ಜಗಳದೊಳ್, ಜಾಣಂನೋಟದೊಳ್ ॥ ಅಂಶಿನಾಭಿನ್ನೇನ[306] ಕಾಲಮುಂದು—ಮುಂಗಾಲ್ ॥ ಇಹನಭವತಿ । ಬೆರಲ್ಕಾಲ, ಮುಂದುಮನೆಯು ॥ ಸಙ್ಖ್ಯಾಸಮಾಹಾರೇ[307] ಮೂಱುಲೋಕಂ—ಮೂಲೋಕಂ ॥ ಇಹನಭವತಿ । ಕಾಲಂಗಳ್ ಮೂಱು, ಲೋಕಂಗಳೇಳು ॥ ವಿಶೇಷಣಮೇಕಾರ್ಥೇನ[309] ಬಿಳಿದುತಾವರೆ—ಬೆಳ್ದಾವರೆ ॥ ಇಹನಭವತಿ । ಪಾಲ್ಬಿಳಿದು, ತಾವರೆಯೊಪ್ಪಿದತ್ತು ॥ ದ್ವನ್ದ್ವಃಸಾಹಿತ್ಯೇ[314] ಅಳಿಗಿಳಿಗಳ್ ॥ ಇಹನಭವತಿ । ಪಾಡಿದುದಳಿ, ಗಿಳಿಯೋಡಿದುದು ॥ ಇರುಣಃಕರ್ಮಣಿ[546] ಕಂಪನುಣ್ಬುದು—ಕಂಪುಣಿ ॥ ಇಹನಭವತಿ । ಅಱಿಯದುಕಡಂದುಱು ಕಂಪಂ, ಉಣ್ಬುದುಜನಂಕರ್ಮಫಲಮಂ ॥ ಕುಟ್ಟೋರಿಗೋದುಲುಪ್ಸ್ವ[548] ಕಲ್ಲಂಕುಟ್ಟುವಂ—ಕಲ್ಕುಟಿಗಂ ॥ ಇಹನಭವತಿ । ಕಂಡಂಕಲ್ಲಂ, ಕುಟ್ಟುವಂಭತ್ತಮಂ ॥ ವೇತ್ಯರ್ಥೇತ್ರೋಃ[408] ಜೋಯಿಸಮನೋದುವಂ—ಜೋಯಿಸಿಗಂ ॥ ಇಹನಭವತಿ । ಬಲ್ಲಂಜೋಯಿಸಮಂ, ಓದುವಂವೇದಮಂ ॥ ದಿಕ್ಶಬ್ದಾದಣಃ[421] ತೆಂಕಲ್ಪುಟ್ಟಿದಂ—ತೆಂಕಣಂ ॥ ಇಹನಭವತಿ । ಭರತಕ್ಷೇತ್ರಂಮೇರುವಿಂತೆಂಕಲ್, ಪುಟ್ಟಿದಂಕೃಷ್ಣಂಗೋಕುಲದೊಳ್ ॥ ಬಳ್ಸಾಧುನಿಪುಣಾರ್ಥೇನ[305] ತಾಯೊಳ್ಸಾಧು—ತಾಯ್ಸಾಧು ॥ ಇಹನಭವತಿ । ಆತನತಾಯ್, ಸಾಧುಮೀತಂ ॥ ಸಹಾರ್ಥೇನಾಪ್ರಧಾನೇ[211] ಪುತ್ರನಿಂಕೂಡಿ—ಪುತ್ರಂಗೂಡಿ ॥ ಇಹನಭವತಿ ।ಕಂಡಂಪುತ್ರನಂ, ಕೂಡಿಮೋಹದಿಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಇಹಶಾಸ್ತ್ರೇ ನಿಯಮೋಹಿದ್ವೇಧಾ । ವಿಪ್ರಕೀರ್ಣವಿಷಯೋವಿಪ್ರಕೀರ್ಣವಿಷಯಶ್ಚೇತಿ । ತತ್ರಾಯಂವಿಪ್ರಕೀರ್ಣವಿಷಯಇತ್ಯಾಹ ಪರಿಭಾಷೇಯಮಿತಿ । ಪರಿತೋಭಾಷ್ಯತಇತಿಪರಿಭಾಷಾ । ಅನೇನ ವಿಪ್ರಕೀರ್ಣವಿಷಯತ್ವಂಖ್ಯಾಪ್ಯತೇ ॥ ಯಥಾಪ್ರದೀಪೋಹಿಗೃಹೈಕದೇಶಸ್ಥೋ ಗೃಹೇಪ್ರಕೀರ್ಣಾನ್ಪ್ರಕಾಶ್ಯಾನ್ಪ್ರಕಾಶಯತಿ । ತಥೇಯಮಪಿ ಶಾಸ್ತ್ರೈಕದೇಶಸ್ಥಾಸತೀ ಶಾಸ್ತ್ರೇಸರ್ವಂಪ್ರಕೀರ್ಣಂಸ್ವವಿಷಯಮಿತಿ ॥ ನನುಪದವಿಧಿರಿತ್ಯತ್ರಕಿಮೇಕಸ್ಯಪದಸ್ಯವಿಧಿರುತದ್ವಯೋಃಪದಯೋರಥಬಹೂನಾಂವಾ ಪದಾನಾಮಿತ್ಯಾಶಙ್ಕ್ಯನಾತ್ರೈವಮೇಕದ್ವಿತ್ರಿನಿಯಮಃ । ಕಿಂತುಪದಮಾತ್ರೇಸರ್ವತ್ರಾಪಿ ಭವತೀತ್ಯಾಹ ಪದಾನಾಮಿತಿ । ಪದಂಚಪದಂಚಪದೇ, ಪದಂಚಪದಂಚಪದಂಚಪದಾನಿ, ಪದಂಚಪದೇಚಪದಾನಿಚಪದಾನೀತ್ಯೇವಂ ನಿರ್ದೇಶಾದೇಕಸ್ಯದ್ವಯೋರ್ಬಹೂನಾಮಪಿ ಪದಾನಾಂ ಯೋವಿಧಿಃ ಸಸರ್ವೋಪಿಸಮರ್ಥಏವೇತ್ಯರ್ಥಃ ॥ ಸಾಮರ್ಥ್ಯಂಚಪದಾನಾಂ ಪ್ರಕೃತಿಪ್ರತ್ಯಯಾನಾಂವಾಸ್ಯಾನ್ನಾನ್ಯೇಷಾಮಕ್ಷರಾಣಾಮನರ್ಥಕತ್ವಾತ್ ॥ ನಹಿಸತ್ಯಾಸತ್ಯಾಖ್ಯಾಮಕ್ಷರಾಣಾಂಪ್ರತ್ಯೇಕಮರ್ಥವತ್ತಾವಧಾರ್ಯತೇ । ಯಥಾಪದಪ್ರಭೃತೀನಾಮಿತಿ ॥ ಸಾಮರ್ಥ್ಯಂವಿಭಜತೇ ದ್ವೇಧೇತಿ ॥ ನನೂದ್ದೇಶಾನನ್ತರಮೇವವಿಭಾಗೋವಕ್ತವ್ಯಃ । ಅನುದ್ದಿಷ್ಟಸ್ಯವಿಭಕ್ತುಮಶಕ್ಯತ್ವಾದಿತಿನಶಙ್ಕನೀಯಂ । ಉದ್ದೇಶೋಹಿನಾಮಮಾತ್ರೇಣವಸ್ತುಕಥನಂ । ತತ್ತು ಸಾಮರ್ಥ್ಯಂದ್ವೇಧೇತ್ಯನೇನೈವಸಿದ್ಧಮಿತಿ ॥ ತೇಏವವಿಧೇದರ್ಶಯತಿ ಏಕಾರ್ಥೇತ್ಯಾದಿ ॥ ನನುಸಾಮಾನ್ಯತಃಸಾಮರ್ಥ್ಯಸ್ವರೂಪಂ ನಿರೂಪ್ಯೈವವಿಶೇಷತೋನಿರೂಪಣೀಯಂ । ಕಥಮನಿರೂಪಿತಸ್ವರೂಪಸಾಮಾನ್ಯಸ್ಯವಿಶೇಷಸ್ವರೂಪನಿರೂಪಣಮಿತಿಚೇನ್ನ । ಅನತಿಪ್ರಸಕ್ತಶಬ್ದಾರ್ಥಪರ್ಯಾಲೋಚನಯೈವ ಸ್ವರೂಪಸಂಪೇದನಮಿತಿಪೃಥಗನಿರೂಪಣಂ । ನಹಿಸರ್ವಜ್ಞಇತ್ಯಾದೌಸರ್ವಂಜಾನಾತೀತ್ಯತೋತಿರಿಕ್ತಂ ಸರ್ವಜ್ಞತ್ವಮಧಿಕಮುಚ್ಯತೇ । ತತ್ರೈವಹಿಪೃಥಗ್ವಕ್ತವ್ಯಂ । ಯತ್ರಶಬ್ದಾರ್ಥೋನ್ಯಥಾಭಾತಿ ಯಥಾಕುಶಲಮಣ್ಡಪಾದಿಷು । ನಾತ್ರತಥಾ । ಸಮಿತ್ಯೇಕೀಭೂತೋವ್ಯಪೇಕ್ಷಿತೋವಾಥೋಭಿಧೇಯೋಯಸ್ಯಸಸಮರ್ಥಃ । ಸಮೇಕೀಭಾವಸಮ್ಯಕ್ತ್ವವ್ಯಪೇಕ್ಷಾ

ತ್ವರಣೇಷುಚೇತ್ಯಭಿಧಾನಾತ್ । ಸಮರ್ಥಸ್ಯಭಾವಸ್ಸಾಮರ್ಥ್ಯಮಿತಿ । ಅತಏವತದ್ವಿಶೇಷಾವಪಿತಥೈವದರ್ಶಯತಿ ಏಕಾರ್ಥೀಭಾವಲಕ್ಷಣಂ ವ್ಯಪೇಕ್ಷಾಲಕ್ಷಣಂಚೇತಿ । ಏಕಾರ್ಥೀಭಾವಃಸಾಧಾರಣಾಭಿಧೇಯತಾ । ಏಕಸ್ಸಾಧಾರಣೋಽರ್ಥೋಽಏಷಾಂತಏಕಾರ್ಥಾಃ । ಪ್ರಾಗನೇಕಾರ್ಥಾನಾಂಪಶ್ಚಾದೇಕಾರ್ಥಭವನಮೇಕಾರ್ಥೀಭಾವಸ್ತಥೈವಚ್ವ್ಯರ್ಥೋಪಪತ್ತೇಃ । ಸಾಧಾರಣಾಭಿಧೇಯತೇತಿಯಾವತ್ ॥ ಅನ್ಯೋನ್ಯಸಮಾಕಾಂಕ್ಷಾವ್ಯಪೇಕ್ಷಾ ॥ ನನ್ವಿದಂದ್ವಿವಿಧಮಪಿಸಾಮರ್ಥ್ಯಂಕಿಮೇಕತ್ರಪ್ರಭವತಿ । ಕ್ವಚಿತ್ಕಿಂಚಿದಿತಿವ್ಯವಸ್ಥಯೈವಪ್ರವರ್ತತೇ । ತರ್ಹಿಕಿಂಕುತ್ರೇತ್ಯಾಕಾಂಕ್ಷಾಯಾಮಾಹ ತತ್ರೇತ್ಯಾದಿ । ತತ್ರತಯೋಸ್ಸಾಮರ್ಥ್ಯೇ । ಆದ್ಯಮೇಕಾರ್ಥೀಭಾವಲಕ್ಷಣಂಸಾಮರ್ಥ್ಯಂ । ಸಮಾಸೇವಕ್ಷ್ಯಮಾಣಲಕ್ಷಣೇ । ವಾಕ್ಯೇಪದಾನಾಮಸಾಧಾರಣಾಭಿಧೇಯತಯಾಏಕಾರ್ಥೀಭಾವಸ್ಯಾಭಾವಾತ್ ॥ ನನುಕೃತಿತದ್ಧಿತೇಷ್ವೈಕಾರ್ಥೀಭಾವ ಇಷ್ಯತೇ । ತಥೈವವಕ್ಷ್ಯತೇಚೇತಿಕಥಮಾದ್ಯಂಸಮಾಸಇತಿಯುಜ್ಯತಇತಿಚೇನ್ನ । ತಯೋರಪಿಸಮಾಸಸಂಜ್ಞಾಯಾಃಪ್ರಾಚಾಂಸಮ್ಮತತ್ವಾತ್ ।

ಶ್ಲೋ ॥ ಪದಯೋಸ್ತುಪದಾನಾಂವಾ ವಿಭಕ್ತಿರ್ಯತ್ರಲುಪ್ಯತೇ ।
ಸಮಾಸಾಖ್ಯಸ್ಸಏವಸ್ಯಾತ್ತದ್ಧಿತೋತ್ಪತ್ತಿರೇವಚ ॥

ಇತಿವಚನಾತ್ । ತದ್ಧಿತಪದಂಕೃತೋಽಪ್ಯುಪಲಕ್ಷಣಮಿತಿ ॥ ಅಥವಾಸಮಾಸಪದಂವೃತ್ತಿಮಾತ್ರಪರಂ । ಸಮಸನಮೇಕತ್ವೇನಕ್ಷೇಪಣಂಸಮಾಸಇತಿ । ತಥಾಚ ಸಮಾಸವತ್ಕೃತ್ತದ್ಧಿತಯೋರಪಿತೇನೈವಗ್ರಹಣಮಿತ್ಯದೋಷಃ । ಕೃದ್ವೃತ್ತಿಸ್ತದ್ಧಿತವೃತ್ತಿಸ್ಸಮಾಸ ವೃತ್ತಿರಿತಿವೃತ್ತಿತ್ರಯಸ್ಯಸಕಲಶಾಬ್ದಿಕಸಮ್ಪ್ರದಾಯಸಮ್ಮತತ್ವಾತ್ ॥ ಸುಬ್ವಿಮಿತ್ತಕಾತ್ತಲ್ಲೋಪವತಿಹಿವೃತ್ತಿರಿಷ್ಯತೇ । ಅತೋಯುಜ್ಯತಏವಾದ್ಯಂಸಮಾಸಇತಿ । ತಥಾಹಿ । ರಾಜ್ಞಃಪುರುಷಮಾನಯೇತಿವಾಕ್ಯೇರಾಜಪುರುಷಶಬ್ದೌಪ್ರಧಾನತಯೈವಸ್ವಸ್ವಾರ್ಥಾಭಿಧಾಯಕೌ । ತಯೋಶ್ಚಸನ್ನಿಹಿತಯೋಸ್ಸಮ್ಬನ್ಧಾದೌವಿಭಕ್ತಿರಿತಿಭಿನ್ನಾರ್ಥಾನ್ಯೇವಪದಾನಿ । ರಾಜಪುರುಷಮಿತಿಸಮಾಸೇತುರಾಜಶಬ್ದ ಉಪಸರ್ಜನೀಭೂತಸ್ವಾರ್ಥಃ ಪ್ರಧಾನಭೂತೇಉತ್ತರಪದಾರ್ಥೇಪುರುಷೇವರ್ತತೇ । ಪುರುಷಶಬ್ದೋಪಿವಾಕ್ಯವನ್ನಕೇವಲಂ ಸ್ವಾರ್ಥಮೇವಾಭಿಧತ್ತೇ । ಕಿಂತುಪೂರ್ವಪದಾರ್ಥಸಂಸರ್ಗಿಣಂಪುರುಷಮಿತಿ । ಅತೋಽತ್ರಾರ್ಥಃ ಸಾಧಾರಣಇತ್ಯೇಕಾರ್ಥತೋಚ್ಯತೇ ॥ ಪ್ರತೀಯತೇಚತಥಾ । ನಹಿರಾಜಪುರುಷಇತಿ ಸಮಾಸೇರಾಜಾಪುರುಷಸ್ತದುಭಯಂವಾರ್ಥಃಪ್ರತೀಯತೇ । ಕಿಂತುತದನ್ಯಸ್ತದಾತ್ಮಾಸ್ವಯ ಮಖಣ್ಡೋನ್ಯಏವ । ಯಥಾನರಸಿಂಹಃ ಪ್ರಸಿದ್ಧಃ । ನಹ್ಯಯಂನರಃಸಿಂಹಸ್ತದ್ವಯಂವಾ । ಕಿಂತ್ವನ್ಯಏವಾಯಮಖಣ್ಡೋಯುಕ್ತಾರ್ಥಇತಿ ॥ ಯುಕ್ತಾರ್ಥಃಸಙ್ಗತಾರ್ಥಃಸಾಧಾರಣಾರ್ಥಇತಿಸಮಾಸಾರ್ಥಏವ । ಏಕಾರ್ಥೀಭಾವಇತಿಯಾವತ್ । ತದುಕ್ತಂಕಾತನ್ತ್ರಶಾಸ್ತ್ರೇ । ನಾಮ್ನಾಂಸಮಾಸೋಯುಕ್ತಾರ್ಥಇತಿ । ವಿವೃತೌಚತಥಾವೃತ್ತಿಕೃತಾ । ಯುಕ್ತಾರ್ಥಸ್ತುನರಸಿಂಹವದಖಣ್ಡಏವೇತಿ ॥

ನನ್ವಸ್ತ್ವೇವಮುತ್ತರಪದಾರ್ಥಪ್ರಧಾನೇ ಪೂರ್ವಪದಾರ್ಥಪ್ರಧಾನೇಽನ್ಯಪದಾರ್ಥಪ್ರಧಾನೇವಾಸಮಾಸೇ । ತತ್ರಸರ್ವತ್ರಾನ್ಯತರತ್ಸರ್ವಂವಾಪದಮುಪಸರ್ಜನಾರ್ಥಂಸತ್ಪ್ರಧಾನಮರ್ಥಮಪೇಕ್ಷ್ಯತೇ । ಸರ್ವಸ್ಯಾಪ್ಯುಪಸರ್ಜನಸ್ಯಪ್ರಧಾನಾನುಯಾಯಿತ್ವಾತ್ ॥ ದ್ವನ್ದ್ವಸಮಾಸೇತುನಘಟತೇ । ಸಹಿಸರ್ವಪದಾರ್ಥಪ್ರಧಾನಇತಿನಾಸ್ತ್ಯೇವೋಪಸರ್ಜನಂ । ಅತಃ ಕಥಮತ್ರೈಕಾರ್ಥತೇತಿಚೇನ್ನ । ಇತರೇತರಾರ್ಥಸಙ್ಕ್ರಾನ್ತ್ಯಾತತ್ರಾಪ್ಯೈಕಾರ್ಥ್ಯಸಮ್ಭವಾತ್ । ತಥಾಹಿ । ಪ್ಲಕ್ಷನ್ಯಗ್ರೋಧಾವಿತ್ಯತ್ರಪ್ಲಕ್ಷನ್ಯಗ್ರೋಧಶಬ್ದೌಪ್ಲಕ್ಷಶ್ಚನ್ಯಗ್ರೋಧಶ್ಚೇತ್ಯತ್ರೇವನಕೇವಲಂ ಸ್ವಾರ್ಥಾಭಿಧಾಯಕೌ । ಕಿಂತ್ವಿತರೇತರಸಂಸರ್ಗಿಣಾವೇವಾರ್ಥಾವಭಿಧತ್ತಃ । ಯತೋಽತ್ರಸಾಹಚರ್ಯಾತ್ಪ್ಲಕ್ಷೋಹಿಪ್ರಾಪ್ತನ್ಯಗ್ರೋಧರೂಪಃ । ನ್ಯಗ್ರೋಧೋಪಿಪ್ರಾಪ್ತಪ್ಲಕ್ಷಾತ್ಮೈವ । ಅತೋಽತ್ರಮುಖ್ಯೋಪಸರ್ಜನ ಭಾವಾದ್ವ್ಯತ್ಯಾತ್ಮ್ಯಮಾಪನ್ನೇಪ್ಲಕ್ಷೇನ್ಯಗ್ರೋಧೇಚಪ್ಲಕ್ಷನ್ಯಗ್ರೋಧಶಬ್ದೌವರ್ತೇತೇ ಇತಿ ಭವತ್ಯೇವೈಕಾರ್ಥತಾ । ಸರ್ವಪದಾರ್ಥಪ್ರಧಾನತ್ವೇಽಪ್ಯೇವಮಿತರೇತರಾರ್ಥಸಙ್ಕ್ರಾನ್ತಿಸಮ್ಭವಾತ್ ॥ ಏವಂಕೃತ್ತದ್ಧಿತವೃತ್ತ್ಯೋರಪಿಚಿನ್ತನೀಯಂ । ತತ್ರಾಪಿಪ್ರಕೃತೇಃ ಪ್ರತ್ಯಯಸ್ಯವಾಇತರೇತರವಿನಾಕೃತೌನಿರಪೇಕ್ಷಿತಸ್ಯ ಪೃಥಗಭಿಧೇಯಸ್ಯೈವಾಭಾವಾದಭಿಧಾಶಕ್ತಿರೇವನಾಸ್ತೀತಿ । ಅತೋಽತ್ರೇತರೇತರಸಾಪೇಕ್ಷತಯಾಕಥಂಚಿದೈಕ್ಯಮಾಪನ್ನಏವಾರ್ಥೋವಾಚ್ಯಇತಿ ಭವತ್ಯೇವಸಾಧಾರಣಾಭಿಧೇಯತೇತಿ ॥ ದ್ವಿತೀಯಂತುಕುತ್ರೇತ್ಯತಆಹ ದ್ವಿತೀಯಮಿತಿ । ವ್ಯಪೇಕ್ಷಾಲಕ್ಷಣಮಿತ್ಯರ್ಥಃ ॥ ಸಮಾಸವದತ್ರೈಕಾರ್ಥ್ಯಾಭಾವಾದಿತರೇತರಾಕಾಂಕ್ಷೈವ । ತಥಾಹಿ । ರಾಜ್ಞಃ ಪುರುಷಇತಿವಾಕ್ಯೇರಾಜ್ಞಇತಿಪದಮುದ್ಭೂತಸಮ್ಬನ್ಧಂಸತ್ಸಮ್ಬನ್ಧಿನಮಪೇಕ್ಷತೇ । ಕಿಂರಾಜ್ಞೋಗೌರಶ್ವಃಪುರುಷೋವೇತಿ ॥ ಪುರುಷಇತಿಪದಮಪಿಸ್ವಾಮಿಪರತನ್ತ್ರವಚನಂಸ್ವಾಮಿನಮಾಕಾಂಕ್ಷತೇ । ಕಸ್ಯಾಯಂ ಪುರುಷೋರಾಜ್ಞಉತಬ್ರಾಹ್ಮಣಸ್ಯಾಹೋಸ್ವಿದನ್ಯಸ್ಯವೇತಿ ॥ ತಥಾನೀಲಮುತ್ಪಲಮಿತ್ಯತ್ರಾಪಿ ನೀಲಮಿತಿಪದಂವಿಶೇಷಣವಚನಂ ಸದ್ವಿಶೇಷ್ಯಮಾಕಾಂಕ್ಷತೇ । ನೀಲಂಕಿಮುತ್ಪಲಂವಸ್ತ್ರಮನ್ಯದ್ವೇತಿ ॥ ಉತ್ಪಲಮಿತಿಪದಮಪಿವಿಶೇಷ್ಯವಚನಂಸದ್ವಿಶೇಷಣಮಾಕಾಂಕ್ಷತೇ । ಉತ್ಪಲಂಕಿಂವಿಶಿಷ್ಟಂನೀಲಮುತಪೀತಮಥರಕ್ತಂವೇತಿ । ತತ್ರದ್ವಿತೀಯಪದಸನ್ನಿಧಾನೇಪದಾನ್ತರಾಪೇಕ್ಷಾನಿವರ್ತತಇತಿ । ಸರ್ವತ್ರವ್ಯಪೇಕ್ಷೈವ । ನೇಯಮೈಕಾರ್ಥ್ಯೇಸಮ್ಭವತಿ । ವಿಶೇಷಣಾಭಾವಾದಿತಿ ॥ ನನ್ವೇವಂವೃತ್ತಿವಾಕ್ಯಯೋರ್ಭಿನ್ನಸಾಮರ್ಥ್ಯಕಲ್ಪನಾಯಾಂಕಥಮನಯೋಸ್ಸಮಾನಾರ್ಥತಾಸ್ಯಾತ್ । ಭವಿತವ್ಯಂಚತಯಾ । ವಿಗ್ರಹಸಮಾಸಯೋಃ ಸಮಾನಾರ್ಥತ್ವನಿಯಮಾದಿತಿಚೇನ್ನ । ಸಾಮರ್ಥ್ಯಭೇದೇಪಿ ಭೇದಸಂಸರ್ಗಲಕ್ಷಣಾರ್ಥ ಉಭಯತ್ರಾಪಿತುಲ್ಯಇತಿಸಮಾನಾರ್ಥತೋಪಪತ್ತೇಃ । ಯಥಾರಾಜ್ಞಃಪುರುಷಮಾನಯೇತ್ಯುಕ್ತೇಯಏವರಾಜ್ಞಾಸಂಸೃಷ್ಟಸ್ಸ್ವಾಮ್ಯನ್ತರವ್ಯಾವೃತ್ತಃ ಪುರುಷಆನೀಯತೇ । ಸಏವರಾಜಪುರುಷಮಾನಯೇತ್ಯುಕ್ತೇಪ್ಯಾನೀಯತಇತಿ ॥ ನಚಾನಯೋಸ್ಸಮಾ

ನಾರ್ಥತ್ವೈಕಾನ್ತ್ಯೋಪಿ । ರಾಜ್ಞಃ ಪುರುಷೋ ರಾಜ್ಞೋಃ ಪುರುಷೋ ರಾಜ್ಞಾಂ ಪುರುಷ ಇತಿವಾಕ್ಯವದ್ರಾಜಪುರುಷ ಇತಿ ಸಮಾಸೇಪಿಸಙ್ಖ್ಯಾವಿಶೇಷಪ್ರತಿಭಾಸಪ್ರಸಙ್ಗಾತ್ । ಅಭೇದೈಕತ್ವಲಕ್ಷಣಸಾಮರ್ಥ್ಯರೂಪೇಣೈವಸಮಾಸೇಸಙ್ಖ್ಯಾಪ್ರತಿಭಾಸನಮನ್ಯತ್ರವಿಶೇಷಾತ್ ॥ ಯತ್ರವಿಶೇಷಸ್ತತ್ರಸಮಾಸೇಪಿಸಙ್ಖ್ಯಾವಿಶೇಷಃಪ್ರತಿಭಾಸತಏವ । ಯಥಾತ್ವತ್ಪಿತರೋ ಮತ್ಪಿತರೋ ಯುಷ್ಮತ್ಪಿತರೋಸ್ಮತ್ಪಿತರ ಇತ್ಯಾದಿ । ಅತೋವೃತ್ತಿವಾಕ್ಯಯೋಃಕಥಂಚಿದರ್ಥಭೇದೋಪ್ಯವಗನ್ತವ್ಯ ಇತಿ ॥ ನನುಸಮರ್ಥಃಪದವಿಧಿರಿತಿಸಮಾನಾಧಿಕರಣಪ್ರಯೋಗಮಹಿಮ್ನಾಸಾಮರ್ಥ್ಯಂವಿಧೇರೇವಪ್ರತೀಯತೇ । ಯಥಾಶುಕ್ಲಃಪಟ ಇತ್ಯಾದೌಪಟಾದೇರೇವಶೌಕ್ಲ್ಯಮಿತಿ । ಪ್ರತ್ಯಯಾದಿಕಸಾಮರ್ಥ್ಯಂಪದಾನಾಮಿತಿ ॥ ನಚಪದಾನಾಮಪಿಸಾಮರ್ಥ್ಯಂಸಮ್ಭವತಿ । ದ್ವಿವಿಧಸ್ಯಾಪಿತಸ್ಯಾರ್ಥಾಧೀನತ್ವಾತ್ ॥ ನಚವಿಚಾರ್ಯಮಾಣೇರ್ಥಾನಾಮಪಿಸಾಮರ್ಥ್ಯಂ । ಆದ್ಯಸ್ಯಕಥಂಚಿತ್ಸಮ್ಭವೇಪಿ ದ್ವಿತೀಯಸ್ಯಾಸಮ್ಭವಾತ್ । ತದ್ಧಿವ್ಯಪೇಕ್ಷಾರೂಪಂಸಾಜಾತ್ಯಧರ್ಮ ಇತಿನವಿಧೌ ನಪದೇ ನಾಪ್ಯರ್ಥೇ । ಕಿಂತುಶ್ರೋತರ್ಯೇವೇತಿಚೇತ್ । ಅರ್ಥಾಸ್ತಾವದ್ಗೃಹೀತಸಙ್ಕೇತೇಸ್ವಾಭಿಧಾನಶ್ರೋತರ್ಯಾಕಾಂಕ್ಷಾಂಜನಯನ್ತಃಸವ್ಯಪೇಕ್ಷಾಃಸಮರ್ಥಾಃಕಥ್ಯನ್ತೇ । ತದ್ವಾಚಕತ್ವಾತ್ಪದಾನ್ಯಪಿಸಮರ್ಥಾನ್ಯುಚ್ಯನ್ತೇ । ತಥಾಸಮರ್ಥಪದಾಶ್ರಿತತ್ವಾತ್ಪದವಿಧಿರಪಿಸಮರ್ಥ ಉಚ್ಯತ ಇತಿ ಸಮಾನಾಧಿಕರಣೋನಿರ್ದೇಶ ಇತಿ ॥

ಯದ್ಯಪ್ಯತ್ರಕರ್ಣಾಟಶಬ್ದಸಿದ್ಧೇರೇವಪ್ರಸ್ತುತತ್ವಾದ್ವಾಕ್ಯಂಸಮಾಸಮಪಿವಾತದ್ಭಾಷಾತ್ಮಕಮೇವಾದಾಯ ತತ್ರೈವೋಕ್ತರೀತ್ಯಾಯುಕ್ತಿಃಪ್ರಚಾರಣೀಯಾ । ತಥೈವಲಕ್ಷ್ಯಸಿದ್ಧೇಃ । ತಥಾಪಿಸಂಸ್ಕೃತೇಪ್ರಸಿದ್ಧಂವಾಕ್ಯಂಸಮಾಸಂವಾಪ್ರಸ್ತುತ್ಯವಿಚಾರಣಾಯಾಂ ಸಮಪ್ರಮೇಯತ್ವಾತ್ಸಮುಚಾಲನಾಪ್ರತ್ಯವಸ್ಥಾಪನತ್ವಾಚ್ಚ ಪ್ರಕೃತೇನುಸನ್ಧಾನಂಸುಘಟಮಿತ್ಯಭಿಪ್ರಾಯೇಣ ತಥಾಪ್ರದರ್ಶನಮಿತ್ಯವಗನ್ತವ್ಯಂ ॥ ಆದ್ಯಂಸಮಾಸ ಇತ್ಯುಕ್ತಮರ್ಥಂ ಶಿಷ್ಯಾನುಜಿಘೃಕ್ಷಯಾಸಾನುಶಾಸನಮುದಾಹರಣನಿಷ್ಠಂಕೃತ್ವಾಪ್ರದರ್ಶಯನ್ನಾವನ್ತಿಸಮಾಸವಿಧಾಯೀನಿಸೂತ್ರಾಣಿತಾನಿಸರ್ವಾಣ್ಯುಲ್ಲಿಖ್ಯೋಲ್ಲಿಖ್ಯದರ್ಶಯತಿ ಅಮುಕೃತ್ತಿಜಾ[291] ಇತ್ಯಾದಿ । ಅಮುಕೃತ್ತಿಜೇತ್ಯನುಶಾಸನಂ । ತಸ್ಯವಿಗ್ರಹವಾಕ್ಯಪ್ರದರ್ಶನಂ ವಜ್ರಮಂಕೊಂಡಯ್ ಇತಿ । ತಸ್ಯೈವಸಮಾಸಪ್ರದರ್ಶನಂವಜ್ರಂಗೊಂಡಯ್ ಇತಿ । ವೃತ್ತೇಃ[248] ಇತಸುಪೋಲೋಪಃ । ಸಂಸ್ಕೃತಸ್ಯನಿತ್ಯಂ[382] ಇತಿಮಗುಗಮಃ । ಕತಪ[89] ಇತ್ಯಾದಿನಾಉತ್ತರಪದಾದೇಃಕಕಾರಸ್ಯ ಗಕಾರಾದೇಶಃ ॥ ಪ್ರತ್ಯುದಾಹರಣೇ ನೋಡುವಜ್ರಮಂ, ಕೊಂಡಯ್ ಚಕ್ರಮಂ ಇತಿವಾಕ್ಯದ್ವಯಂ । ಯದ್ಯಪ್ಯತ್ರಪೂರ್ವವಾಕ್ಯಸ್ಯಾನ್ತ್ಯಂ ಪದಮಮನ್ತಂ । ಉತ್ತರವಾಕ್ಯಸ್ಯಾದ್ಯಪದಂತಿಜನ್ತಂ । ತದಿದಂ ಪದದ್ವಯಂಪ್ರಾಗ್ವದೇವಸನ್ನಿಹಿತಮುಪಶ್ರೂಯತೇ । ತಥಾಪ್ಯನಯೋಃಸನ್ನಿಧಿಮಾತ್ರಮೇವ ನಸಮ್ಬನ್ಧಃ । ವಜ್ರಮಂ ಇತ್ಯಸ್ಯನೋಡು ಇತಿಪೂರ್ವೇಣೈವ । ಕೊಂಡಯ್ ಇತ್ಯಸ್ಯಚ ಚಕ್ರಮಂ ಇತ್ಯುತ್ತರೇಣೈವ ಪದೇನಸಮ್ಬನ್ಧಾನ್ನಾತ್ರೈಕಾರ್ಥೀಭಾವ ಇತಿ । ಏವಮುತ್ತರತ್ರಸರ್ವತ್ರಾಪ್ಯನುಶಾಸನಂ ವಿಗ್ರಹವಾಕ್ಯಮುದಾಹರಣಂ ಪ್ರತ್ಯುದಾಹರಣಂ ತತ್ರಸಾಮರ್ಥ್ಯಮಸಾಮರ್ಥ್ಯಂಚೋಹನೀಯಂ ॥ ಸಮಾಸಸ್ಥಾನಾನಿಪ್ರದರ್ಶ್ಯಕೃದನ್ತಂದರ್ಶಯತಿ ಇರುಣಃಕರ್ಮಣಿ[546] ಇತ್ಯಾದಿ ॥ ತಥಾತದ್ಧಿತಂದರ್ಶಯತಿ ವೇತ್ತ್ರಧ್ಯೇತ್ರೋಃ[408] ಇತ್ಯಾದಿ ॥ ತಥಾಸುಬನ್ತಮಪಿದರ್ಶಯತಿ ಬಳ್ಳಾದ್ಯನಿಪುಣಾರ್ಥೇನ[305] ಇತ್ಯಾದಿ ॥

ಸೂತ್ರಂ ॥ ಸುಪ್ಸುಪಾಸಮಾಸೋ ಬಹುಳಂ ॥ 293 ॥

ವೃತ್ತಿಃ ॥ ಅಧಿಕಾರೋಯಂ । ಸುಬನ್ತಂ ಸುಬನ್ತೇನಸಹ ಬಹುಳಂಸಮಸ್ಯತ ಇತ್ಯಧಿಕೃತಂವೇದಿತವ್ಯಂ । ವಕ್ಷ್ಯತಿವಿಶೇಷಣಮೇಕಾರ್ಥೇನ[319] ॥

ಪ್ರಯೋಗಃ ॥ ಬೆಳ್ದಾವರೆ, ಕನ್ನೆಯ್ದಿಲ್ ॥ ಸುಬಿತಿಕಿಂ । ಅಟ್ಟಂಬಾಣಸಿಗಂ ॥ ಸುಪೇತಿಕಿಂ । ಗಾಯಕಪ್ಪಾಡಿದರ್ ॥ ಬಹುಳಗ್ರಹಣಂವಾಕ್ಯಸ್ಯಾಪಿ ಸಾಧುತ್ವಾರ್ಥಂ ॥ ವಿಧಿಶ್ಚಾಯಂ । ಬೇಗಂ ಬಂದಂ—ಬೇಗ ಬಂದಂ; ತಿಬ್ಬಂನುಡಿದಂ—ತಿಬ್ಬನುಡಿದಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಇಹವಿಧೇಯಾಭಾವಾತ್ಪರಾರ್ಥಮೇವೇದಂ ॥ ನಚಸಮಾಸಏವವಿಧೇಯಃ । ಅಮುಕೃತ್ತಿಜಾ[298] ಇತ್ಯಾದಿಭಿರೇವಯೋಗೈಸ್ತದ್ವಿಧಾನಾದಿತಿ ॥ ಪರಾರ್ಥಂಚೇಹದ್ವೇಧಾ । ಅಧಿಕಾರಃ ಪರಿಭಾಷಾಚೇತಿ । ತತ್ರೇಯಂನಪರಿಭಾಷಾ । ಕಿಂತೂತ್ತರತ್ರಯಾವತ್ಕಾರ್ಯಂಪ್ರತಿಯೋಗಮಧಿಕ್ರಿಯಮಾಣತ್ವಾದಧಿಕಾರಏವೇತ್ಯಾಹ ಅಧಿಕಾರೋಯಮಿತಿ ॥ ಸುಪ್ಸುಪೇತ್ಯೇತದುಭಯಮಪಿವಿಶೇಷಣಂಸತ್ತದನ್ತಗ್ರಾಹಕಮಿತ್ಯಾಹ ಸುಬನ್ತಮಿತ್ಯಾದಿ ॥ ಸಮಸನಂಸಂಕ್ಷೇಪಣಮೇಕತ್ವೇನನ್ಯಸನಂಸಮಾಸಃ । ಸಮೇಕೀಭಾವೇಸಮ್ಯಕ್ತ್ವೇಮಿತ್ಯಭಿಧಾನಾತ್ । ತಥೋಕ್ತಂಚನ್ಯಾಸೇ । ಪರಸ್ಪರಾಪೇಕ್ಷಾಣಾಂಪೂರ್ವೋತ್ತರಪದಾನಾಂಕಥಂಚಿದೈಕಪದ್ಯಂಸಮಾಸ ಇತಿ ॥ ಅನ್ತಸ್ಸುಬಪೇಕ್ಷಯಾ ಅನೇಕಪದತ್ವಂಸಮ್ಭಾವ್ಯತ ಇತಿಕಥಂಚಿದ್ವಚನಂ । ಅತ್ರೇದಂಚಿನ್ತ್ಯತೇ । ಅರಸಿನ ಮಗಂ ಇತಿವಿಗ್ರಹಃ ಅರಮಗಂ ಇತಿಸಮಾಸ ಇತಿಪ್ರಸಿದ್ಧಂ । ಅತ್ರಸುಬನ್ತಂಸುಬನ್ತೇನಸಹಸಮಸ್ಯತ ಇತಿಪದದ್ವಯಮಭಿವ್ಯಾಪ್ಯಪ್ರವರ್ತಮಾನಾಸ್ಯೈಷಾಸಮಾಸಸಂಜ್ಞಾ ಪೂರ್ವೋತ್ತರಪದಯೋಃಕಸ್ಯಾಮವಸ್ಥಾಯಾಂಪ್ರವರ್ತತೇ । ಅರಸು ಮಗ ಇತಿಪ್ರಕೃತಿದ್ವಯಮುಪಸ್ಥಾಪ್ಯತಾಭ್ಯಾಂ ಕ್ರಮೇಣಷಷ್ಠೀಂಪ್ರಥಮಾಂಚೋದ್ಭಾವ್ಯಅರಸು

ಅ ಮಗ ಮ್ ಇತ್ಯೇವಮನುವಸ್ಥಯೋರೇವಪ್ರವರ್ತತೇ । ಅಥಾನನ್ತರಂಸುಬ್ನಿಮಿತ್ತಕಂಸುಪಸ್ಥಾನಿಕಂಚಸರ್ವಂಕಿನಾದಿಕಾರ್ಯಜಾತಂಪರಿನಿಷ್ಠಾಪ್ಯಅರಸಿನಮಗಂಇತಿನಿಷ್ಠಿತಕಾರ್ಯಯೋರ್ವಾನೋಭಯಥಾಪಿಪ್ರಸಿದ್ಧಿಃ । ತಥಾಹಿ । ಪ್ರಥಮಪಕ್ಷೇಪ್ರಕೃತಿಪ್ರತ್ಯಯಕಾರ್ಯಸ್ಯಾನ್ತರಙ್ಗತ್ವಾತ್ಸಮಾಸಸಂಜ್ಞಾದೇರ್ಬಹಿರಙ್ಗತ್ವಾದನ್ತರಙ್ಗಬಹಿರಙ್ಗಯೋರನ್ತರಙ್ಗಸ್ಯಬಲೀಯಸ್ತ್ವಾತ್ಸಮಾಸಸಂಜ್ಞಾಯಾಃಪ್ರವೃತ್ತೇರೇವಾನವಕಾಶಃ । ದ್ವಿತೀಯಪಕ್ಷೇಪ್ರವೃತ್ತಾಯಾಮಪಿತತ್ಸಂಜ್ಞಾಯಾಂ ವೃತ್ತೇಃ[248] ಇತಿಸುಪಃಲ್ಲುಪ್ಯಪಿಕಿನಾದೇರ್ನನಿವೃತ್ತಿಃ । ನಿವರ್ತಕಾಭಾವಾತ್ । ತಥಾಚಅರಸಿನ್ಮಗ ಇತ್ಯನಿಷ್ಟಮೇವಪ್ರಾದುಷ್ಯಾನ್ನತ್ವರಮಗಇತಿ ॥ ನಚಸುಪಃಲ್ಲುಪಿಸತ್ಯಾಂತನ್ನಿಮಿತ್ತಕಂಕಿನಾದ್ಯಪಿನಿವರ್ತತಏವ । ನಿಮಿತ್ತಾಭಾವೇನೈಮಿತ್ತಿಕಸ್ಯಾಪ್ಯಭಾವಇತಿನಿಯಮಾತ್ । ತತಶ್ಚಲಿಙ್ಗಸಂಜ್ಞಾಯಾಂಸುಬುತ್ಪತ್ತಾವರಮಗಂಇತಿಸಿಧ್ಯತೀತಿವಾಚ್ಯಂ । ನಿಮಿತ್ತಾಭಾವೇನೈಮಿತ್ತಿಕಸ್ಯಾಪ್ಯಭಾವಇತ್ಯಸ್ಯಾತಿಪ್ರಸಕ್ತತಯಾಅನಾದರಣೀಯತ್ವಾತ್ । ಪ್ರಪಞ್ಚಿತಂಚಪ್ರಾಜ್ಞೇಯಮುಪನಿಷದ್ಯಾಗಿತ್ಯಾದೀತಿ ॥ ಅತೋಽಭ್ಯತೇ । ಪೂರ್ವೋತ್ತರಪದಯೋರನಿಷ್ಠಿತಕಾರ್ಯಾವಸ್ಥಯೋರ್ನಿಷ್ಠಿತಕಾರ್ಯಾವಸ್ಥಯೋರ್ವಾಸಮಾಸಸಂಜ್ಞಾಪ್ರವರ್ತತಾಮುಭಯಥಾಪಿ ದೋಷಾಭಾವಾತ್ । ತಥಾಹಿ । ಸಮಾಸೋಹಿವೈವಕ್ಷಿಕಃ । ವಿನಾವಿವಕ್ಷಾಮಪ್ರವರ್ತನಾತ್ । ತಸ್ಯಾಂಚಸತ್ಯಾಂಸುಪಃಲ್ಲುಬಗ್ರೇಸರಾವಕ್ತುರ್ಬುದ್ಧಿಮಧ್ಯಾಸ್ತೇ । ಸಾಯದ್ಯಪಿಬಹಿರಙ್ಗಾ । ತಥಾಪಿಸ್ವವಿಷಯೇಸ್ವಯಮಪ್ರತಿಹತಶಕ್ತಿಸ್ಸತೀಪ್ರಾಗವಸ್ಥಯೋಃಕಾರ್ಯಾನ್ತರಾಗಮನಪ್ರತಿಬನ್ಧಿಕಾಭವತಿ । ಯತೋಽನ್ತರಙ್ಗಾನಪಿವಿಧೀನ್ಬಹಿರಙ್ಗಾಪಿಲ್ಲುಬ್ಬಾಧತಏವೇತಿಶಾಬ್ದಿಕಸಮಯೋನ್ಯಾಯಇತಿ ॥ ಕಾರ್ಯಾನ್ತರಾಗಮನಾತ್ಪ್ರಾಗೇವವರ್ತತೇ ॥ ತದನನ್ತರಾವಸ್ಥಯೋರಪಿತಾನೇವನ್ಯಾಯಾದಾಗತಾನಪಿವಿಧೀನ್ನಿವರ್ತ್ಯಅರಸು ಅ ಮಗ ಮ್ ಇತ್ಯೇವಮೇವನಿವೇಶ್ಯಪಶ್ಚಾತ್ಸ್ವಯಂಪ್ರವರ್ತತಇತಿ । ಆಗಮನಪ್ರತಿಬನ್ಧಕತ್ವಮಾಗತನಿವರ್ತಕತ್ವಂಚಬುದ್ಧ್ಯಾರೂಢಾಯಾಃಲ್ಲುಪಏವೇತಿನಕಾಪ್ಯನುಪಪತ್ತಿರಿತಿ ॥

ಏವಂಪ್ರವೃತ್ತಾಪೂರ್ವೋತ್ತರಪದವಿಷಯಾವ್ಯಾಸಜ್ಯವೃತ್ತಿರಿಯಂಸಮಾಸಸಂಜ್ಞಾನನಿತ್ಯತಯಾಪ್ರವರ್ತತೇ । ಕಿಂತುವಿವಕ್ಷಾಮಪೇಕ್ಷತೇ । ತದಭಾವೇವಾಕ್ಯಮೇವಸಾಧುತಿಷ್ಠತೀತ್ಯೇವಮರ್ಥಂಬಹುಳಗ್ರಹಣಮಿತ್ಯಾಹ ಬಹುಳೇತ್ಯಾದಿ ॥ ನಚವಾಗ್ರಹಣಮೇವಾಲಂತಾವತೈವೇಷ್ಟಸಿದ್ಧೇರಿತಿವಾಚ್ಯಂ । ವಕ್ಷ್ಯಮಾಣವಿಶೇಷೇಷುಕ್ವಚಿದ್ಭವತ್ಯೇವಕ್ವಚಿನ್ನಭವತ್ಯೇವಕ್ವಚಿದ್ಭವತಿ ನಚಭವತೀಚೇತ್ಯೇವಮರ್ಥಂಬಹುಳಗ್ರಹಣೇನಭವಿತವ್ಯಮಿತಿ ॥ ಅಟ್ಟಂಬಾಣಸಿಗಂ–ಅಪಚತ್ಪಾಚಕಇತ್ಯರ್ಥಃ ॥ ಗಾಯಕಪಾಡಿದರ್–ಗಾಯಕಾಅಗಾಯನ್ನಿತ್ಯರ್ಥಃ ॥ ವಿಧೇಯಾಭಾವಾದಧಿಕಾರೋಯಮಿತ್ಯುಕ್ತಂಪ್ರಾಕ್ । ತತ್ತುಪ್ರಾಚುರ್ಯಾಭಿಪ್ರಾಯೇಣೈವ । ನಸರ್ವಥಾ । ಕ್ವಚಿದಸ್ಯೈವವಿಧಾಯಕತ್ವಂಚೇತ್ಯಾಹ ವಿಧಿಶ್ಚಾಯಮಿತಿ ॥ ತದೇವವಿಗ್ರಹಪೂರ್ವಕಂದರ್ಶಯತಿ ಪೇಗಂ ಬಂದಂ–ಪೇಗಬಂದಂಇತಿ ॥ ನನುಪೇಗಂಬಂದಂಇತಿ ಶೀಘ್ರಮಾಗನ್ತೇತ್ಯರ್ಥಃ । ತತ್ರವಿಶೇಷ್ಯವಿಶೇಷಣಭಾವಸ್ಯಸತ್ತ್ವಾದ್ವಿಶೇಷಣಮೇಕಾರ್ಥೇನ[309] ಇತ್ಯತಏವಯೋಗಾತ್ಸೇತ್ಸ್ಯತೀತಿತತ್ರೈವಪಕ್ತವ್ಯಂ । ನೇಹೋದಾಹಾರ್ಯಮಿತಿಚೇನ್ನ । ಸತ್ಯಪಿವಿಶೇಷ್ಯವಿಶೇಷಣಭಾವೇಸಾಮಾನಾಧಿಕರಣ್ಯಾಭಾವಾತ್ । ಭಿನ್ನಪ್ರವೃತ್ತಿನಿಮಿತ್ತಯೋಶ್ಶಬ್ದಯೋರೇಕಸ್ಮಿನ್ನರ್ಥೇವೃತ್ತಿರ್ಹಿಸಾಮಾನಾಧಿಕರಣ್ಯಂ । ಯಥಾನೀಲೋತ್ಪಲಮಿತ್ಯಾದಿಪ್ರಸಿದ್ಧಂ । ಸತತ್ಪ್ರಕೃತೇಽಸ್ತಿ । ತಥಾಹಿ । ಪೇಗಂಶೀಘ್ರವಾಚಕಃ ತತ್ರಪ್ರವೃತ್ತಿನಿಮಿತ್ತಂಶೀಘ್ರತ್ವಂ ॥ ಬಂದಂಇತಿನೇದಂತಿಙನ್ತಂಪದಂ । ಕಿಂತುಕೃದನ್ತಮಾಗನ್ತೃವಾಚಕಂ । ತತ್ರಪ್ರವೃತ್ತಿನಿಮಿತ್ತಮಾಗನ್ತೃತ್ವಂ । ತಚ್ಚಾಗಮನಕ್ರಿಯೈವ । ನಚಾನಯೋರೈಕಾಧಿಕರಣ್ಯಂ । ಶೀಘ್ರತ್ವಮಾಗಮನೇ ಆಗಮನಂಚಾಗನ್ತರೀತಿಭಿನ್ನಾಧಿಕರಣತ್ವಾತ್ ॥ ವಿಶೇಷಣಸಮಾಸಸ್ತುವಿಶೇಷಣವಿಶೇಷ್ಯಭಾವಂಸಾಮಾನಾಧಿಕರಣ್ಯಂಚಸಮುದಿತಮಪೇಕ್ಷತೇ । ವಿಶೇಷಣಮೇಕಾರ್ಥೇನ[309] ಇತಿವಚನಾತ್ । ಅತಸ್ತತ್ರನಸಿಧ್ಯತೀತ್ಯುದಾಹೃತಮಿತಿ ॥ ಏವಂತಿಬ್ಬನುಡಿದಂಇತ್ಯತ್ರಾಪ್ಯೂಹ್ಯಂ ॥

ಸೂತ್ರಂ ॥ ಕೃತ್ಸಙ್ಖ್ಯಾದ್ಯಾದಿಗುಣೋಕ್ತಿಸ್ಸಂಸ್ಕೃತೇನಚ ॥ 294 ॥

ವೃತ್ತಿಃ ॥ ಕೃದನ್ತಂ ಸಙ್ಖ್ಯಾವಾಚಕಮದ್ಯಾದಿಕಂಗುಣವಚನಂಚ ಸುಬನ್ತಂಸಂಸ್ಕೃತೇನಾಸಂಸ್ಕೃತೇನಚಸುಬನ್ತೇನಸಹಸಮಸ್ಯತಇತ್ಯಪ್ಯಧಿಕೃತಂ ವೇದಿತವ್ಯಂ ॥

ಪ್ರಯೋಗಃ ॥ ಬೀಸುವಚಾಮರಂ, ಪೊಡೆವಭೇರಿ, ಏಖುವಜವ್ವನಂ, ಮೂವತ್ತೆರಳ್ದಂತಿಯರಿವರ್, ನಾಲ್ಕುಜನೀತಂ, ನಾಲ್ವಟ್ಟೆ, ಅತುರಂಗಂ, ಎಲ್ಲಾಜಗಂಗಳ್, ಈಮನೆ, ಪಿರಿಯಗುರುಗಳ್, ಕಿಱಿಯಂಗನೆ ॥ ಕೃದಾದೀನಾಂಸಂಸ್ಕೃತೇನಸಹ ಸಮಾಸವಿಧಾನಾದನ್ಯೇಷಾಂತೇನಸಹ ಸಮಾಸೋನಭವತೀತಿವಿಜ್ಞಾಯತೇ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಕೃದಿತಿ । ಕೃದಜಾದಿಃ[15] ಇತ್ಯೇವಂಸಂಜ್ಞಿತಪ್ರತ್ಯಯಾನ್ತಾಃಶಬ್ದಾಃ ॥ ಸಙ್ಖ್ಯೇತಿ । ಸಙ್ಖ್ಯಾವಾಚಕಾಃ ಒಂದು, ಎರಡು ಪ್ರಭೃತಯೋಭಾಷಾಶಬ್ದಾಏವ । ನೈಕದ್ವಿತ್ರಾದಯಃಸಂಸ್ಕೃತಶಬ್ದಾಃ ॥ ಅದ್ಯಾದೀತಿ । ಪ್ರಸಿದ್ಧಾಗಣಪರಿಪಠಿತಾಶ್ಶಬ್ದಾಃ ॥ ಗುಣೋಕ್ತಿರಿತಿ । ಗುಣದ್ವಾರಾಯೇಗುಣಿನಿವರ್ತಮಾನಾಗುಣಪ್ರವೃತ್ತಿನಿಮಿತ್ತಕಾಃ ಕರಿದು, ಬಿಳಿದು ಇತ್ಯಾದಯೋಭಾಷಾಶಬ್ದಾಃ । ನ ನೀಲ, ಪೀತಇತ್ಯಾದಯಸ್ಸಂಸ್ಕೃತಶಬ್ದಾಃ ॥ ತೇಷಾಂಕೃದಾದೀನಾಂಗುಣೋಕ್ತ್ಯನ್ತಾನಾಂದ್ವನ್ದ್ವೈಕತ್ವನಿರ್ದೇಶಃ ॥ ನನುಸಙ್ಖ್ಯಾವಾಚಿನಾಂಗುಣೋಕ್ತೀನಾಂ

ಚಭಾಷಾಶಬ್ದಾನಾಮೇವಗ್ರಹಣಂ । ನಸಂಸ್ಕೃತೇನಾಮಿತ್ಯತ್ರನಕಿಂಚಿನ್ನಿಯಾಮಕಮುತ್ಪ್ರೇಕ್ಷಾಮಹೇ । ಕಥಮೇತದಿತಿಚೇದುಚ್ಯತೇ । ಅದ್ವಾದಯೋಹಿಭಾಷಾಮಯಾಃಪ್ರಸಿದ್ಧಾಃ । ತತ್ಸನ್ನಿಧ್ಯಾತ್ಸಚ್ಛಬ್ದ್ಯಗುಣೋಕ್ತ್ಯೋಪಿಭಾಷಾಮಯ್ಯ್ಯೇವಗ್ರಾಹ್ಯಾನಾನ್ಯಾಃ । ಯದರ್ಥಮನಯೋರದ್ವಾದೇರುಭಯಪಾರ್ಶ್ವೇಪಾಠಇತಿ ॥ ನಚೈತದುಭಯಮಧ್ಯೇಪಾಠಾತ್ತಸ್ಯೈವಾನ್ಯಮಯತ್ವಂಶಕ್ಯಶಙ್ಕಂ । ಸಂಸ್ಕೃತೇತದಭಾವಾದಿತಿ ॥ ಕಿಂಚಸಂಸ್ಕೃತಾಸಂಸ್ಕೃತಯೋಸ್ಸಮಾಸೋನಾಸ್ತೀತಿಹಿಪ್ರಸಿದ್ಧಿಃ । ಸಾಚೌತ್ಸರ್ಗಿಕೀಕ್ವಚಿದಪೋದ್ಯತೇ । ಯದರ್ಥೋಯಮಾರಮ್ಭಃ । ತಥಾಚಾತ್ರಸಂಸ್ಕೃತೇನೇತಿಶ್ರುತ್ಯಾಉತ್ತರಪದಸ್ಯಸಂಸ್ಕೃತತ್ವಾವಧಾರಣಾತ್ಕೃದಾದಿಕಂಪೂರ್ವಪದಮಸಂಸ್ಕೃತಮೇವೇತ್ಯವಧಾರ್ಯತೇ ॥ ನನುಸಂಸ್ಕೃತೇನಚೇತಿಚಕಾರೇಣಾಸಂಸ್ಕೃತೇನಚೇತಿಸಮುಚ್ಚೀಯತೇ । ಅನ್ಯಥಾಕೃದಾದೀನಾಂಸಂಸ್ಕೃತೇನೈವಸಮಾಸೋನಾಸಂಸ್ಕೃತೇನೇತಿನಿಯಮಾತ್ ನಾಲ್ಪಟ್ಟೆ, ಅಯ್ಮೊಗಂ, ಪಿರಿಯಮೊಗಂ, ಬೆಳ್ದಾವರೆ ಇತ್ಯಾದೀನಿನಸಿದ್ಧ್ಯೇಯುಃ । ತಥಾಚಯದೋತ್ತರಪದಮಸಂಸ್ಕೃತಂತದಾಪೂರ್ವಪದಭೂತಂಸಚ್ಛಬ್ದ್ಯವಚನಂಗುಣವಚನಂಚಸಂಸ್ಕೃತಮಪಿಭವೇದಿತಿಚೇನ್ನ । ತಚ್ಚಬಿರುದಾವಳ್ಯಾಂ[295] ಇತ್ಯುತ್ತರಸೂತ್ರೇಣ ಸಂಸ್ಕೃತಪೂರ್ವಪದಸಮಾಸೋಬಿರುದಾವಳ್ಯಾಮೇವೇತಿನಿಯಮಾನ್ನಾಸ್ತ್ಯತ್ರಭವತೀತಿ ॥

ಸೂತ್ರಂ ॥ ತಚ್ಚ ಬಿರುದಾವಳ್ಯಾಂ ॥ **295** ॥

ವೃತ್ತಿಃ ॥ ಸಂಸ್ಕೃತಮಸಂಸ್ಕೃತಂಚ ಸುಬನ್ತಂ ಸಂಸ್ಕೃತೇನಾಸಂಸ್ಕೃತೇನಚ ಸುಬನ್ತೇನಸಹ ಸಮಸ್ಯತೇ ಬಿರುದಾವಳ್ಯಾಂವಿಷಯೇ ಇತ್ಯಪ್ಯಧಿಕೃತಂವೇದಿತವ್ಯಂ ॥

ಪ್ರಯೋಗಃ ॥ ನರಲೋಕದಲ್ಲಣಂ, ಕರಿವೇಂಟೆಗಾಱಂ, ರಾಯಕೋಲಾಹಲಂ, ಜವಾದಿಕೋಲಾಹಲಂ, ಗೇಣಂಕಚಕ್ರೇಶ್ವರಂ, ರಾವುತ್ತರಾಯಂ ॥ ಬಿರುದಾವಳಿಗ್ರಹಣಮನ್ಯತ್ರ ಸಂಸ್ಕೃತಾಸಂಸ್ಕೃತಯೋಸ್ಸಮಾಸನಿರಾಸಾರ್ಥಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ತಚ್ಛಬ್ದಃಪೂರ್ವಯೋಗಗತಂ ಸಂಸ್ಕೃತೇನೇತ್ಯೇತತ್ಪರಾಮೃಶತಿ ॥ ಪೂರ್ವನಿಪಾತನಾರ್ಥಂಪ್ರಥಮಾನ್ತನಿರ್ದೇಶಃ ॥ ಚಕಾರಇತರೇತರಸಮುಚ್ಚಯಾರ್ಥಃ ॥ ಅತ್ರಚಪೂರ್ವತ್ರಚಸಂಸ್ಕೃತಪದೇನಅವಿಕೃತಾಃ ಸಮಸಮಭಿವ್ಯಾಹಾರಾಃ ಘಟಪಟಾದಯೋ ವ್ಯಞ್ಜನಸ್ಯ[129] ಇತ್ಯಾದಿಭಿರ್ಯೋಗೈರನ್ತಮಾತ್ರೇವಿಕೃತಿಮಾಪನ್ನಾ ಮಾಲೆ, ಬಾಲೆ, ಕರಿ, ದಂಡಿ ಪ್ರಭೃತಯಶ್ಚಶಬ್ದಾಗೃಹ್ಯನ್ತೇ । ಏಕದೇಶವಿಕೃತಸ್ಯಾನನ್ಯವದ್ಭಾವಾತ್ ॥ ನರಲೋಕದಲ್ಲಣಂ—ಭೂಲೋಕಭಯಂಕರಇತ್ಯರ್ಥಃ, ಕರಿವೇಂಟೆಗಾಱಂ—ಗಜಮೃಗಯಾಪ್ರವಣಃ, ರಾಯಕೋಲಾಹಲಂ—ನೃಪತಿ ಕೋಲಾಹಲಃ, ಜವಾದಿಕೋಲಾಹಲಂ—ಜವಾದೀತಿ ಮೃಗನಾಭಿವನ್ಮೃಗಮದಗನ್ಧದ್ರವ್ಯವಿಶೇಷಃ, ಗೇಣಂಕಚಕ್ರೇಶ್ವರಂ—ಗೇಣಿತಿಛುರಿಕಾ ವಿತಸ್ತಿಮಾತ್ರಖಡ್ಗಯಷ್ಟಿಃ, ರಾವುತ್ತರಾಯಂ—ತುರಗಾರೂಢರಾಜಃ ಇತ್ಯಾದಯೋಬಿರುದಾವಳ್ಯಃ ॥

ಸೂತ್ರಂ ॥ ಕಡುರಾಗಾದಯಃ ॥ **296** ॥

ವೃತ್ತಿಃ ॥ ಕಡುರಾಗಾದಯಶ್ಶಬ್ದಾಃ ಕೃತಸಮಾಸಾಃ ಸಾಧವೋವೇದಿತವ್ಯಾಃ ॥

ಪ್ರಯೋಗಃ ॥ ಕಡುರಾಗಂ, ಮೊಗರಾಗಂ, ಗುಣಕರು, ಕೂರಸಿ, ಮಾರ್ಬಲಂ, ಪೇರ್ಬಲಂ, ಅಳಿಜನಂ, ತುರಗದಳಂ, ಮಂಗಳಾರತಿ, ಮಂಗಳಪಸದನಂ, ಪಂಚಸರಂ, ಪಾದರಕ್ಕೆ, ಪರಬೊಂಮಂ, ದಾನಸಾಲೆ, ಬಾಹುಬಳಿ, ಪಾದಸಂಕಲೆ, ಗೋಹುರಂ, ಸಿರಿರಾಮಂ, ತಿಪುರಾಂತಕಂ, ಪಯಗತಿ, ಜವದಂಡಂ, ಸಂದುವಾತಂ, ಗಾವರಸಂ, ಪಸುಪತಿ, ಬೊಂಮಾಂಡಂ, ಅರಸುಗುಣಂ, ಅಕ್ಕರಮಾಲೆ, ಮಾಕಾಳಿ, ಮಾದಾನಿ, ಮಾದೇವಂ, ಮಾಶೌರ್ಯಧನಂ ಇತಿಕಡುರಾಗಾದಿರಾಕೃತಿಗಣಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅನನ್ತರಯೋಗದ್ವಯೋಕ್ತನಿಯಮಾದನ್ಯತ್ರಸಂಸ್ಕೃತಾಸಂಸ್ಕೃತಯೋಸ್ಸಮಾಸೋನಾಸ್ತ್ಯೇವ । ತಥಾಪ್ಯಾರಾತೀಯಕವಿಪ್ರಯೋಗಪ್ರಸಿದ್ಧಾಃಕೃತಸಮಾಸಾಃಕೇಚನ ಶಬ್ದಾಸ್ಸನ್ತೀತಿತತ್ಪ್ರದರ್ಶನಾರ್ಥೋಯಮಾರಮ್ಭಃ ॥ ಕಡುರಾಗಂ—ಕಡುಶಬ್ದಸ್ತೀವ್ರವಾಚೀ ಅಧಿಕರಾಗಇತ್ಯರ್ಥಃ । ಮೊಗರಾಗಂ—ಮುಖರಾಗಇತ್ಯರ್ಥಃ । ಗುಣಕರು—ಕರುಶಬ್ದಃ ಸುವರ್ಣರಜತಾದಿಲೋಹಮಯಪ್ರತಿಮಾದಿನಿರ್ಮಾಪಣೇ ರಸನಿಷೇಚನಾರ್ಥಂಸಿಕ್ಥಾದಿಕೃತಃಪ್ರತಿಕೃತಿವಾಚೀ । ಗೃಹಾದಿನಿರ್ಮಾಪಣೇ ಸುಲಗ್ನಸ್ಥಾಪಿತ ಪ್ರಥಮಸ್ತಮ್ಭವಾಚೀವಾ । ಗುಣಕರುಇತಿ ಗುಣಾನಾಂ ಪ್ರಥಮಸೃಷ್ಟಿರಿತ್ಯರ್ಥಃ । ಕೂರಸಿ—ನಿಶಿತಾಸಿಃ । ಮಾರ್ಬಲಂ—ಪ್ರತಿಬಲಂ । ಅಳಿಜನಂ—ಕ್ಷುದ್ರಜನಃ । ತುರಗದಳಂ—ಅಶ್ವೀಯಂ । ಮಂಗಳಾರತಿ—ಮಙ್ಗಲಾರಾತ್ರಿಕಂ । ಮಂಗಳಪಸದನಂ—ಮಙ್ಗಲಪ್ರಸಾಧನಂ । ಪಂಚಸರಂ—ಮನ್ಮಥಃ । ಪಾದರಕ್ಕೆ—

ಉಪಾನತ್, ಪರಬೊಮ್ಮಂ—ಸರ್ವಜ್ಞಃ ಅರ್ಹನ್ಸಿದ್ಧೋವಾ, ದಾನಸಾಲೆ—ದಾನಶಾಲಾ, ಬಾಹುಬಳೆ—ಬಾಹುವಲಯಃ, ಪಾದಸಂಕಲೆ—ಪಾದಶೃಙ್ಖಲಾ, ಗೋಹುರಂ—ಗೋಪುರಂ, ಸಿರಿರಾಮಂ—ಶ್ರೀರಾಮಃ, ತಿಹುರಾಂತಕಂ—ತ್ರಿಪುರಾನ್ತಕಃ, ಪಯಗತಿ—ಪದಗತಿಃ, ಜವದಂಡ್ಕಂ—ಯಮದಣ್ಡಃ, ಸಂದುವಾತಂ—ಸನ್ನಿವಾತಃ, ಗಾವರಸಂ—ಗ್ರಾಮರಸಃ ಗ್ರಾಮೋನಾಮಸರಿಗಮಾದಿಸ್ವರಸಮೂಹಃ, ಪಸುಪತಿ—ಪಶುಪತಿಃ, ಬೊಮ್ಮಾಂಡಂ—ಬ್ರಹ್ಮಾಣ್ಡಂ, ಅರಸುಗುಣಂ—ಪ್ರಶಸ್ತಗುಣಃ, ಅಕ್ಕರಮಾಲೆ—ಅಕ್ಷರಮಾಲಾ ಇತ್ಯಾದಯೋಗ್ರಾಹ್ಯಾಃ ॥ ಯದ್ಯಪ್ಯತ್ರಪಂಚಸರಂ, ಪಾದರಕ್ಕೆ, ಪರಬೊಮ್ಮಂ, ದಾನಸಾಲೆ, ಪಸುಪತಿ ಇತ್ಯಾದಯಃಶಬ್ದಾಃ ಪಂಚಶರ, ಪಾದರಕ್ಷಾ, ಪರಬ್ರಹ್ಮ, ದಾನಶಾಲಾ, ಪಶುಪತಿ ಇತ್ಯಾದಿಶಬ್ದಾಃ ಪ್ರಾಗೇವಸಮಸ್ತಾಉತ್ತರಪದಮಾತ್ರೇಪೂರ್ವಪದಮಾತ್ರೇವಾ ಪ್ರಾಪ್ತವಿಕಾರಾಇತ್ಯಪಿನಿರ್ವಾಹ್ಯಾಃ । ತಥಾಪಿ ಶರ, ರಕ್ಷಾ, ಬ್ರಹ್ಮ, ಶಾಲಾ, ಪಶುಪ್ರಭೃತಿಶಬ್ದೈರ್ಯಥಾಯೋಗಂ ವಿಕೃತಿಮಾಪನ್ನೈಸ್ಸರ, ರಕ್ಕೆ, ಬೊಮ್ಮ, ಸಾಲೆ, ಪಸು ಇತ್ಯೇವಮಾದಿರೂಪೈಃ ಪಂಚ, ಪಾದ, ಪರ, ದಾನ, ಪಶು ಇತ್ಯಾದಿಷು ಯಥಾಯೋಗಂಪೂರ್ವೋತ್ತರಯೋಸ್ಸಮಾಸೋಭಿಪ್ರೇತ ಇತಿಗಣೇಪಠಿತಾಇತಿ ॥ ಏವಮಾದಿಷುತದ್ಭವತತ್ಸಮಯೋರ್ದೇಶ್ಯ ತತ್ಸಮಯೋರ್ವಾಅನಿಯತಪೂರ್ವಾಪರ್ಯಯೋಃ ಸಮಾಸಃಪೂರ್ವಕವಿಪ್ರಸಿದ್ಧ ಇತ್ಯವಗನ್ತವ್ಯಇತಿ ॥

ಸೂತ್ರಂ ॥ ಸೂಕ್ತಂಪೂರ್ವಂ ॥ 297 ॥

ವೃತ್ತಿಃ ॥ ಸಮಾಸವಿಧೌ ಯತ್ಪ್ರಥಮಾನಿರ್ದಿಷ್ಟಂ ತತ್ಪೂರ್ವಂಪ್ರಯೋಕ್ತವ್ಯಂ ॥

ಪ್ರಯೋಗಃ ॥ ಅಮುಕ್ತೃತ್ತಿಜಾ[298] ವಜ್ರಂಗೊಂಡಯ । ಇಮ್ಮರಣೇ[300] ಕೊಡಲಿಗಡಿದಂ । ಗೆತ್ತದರ್ಥೇನ[302] ಉಂಗುರಬಿಂನಂ ॥ ಸೂಕ್ತಮಿತಿಕಿಂ । ಅಮುಕ್ತೃತ್ತಿಜಾ[298] ಇತ್ಯಾದೌತಿಜೇತ್ಯಾದಿಟೋಕ್ತಾದೇರ್ಮಾಭೂತ್ । ವಾಕ್ಯಯಮೇನಪೂರ್ವಾಪರ್ಯಪ್ರಾಪ್ತಾನಿಯಮಾರ್ಥೋಯೋಗಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಸುನಾಪ್ರಥಮೈಕವಚನೇನೋಕ್ತಂಸೂಕ್ತಂ ॥ ಯದ್ಯಪಿಕರ್ಣಾಟವಿಷಯೇ ಪ್ರಥಮೈಕವಚನಂಸುರ್ಭವತ್ಯೇವ । ತಥಾಪಿ ಸಮಾಸವಿಧಾಯಕೇಷುಸೂತ್ರೇಷುಪ್ರಥಮೈಕವಚನಾನ್ತತಯಾಯನ್ನಿರ್ದಿಷ್ಟಂತತ್ಸಮಾಸವಿಧೌಪೂರ್ವಂಪ್ರಯೋಕ್ತವ್ಯಮಿತಿಪ್ರಯೋಗನಿಯಮಾರ್ಥೋಯಮಾರಮ್ಭಃ ॥ ಯದ್ಯಪ್ಯತ್ತರತ್ರಸರ್ವತ್ರಾಪಿಸುನ್ನೈವೋಚ್ಯತೇ । ನಕ್ವಚಿದಪ್ಯಾಜಸ್ಪ್ಯಂ । ತಥಾಪಿಪೂರ್ವನಿಪಾತೋನೈಕತ್ವಪ್ರಯುಕ್ತಃ । ಕಿಂತುಪ್ರಥಮಾತ್ವಪ್ರಯುಕ್ತಏವೇತ್ಯಾಹ ಪ್ರಥಮಾನಿರ್ದಿಷ್ಟಮಿತಿ ॥

ಸೂತ್ರಂ ॥ ಅಮುಕ್ತೃತ್ತಿಜಾ ॥ 298 ॥

ವೃತ್ತಿಃ ॥ ಕೃದನ್ತವ್ಯತಿರಿಕ್ತಮಮನ್ತಂ ಸುಬನ್ತಂ ತಿಬನ್ತೇನೋತ್ತರಪದೇನ ಸಹ ಬಹುಳಂ ಸಮಸ್ಯತೇ ॥

ಪ್ರಯೋಗಃ ॥ ಪಾಲಂ ಕುಡಿದೆಂ—ಪಾಲ್ಗುಡಿದೆಂ, ಬಳಪಮಂ ಪಿಡಿದಯ್—ಬಳಪಂ ಬಿಡಿದಯ್, ನೀರಂ ಕುಡಿಗುಂ—ನೀರ್ಗುಡಿಗುಂ, ಸಂತಸಮಂ ಕುಡುಗೆ—ಸಂತಸಂಗುಡುಗೆ ॥ ಅಕೃದಿತಿಕಿಂ । ಮಾಡಿದನಂ ಕಂಡಯ್, ಪಾಡಿದನಂ ಪೊಗಳ್ದಯ್ ॥ ಅಮಿತಿಕಿಂ । ಮರನಿರ್ದ್ದುದು, ಕಣ್ಣಿಂಕಂಡಯ ॥ ತಿಜೇತಿಕಿಂ । ಮರನಂ ಕೊಡಲಿಯಿಂ ಕಡಿದಯ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಸುಪ್ಸುಪಾಸಮಾಸೋಬಹುಳಂ[293] ಇತ್ಯತ್ರಬಹುಳಗ್ರಹಣಾತ್ಸುಪಃಕ್ವಚಿತ್ತಿಜಾಪಿಸಮಾಸೋಭವತೀತಿಜ್ಞಾಪಿತಃ । ತತ್ರಪೂರ್ವಪದಸ್ವರೂಪನಿರ್ಣಯಾರ್ಥೋಯಂಯತ್ನಃ ॥ ಅಯಮೇವಕ್ರಿಯಾಸಮಾಸಇತಿವ್ಯಪದೇಶಮರ್ಹತಿ ॥ ಪ್ರಯೋಗಶ್ಚ ।

ಕಂ ॥ ಸವಣಂಬಳಪಂಗೊಳೆಗಾಂ ।
ಡಿವಿಬಿಲ್ಗೊಳೆಬಲವಿರೋಧಿವಜ್ರಂಗೊಳೆದಾ ।
ನವರಿಪುಚಕ್ರಂಗೊಳೆಶೌ ।
ರೆವಾರಿಗಜೆಗೊಳೆಪೊಣಕ್ಕೆಗಾಪಂನಿಲ್ವಂ ॥

ಇತಿ ॥ ನನುತತ್ಪುರುಷಃಕರ್ಮಧಾರಯೋಬಹುವ್ರೀಹಿರ್ದ್ವಿಗುರ್ದ್ವನ್ದ್ವೋವ್ಯಯೀಭಾವಶ್ಚೇತಿಷೋಢಾಸಮಾಸಃಪ್ರಸಿದ್ಧಃ । ತತ್ರಕೋಯಂಸಮಾಸಇತಿಚೇನ್ನ । ಸಮಾಸಇತಿಸಾಮಾನ್ಯವ್ಯಪದೇಶಏವ । ನಾತ್ರವಿಶೇಷವ್ಯಪದೇಶಃ । ಪ್ರಯೋಜನಾಭಾವಾತ್ । ಕಾರ್ಯಾರ್ಥಂಹಿ ಸಂಜ್ಞಾಕರಣಂ । ನಾತ್ರವಿಶೇಷಸಂಜ್ಞಾಪ್ರಯುಕ್ತಂಕಾರ್ಯಮಸ್ತಿ । ಯಥಾಅಬ್ಬಹುವ್ರೀಹೇಃ[327] ಪರವದ್ದ್ವನ್ದ್ವಃ[112] ಇತ್ಯಾದಿ । ಅತೋತ್ರಸ

ಮಾಸಇತಿಸಾಮಾನ್ಯಮೇವ । ನವಿಶೇಷಃ । ನಹಿಪ್ರಾಚಾಮಪಿಸರ್ವತ್ರಷಷ್ಠ್ಯಾಮನ್ಯತಮಪಿಮೇಸಮಾಸಇತಿನಿರ್ಬನ್ಧಃ । ಶೀಘ್ರಗನ್ತಾ, ಶೋಭನಪಕ್ತಾ, ವಿಸ್ಪಷ್ಟಪಟುರಿತ್ಯಾದೌತದಭಾವಾದಿತಿ ॥ ಯತ್ರಾಸ್ತಿಪ್ರಯೋಜನಂ ತತ್ರೋಚ್ಯತಏವವಿಶೇಷಸಂಜ್ಞಾ । ಯಥಾ ಅನ್ಯಾರ್ಥೇಬಹುವ್ರೀಹಿರ್ನಿತ್ಯಂ[310] ದ್ವನ್ದ್ವಃಸಾಹಿತ್ಯೇ[314] ಇತಿ ॥ ಪ್ರಯೋಜನಂತೂಕ್ತಮೇವ ॥ ವಸ್ತುತಸ್ತ್ವಸ್ತ್ಯೇವಸರ್ವೋಪಿವಿಶೇಷಃ । ಸರ್ವಸ್ಯಾಪಿಸಾಮಾನ್ಯವಿಶೇಷಾತ್ಮಕತ್ವಾದಿತಿ ॥ ಪ್ರಾಧಾನ್ಯಾಧೀನಂಚಾತುರ್ವಿಧ್ಯಂತ್ವಿಷ್ಯತೇ । ಉತ್ತರಪದಾರ್ಥಪ್ರಧಾನಃ, ಪೂರ್ವಪದಾರ್ಥಪ್ರಧಾನಃ, ಅನ್ಯಪದಾರ್ಥಪ್ರಧಾನಃ, ಸರ್ವಪದಾರ್ಥಪ್ರಧಾನಶ್ಚೇತಿ । ಕಿಮತ್ರಪ್ರಯೋಜನಮಿತಿಚೇತ್ । ನೇದಂಪ್ರಯೋಜನಾಪೇಕ್ಷಂಯದೃಚ್ಛಾಕಲ್ಪಿತಂ । ಕಿಂತ್ವರ್ಥಾಧೀನಂವಾಸ್ತವಮೇವೇತಿ ॥ ಉದಾಹರತಿ ಪಾಲಂಕುಡಿದೆಂ ಇತ್ಯಾದಿ । ಕ್ಷೀರಮಪಿಬಮಿತ್ಯರ್ಥಃ ॥ ಯದ್ಯಪಿ ಪಾಲಂಕುಡಿದೆಂ ಇತಿಪ್ರಥಮಪುರುಷಪ್ರಯೋಗೇಪಿ ಅಪಿಬದಿತಿತಿಙನ್ತೋಭವತಿ । ತಥಾಪಿಪೀತವಾನಿತೀವಕೃದನ್ತಭ್ರಾನ್ತ್ಯಾಸುಬನ್ತಮೇವಾಯಮಿತಿ ಕಶ್ಚಿನ್ಮುಗ್ಧೋಭ್ರಾಮ್ಯತೀತಿ ತನ್ನಿವಾರಣೇನತಿಙನ್ತತಾವ್ಯಕ್ತ್ಯರ್ಥಮುತ್ತಮಪುರುಷಪ್ರಯೋಗಃ ॥ ಬಳಪಂಬಿಡಿದಯ್ । ಅತಃ[381] ಇತಿಮಗಾಗಮಃ । ಏವಮುತ್ತರತ್ರಾಪಿ ॥

ಸೂತ್ರಂ ॥ ಕೃತಾ ॥ 299 ॥

ವೃತ್ತಿಃ ॥ ಕೃದನ್ತವ್ಯತಿರಿಕ್ತಮಮನ್ತಂ ಸುಬನ್ತಂ ಕೃದನ್ತೇನೋತ್ತರಪದೇನ ಸಹಬಹುಳಂ ಸಮಸ್ಯತೇ ॥

ಪ್ರಯೋಗಃ ॥ ಮರನಂ ಕಡಿದನಂ—ಮರಗಡಿದನಂ, ಕಣ್ಣಂ ಬಿಟ್ಟನಂ—ಕಣ್ಬಿಟ್ಟನಂ, ಬಾಯುಂ ಬಿಟ್ಟಂಗೆ—ಬಾಯ್ಬಿಟ್ಟಂಗೆ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಸ್ಪಷ್ಟಂ ॥

ಸೂತ್ರಂ ॥ ಇಮ್ಕರಣೇ ॥ 300 ॥

ವೃತ್ತಿಃ ॥ ಕರಣೇರ್ಥೇವಿಹಿತೋ ಯಃ ಇಮ್ ತದನ್ತಂ ಸುಬನ್ತಮುತ್ತರಪದೇನ ಕೃದನ್ತೇನ ಸಹ ಬಹುಳಂ ಸಮಸ್ಯತೇ ॥

ಪ್ರಯೋಗಃ ॥ ಕೊಡಲಿಯಿಂ ಕಡಿದಂ—ಕೊಡಲಿಗಡಿದಂ, ಕಣ್ಣಿಂ ಕಂಡಂ—ಕಣ್ಗಂಡಂ, ಕುಡುಗೋಲಿಂ ಕೊಯ್ದಂ—ಕುಡುಗೋಲ್ಗೊಯ್ದಂ ॥ ಕರಣಇತಿಕಿಂ । ದೇವದತ್ತನಿಂ ಕಾಣಲ್ಪಟ್ಟುದು, ಯಜ್ಞದತ್ತನಿಂ ಪೇಳಲ್ಪಟ್ಟುದು ॥ ಇಮ್ಗ್ರಹಣಮುತ್ತರಾರ್ಥಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಕೃತೇತ್ಯೇವ । ಕೊಡಲಿಯಿಂಕಡಿದಂ । ಛಿನ್ನವಾನಿತ್ಯೇವ ನಾಚ್ಛಿನದಿತಿ । ಏವಮುತ್ತರತ್ರಾಪಿಪ್ರತ್ಯುದಾಹರಣೇ ಕಾಣಲ್ಪಟ್ಟುದು, ಕೇಳಲ್ಪಟ್ಟುದು ಇತಿದೃಷ್ಟಂಶ್ರುತಮಿತ್ಯೇವ । ನತ್ವದರ್ಶಿ, ಅಶ್ರಾವೀತಿ ॥

ಸೂತ್ರಂ ॥ ಸಹಾರ್ಥೇನ ॥ 301 ॥

ವೃತ್ತಿಃ ॥ ಇಮನ್ತಂ ಸುಬನ್ತಂ ಸಹಾರ್ಥೇನೋತ್ತರಪದೇನ ಸಹ ಬಹುಳಂ ಸಮಸ್ಯತೇ ॥

ಪ್ರಯೋಗಃ ॥ ನೀರಿಂ ಕೂಡಿ—ನೀರ್ಗೂಡಿ, ಮಕ್ಕಳಿಂ ಬೆರಸಿ—ಮಕ್ಕಳ್ವೆರಸಿ ॥ ಸಹಾರ್ಥೇನೇತಿಕಿಂ । ಬಿಜ್ಜೆಯಿಂ ಜಸಂ, ಪಣದಿಂ ಕುಲಂ ॥ ಇಮಿತಿಕಿಂ । ದೇವದತ್ತನೊಡನೆ ॥ ಬಹುಳಾಧಿಕಾರಾದ್ಯದ್ಭೇದಾತ್ತದ್ವದಾಖ್ಯಾ[210] ಇತ್ಯನೇನವಿಹಿತೇಮನ್ತಂ ಪ್ರಕಾರವಾಚ್ಯುತ್ತರಪದೇನಾಪಿಸಮಸ್ಯತೇ । ಕಣ್ಣಿಂ ಕುರುಡಂ—ಕಣ್ಗುರುಡಂ, ಕಾಲಿಂ ಕುಂಟಂ—ಕಾಲ್ಗುಂಟಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಸಹಾರ್ಥೇನೇತ್ಯುತ್ತರಪದನಿಯಮೇನ ಸಹಾರ್ಥೇನಾಪ್ರಧಾನೇ[211] ಇತಿವಿಹಿತೋ ಯ ಇಮ್ ತದನ್ತಂಪೂರ್ವಪದಮಾರ್ಥಿಕಂಲಭ್ಯತೇ । ಅನ್ಯಥೋಕ್ತನಿಯಮಾಘಟನಾತ್ ॥ ನನು ಕಣ್ಣಿಂ ಕುರುಡಂ—ಕಣ್ಗುರುಡಂ, ಕಾಲಿಂ ಕುಂಟಂ— ಕಾಲ್ಗುಂಟಂ ಇತ್ಯಾದಿತೃತೀಯಾಸಮಾಸೋದೃಶ್ಯತೇ । ನಾತ್ರಕರಣೇನಸಹಾರ್ಥೇವಾಇಮ್ ॥ ಅತೋತ್ರಯತ್ನಃಕರ್ತವ್ಯ ಇತ್ಯಾಶಙ್ಕ್ಯನಾತ್ರಪೃಥಗ್ಯತನೀಯಮಿತ್ಯಾಹ ಬಹುಳೇತ್ಯಾದಿ ॥

ಸೂತ್ರಂ ॥ ಗೆತ್ತದರ್ಥೇನ ॥ 302 ॥

ವೃತ್ತಿಃ ॥ ಗೆದನ್ತಂ ಸುಬನ್ತಂ ತದರ್ಥೇನೋತ್ತರಪದೇನ ಸಹ ಬಹುಳಂ ಸಮಸ್ಯತೇ ॥

ಪ್ರಯೋಗಃ ॥ ತೇರ್ಗೆ ಮರಂ—ತೇರ್ಮರಂ, ಉಂಗುರಕ್ಕೆ ಚಿಂನಂ—ಉಂಗುರಚಿಂನಂ ॥ ತದರ್ಥೇನೇತಿಕಿಂ। ಯಾಜ್ಞಿಕಂಗಿಷ್ಟಂಸ್ವರ್ಗಂ, ಬ್ರಾಹ್ಮಣಂಗೆ ಗೋವಂಕೊಟ್ಟಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಗೆದಿತಿಸಾಮಾನ್ಯತೋನಿರ್ದಿಷ್ಟಮಪಿ ತದರ್ಥೇನೇತ್ಯನೇನ ತಾದರ್ಥ್ಯೇ ವಿಹಿತಾ ಯಾ ಚತುರ್ಥೀ ತದನ್ತಮಿತ್ಯೇವಭವತಿ ॥ ಯದ್ಯಪಿ ತಾದರ್ಥ್ಯೇ[217] ಇತ್ಯತ್ರ ಚತುರ್ಥೀ ನಿಮಿತ್ತೋಪಾದಾನಸಾಧಾರಣಾ । ಅರ್ಥಶಬ್ದಸ್ಯಕಾರ್ಯಮಾತ್ರಪರತಯಾಕಾರಣಂನಿಮಿತ್ತಮುಪಾದಾನಂಚ ಭವತೀತಿ । ಅತಏವಮೋಕ್ಷಕ್ಕೆ ತತ್ವಜ್ಞಾನಂ, ಅವಘಾತಕ್ಕೊನಕೆ ಇತ್ಯಾದಿಚ ತತ್ರೋದಾಹಾರಿ । ತಥಾಪ್ಯತ್ರಸಙ್ಕೋಚವಿವಕ್ಷಯಾಅರ್ಥಶಬ್ದ ಉಪೇಯಮಾತ್ರವೃತ್ತಿಃ । ತಚ್ಛಬ್ದಶ್ಚ ಯಚ್ಛಬ್ದಾಪೇಕ್ಷಃ । ಯತ್ತದೋರ್ನಿತ್ಯಸಮ್ಬನ್ಧಾತ್ । ತಥಾಚ ಯತಶ್ಚತುರ್ಥೀಸೋರ್ಥಉಪೇಯೋಯಸ್ಯಸತದರ್ಥಃ । ತೇನತದರ್ಥೇನೇತಿಉಪಾದಾನವಾಚಿನೇತಿಲಭ್ಯತೇ ॥ ಏವಂಚ ವಿಕೃತಿವಚನಂ ಚತುರ್ಥ್ಯನ್ತಂ ಪ್ರಕೃತಿವಾಚಿನೋತ್ತರ ಪದೇನಸಮಸ್ಯತಇತಿ ಫಲತೀತಿತಥೈವೋದಾಹರತಿ ತೇರ್ಮರಂ, ಉಂಗುರಚಿಂನಮಿತ್ಯಾದಿ ॥

ಸೂತ್ರಂ ॥ ಭೀತ್ಯರ್ಥೇನಾತ್ತಣಿಂ ॥ 303 ॥

ವೃತ್ತಿಃ ॥ ಅತ್ತಣಿಮನ್ತಂ ಸುಬನ್ತಂ ಭೀತ್ಯರ್ಥೇನೋತ್ತರಪದೇನ ಸಹ ಬಹುಳಂ ಸಮಸ್ಯತೇ ॥

ಪ್ರಯೋಗಃ ॥ ಪುಲಿಯತ್ತಣಿಂದಳ್ಕು—ಪುಲಿಯಳ್ಕು, ಕಳ್ಳರತ್ತಣಿಂ ಪೆಳಱು—ಕಳ್ಳಪೆಳಱು, ಮರುಳತ್ತಣಿಂ ದಳಱು—ಮರುಳಳಱು ॥ ಭೀತ್ಯರ್ಥೇನೇತಿಕಿಂ । ಊರತ್ತಣಿಂ ಬಂದಂ, ಮನೆಯತ್ತಣಿಂ ಪೋದಂ ॥ ಅತ್ತಣಿಮಿತಿ ಕಿಂ । ತುಱುಗಳ್ಗಳ್ಕು ಪುಲಿಯತ್ತಣಿಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಸ್ಪಷ್ಟಂ ॥

ಸೂತ್ರಂ ॥ ಅದ್ ॥ 304 ॥

ವೃತ್ತಿಃ ॥ ಅದನ್ತಂ ಸುಬನ್ತಂ ಸುಬನ್ತೇನೋತ್ತರಪದೇನ ಸಹ ಬಹುಳಂ ಸಮಸ್ಯತೇ ॥

ಪ್ರಯೋಗಃ ॥ ಮರದ ಕೊಂಬು—ಮರಗೊಂಬು, ಪಕ್ಕಿಯ ಗೂಡು—ಪಕ್ಕಿಗೂಡು, ಅರಸಿನ ಆಳ್—ಅರಸಾಳ್, ಆನೆಯ ಮಱಿ—ಆನೆಮಱಿ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅತ್ರಪೂರ್ವಸ್ಯೋತ್ತರಸ್ಯವಾಪದಸ್ಯ ವಿಶೇಷಮನುಕ್ತ್ವಾ ಅದಿತಿಸಾಮಾನ್ಯತೋನಿರ್ದೇಶಾದಿದಂಜ್ಞಾಯತೇ । ವಿಶೇಷಾನಪೇಕ್ಷಾ ಯಾ ಸಾಮಾನ್ಯತೋವಿಹಿತಾಷಷ್ಠೀ ಸೈವೋತ್ತರಪದೇನಸಮಸ್ಯತೇ ನಾನ್ಯೇತಿ ॥ ಸಾಮಾನ್ಯತೋವಿಧಿಶ್ಚಸಮ್ಬನ್ಧಮಾತ್ರಏವೇತಿ ॥ ಯೋಗೇದ್[225] ಇತಿವಿಹಿತಾಯಾಏವಸಮಾಸಃ । ಕರ್ತೃಕರ್ಮಣೋಃಕೃತಿಭಾವೇ[226] ಇತಿವಿಹಿತಾಯಾಸ್ತುನೈವಸಮಾಸಇತಿ ॥ ತಥೈವೋದಾಹರತಿ ಮರದ ಕೊಂಬು—ಮರಗೊಂಬು ಇತ್ಯಾದಿ ॥

ಸೂತ್ರಂ ॥ ಒಳ್ಸಾಧು ನಿಪುಣಾರ್ಥೇನ ॥ 305 ॥

ವೃತ್ತಿಃ ॥ ಒಳನ್ತಂ ಸುಬನ್ತಂ ಸಾಧ್ವರ್ಥೇನನಿಪುಣಾರ್ಥೇನ ಚೋತ್ತರಪದೇನ ಸಹ ಬಹುಳಂ ಸಮಸ್ಯತೇ ॥

ಪ್ರಯೋಗಃ ॥ ತಾಯೊಳೊಳ್ಳಿದಂ—ತಾಯೊಳ್ಳಿದಂ, ತಂದೆಯೊಳೊಳ್ಳಿದಂ—ತಂದೆಯೊಳ್ಳಿದಂ, ಜೂದಿನೊಳ್ಜಾಣಂ—ಜೂದುಜಾಣಂ, ಬೇಹಿನೊಳ್ಚದುರಂ—ಬೇಹುಚದುರಂ ॥ ಸಾಧುನಿಪುಣಾರ್ಥೇನೇತಿಕಿಂ । ಎಳೆಯೊಳ್ಗಂಡೆ, ಪಾಲೊಳ್ಮಧುರಂ ॥ ಒಳಿತಿಕಿಂ । ಕಳವಿಂಜಾಣಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಪೂರ್ವವದತ್ರಾಪ್ಯುತ್ತರಪದನಿಯಮನಾತ್ಪೂರ್ವಪದಂ ಬಳಿತಿಸಾಮಾನ್ಯತೋನಿರ್ದಿಷ್ಟಮಪಿ ಸಾಧುನಿಪುಣಾರ್ಥೈಃ ಪೂಜ್ಯೇ[224] ಇತಿವಿಹಿತಾ ಯಾ ಸಪ್ತಮೀತದನ್ತಮೇವೇತಿಜ್ಞಾಯತೇ । ತೇನ ಎಳ್ಳೊಳ್ಕೆಣ್ಣೆ, ಪಾಲೊಳ್ಮಧುರಂ ಇತ್ಯಾದ್ಯಧಿಕರಣಸಪ್ತಮೀನ ಸಮಸ್ಯತಇತಿತದೇವಪ್ರತ್ಯುದಾಹೃತಮವಗನ್ತವ್ಯಂ ॥ ಯದ್ಯಪಿಕ್ವಚಿದಧಿಕರಣಸಪ್ತಮ್ಯಾಅಪಿ ಸಮಾಸೋದೃಶ್ಯತೇ । ಯಥಾ ಬಾನೊಳ್ಪೊಳೆ—ಬಾಂಬೊಳೆ, ಏವಂ ಬಾಂದೊಱೆ, ಪಣೆಗಣ್, ಕೊರಲ್ಗಱೆ, ಮೆಯ್ಯುರಿ, ಕಯ್ಯೊಡು, ಕಾಲ್ಗಱೆ ಇತ್ಯಾದಿ । ತಥಾಪ್ಯತ್ರಸರ್ವತ್ರಾಧಾರಾಧೇಯಭಾವಸಮ್ಬನ್ಧೇಷಷ್ಠೀವಿಧಾದಾಯ ಅದ್[304] ಇತ್ಯಪಿಸಮಾಸಇತಿ ಗತ್ಯನ್ತರಕಲ್ಪನಾಪಿಶಕ್ಯಾ । ಯಥಾ ಮರದೊಳ್ಕೊಂಬು—ಮರಗೊಂಬು, ಮರದ ಕೊಂಬು—ಮರಗೊಂಬು ಇತ್ಯಾದಿವದಿತಿದ್ರಷ್ಟವ್ಯಂ ॥ ಬಹುಳಾಧಿಕಾರಾದ್ವಾ ಅತ್ರಸಮಾಸಇತಿಚಾವಗನ್ತವ್ಯಂಚೇತಿ ॥

ಸೂತ್ರಂ ॥ ಅಂಶಿನಾ ಭಿನ್ನೇನ ॥ 306 ॥

ವೃತ್ತಿಃ ॥ ಅಂಶವಾಚಕಂ ಸುಬನ್ತಂ ಅಂಶಿವಾಚಿನೋತ್ತರಪದೇನ ಸಹ ಬಹುಳಂ ಸಮಸ್ಯತೇ ನಚೇತ್ಸೋಂಶಿ ಭಿನ್ನಃ ॥

ಪ್ರಯೋಗಃ ॥ ಕಯ್ಯ ಮುಂದು—ಮುಂಗಯ್, ಕಾಲ ಮುಂದು—ಮುಂಗಾಲ್, ಕಾಲ ಅಡಿ—ಅಂಗಾಲ್, ಕಯ್ಯ ಅಡಿ—ಅಂಗಯ್, ಕಾಲ ಮೇಗು—ಮೇಗಾಲ್ ॥ ಅಂಶಿನೇತಿಕಿಂ । ಕಯ್ಯಬೆರಲಮುಂದು, ಕಾಲಬೆರಲಅಡಿ ॥ ಅಭಿನ್ನೇನೇತಿಕಿಂ । ಮುಂದು ಮನೆಗಳ, ಪಿರಿದುಕಾಲ್ಗಳ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಸೂನ್ತರೇಣಾಂಶಮಂಶೀಸಮ್ಬಧ್ಯತಇತ್ಯಂಶಾಕ್ಷೇಪಃ । ತದಪಿನಾರ್ಥೇಸಮ್ಪ್ರತ್ಯಯಃ । ಕಿಂತುಶಬ್ದ ಏವೇತ್ಯಾಹ ಅಂಶವಾಚಕಮಿತ್ಯಾದಿ ॥ ನನ್ವೇವಮಂಶವಾಚಕಾಯದ್ಯಂಶಿವಚನೈಸ್ಸಮಸ್ಯೇರಂತರ್ಹಿ ಕಯ್ಯಬೆರಲ್, ಕಾಲಪರಡು, ಮರದಕೊಂಬು, ಸರಲಪಿಳುಕು ಇತ್ಯಾದಿಷುಸರ್ವತ್ರಾಂಶಾಂಶಿಭಾವಸ್ಯಸಾಲಭ್ಯಾದಂಶಿಸಮಾಸಏವಸುಲಭಇತಿ ನಷಷ್ಠೀಸಮಾಸೋನುಷ್ಠೇಯಃಸ್ಯಾದಿತಿಚೇನ್ನ । ಕಯ್ಕಾಲ್ಪ್ರಭೃತೀನಾಂಶಬ್ದಾನಾಂವಸ್ತುತೋಂಶಿತ್ವೇಪಿ ಬೆರಲ್ ಮೊದಲಾದಯಃಶಬ್ದಾನಾಂಶವಾಚಕಾಃ । ಸಾಙ್ಕೇತಿಕಾ ಹಿ ತೇಭಾಷಾಯಾಮಂಶವಚನಾಃ । ನಸರ್ವೇಂಶಾರ್ಥಾಃ । ತಥಾಹಿ । ಅಡಿ, ಮೇಗು, ಮುಂದು, ಪಿಂದು, ಒಳಗು, ಪೊಱಗು, ನಡು, ಕಡೆ, ತುದಿ ಏತೇಹ್ಯಂಶವಚನಾನಾನ್ಯೇ ॥ ಅಸ್ತಿ ಹಿರೀತಿರೇಷಾಪೂರ್ವೇಷಾಮಪಿ । ಯಥಾಮನ್ಯಕರ್ಮಣ್ಯನಾದರೇಪ್ರಾಣಿನೀತಿಕಾತನ್ತ್ರಶಾಸ್ತ್ರೇ ನೌ, ಅನ್ನ, ಕಾಕ, ಶುಕ, ಸೃಗಾಲ ಏತೇಪ್ರಾಣಿನೋವೈಯಾಕರಣಜನಾನಾಮಿತಿ । ತಥಾಚಾತ್ರ ಕಯ್ಯಬೆರಲ್ ಇತ್ಯಾದಾವವಯವಾವಯವಿಭಾವಏವನಾಂಶಾಂಶಿಭಾವಇತಿಷಷ್ಠೀಸಮಾಸಏವನಾಂಶಿಸಮಾಸಇತಿ ॥ ನನ್ವಯಂಯೋಗೋನಾರಮ್ಭಣೀಯಃ । ಯತೋತ್ರಾಂಗಾಲ್, ಮುಂಗಯ್ ಇತ್ಯಾದಿಪ್ರಯೋಜನಂ । ತಚ್ಚಾನ್ಯೈರ್ವಾನ್ಯಥಾಪಿಘಟನಾತ್ । ತಥಾಹಿ । ಅಸ್ತಿ ಚಾತ್ರಸರ್ವತ್ರವಿಶೇಷಣವಿಶೇಷ್ಯಭಾವಃ । ಕಾಲ್ಕಯ್ ಇತ್ಯಾದಿವಿಶೇಷ್ಯಸ್ಯಅಡಿ ಮುಂದು ಇತ್ಯಾದಿವಿಶೇಷಣಂಸಮಾನಾಧಿಕರಣಂಚ । ತಥಾಚ ವಿಶೇಷಣಮೇಕಾರ್ಥೇನ[309] ಇತಿವಿಶೇಷಣಸಮಾಸಾದೇವಸೇತ್ಸ್ಯತೀತಿಚೇನ್ನ । ಕಯ್ಯಅಡಿ, ಕಾಲಮುಂದುಇತ್ಯಾದೌಸರ್ವತ್ರಾಂಶಾಂಶಿಭಾವಸಮ್ಬನ್ಧೇಷಷ್ಠೀವಿಧಾದಾಯಾದ್[304] ಇತಿಷಷ್ಠೀಸಮಾಸಾತ್ । ಕಯ್ಬೆರಲ್, ಕಾಲ್ಮಡಂ, ಮರಗೊಂಬು ಇತ್ಯಾದಿವತ್‌ಕಯ್ಯಡಿ, ಕಾಲ್ಮುಂದು, ಕಾಲ್ಮೇಗು ಇತ್ಯಪಿಸ್ಯಾದಿತ್ಯತಿಪ್ರಸಜ್ಯತೇ । ತಚ್ಚಾನಿಷ್ಟಂ । ಅತೋತ್ರಷಷ್ಠೀಸಮಾಸಾಪವಾದಾರ್ಥೋಯಮಾರಮ್ಭಣೀಯಏವೇತಿ ॥ ಕಿಂಚಯದ್ಯತ್ರವಿಶೇಷಣಸಮಾಸಆಶ್ರೀಯೇತ । ಉತ್ತರಪದಾರ್ಥಏವಪ್ರಧಾನತಯಾಭಾಸೇತ । ತಸ್ಯತಥಾತ್ವನಿಯಮಾತ್ । ನಾತ್ರತಥಾ । ಪೂರ್ವಪದಾರ್ಥಪ್ರಧಾನೋಹ್ಯತ್ರಪ್ರತಿಭಾಸಇತಿ ॥ ತದರ್ಥಶ್ಚಾಯಂಯತ್ನಃಕರ್ತವ್ಯಇತಿ ॥ ತದಯಮಂಶಿಸಮಾಸೋಯತ್ರಕಯ್ಯ ಮುಂದು—ಮುಂಗಯ್, ಕಾಲ ಅಡಿ—ಅಂಗಾಲ್ ಇತ್ಯಾದ್ಯಂಶ್ಯೇಕತ್ವಂತತ್ರೈವಾಭಿಮತಃ । ಯತ್ರತು ಕಾಲ್ಗಳಅಡಿ, ಕಯ್ಗಳಮುಂದು ಇತ್ಯಾದಿಬಹುತ್ವಂಮಾತ್ರಪ್ರಸಾಂಕ್ಷೀದಿತ್ಯಂಶಿನಂವಿಶಿನಷ್ಟಿ ಅಭಿನ್ನೇನೇತಿ । ಅಭೇದೋಹ್ಯೇಕತ್ವಮೇವೇತಿ ನಾನೇಕತ್ವೇತಿಪ್ರಸಙ್ಗಃ ॥ ನನುಯದ್ಯೇವಮಿಷ್ಯತೇತರ್ಹಿಮರಗಿಡುವಿನಮುಂದು, ಪುಲ್ಲೊದಱಪಿಂದು ಇತ್ಯತ್ರಾಪಿಸ್ಯಾತ್ । ಅಸ್ತಿ ಚಾತ್ರೈಕತ್ವಂ । ಏಕವದ್ದ್ವನ್ದ್ವಃ[320] ಇತ್ಯನೇನೈಕತ್ವಾನುಶಾಸನಾತ್ । ತಥಾಚ ಮುಮ್ಮರಗಿಡು, ಪಿಂಬುಲ್ಲೊದಱುಇತ್ಯನಿಷ್ಟಂಪ್ರಾದುಷ್ಯಾದಿತಿಚೇನ್ನ । ನಾತ್ರಾಭಿನ್ನೇನೇತ್ಯನೇನಪರ್ಯುದಾಸಪ್ರತಿಷೇಧೋಭ್ಯುಪಗತಃ । ಯೇನೋಕ್ತೋತಿಪ್ರಸಙ್ಗಃಸಾವಕಾಶಸ್ಸ್ಯಾತ್ । ಕಿಂತುಪ್ರಸಜ್ಯಪ್ರತಿಷೇಧಏವ । ತಥಾಚಭೇದನಿಷೇಧಏವಾಗಮ್ಯತೇಭೇದೇಸತಿನಭವತೀತಿ । ಅಸ್ತಿ ಚಾತ್ರವಾಸ್ತವೋಭೇದಃ । ಮರನುಂ, ಗಿಡುವುಂ, ಪುಲ್ಲುಂ, ಪೊದಱುಮಿತಿ ॥ ಯದ್ಯತ್ರಭೇದೋನಸ್ಯಾದೇಕವದ್ಭಾವೋನಾನುಶಿಷ್ಯೇತಾನರ್ಥಕ್ಯಾತ್ । ಅತಇದಂಜ್ಞಾಯತೇ ವಸ್ತುತೋಸ್ತಿ ಭೇದಇತಿ ನಾತ್ರಾತಿಪ್ರಸಕ್ತಿರಿತ್ಯೇತತ್ಸರ್ವಮಾಕಲಯ್ಯನಞರ್ಥಂನಿಷ್ಕೃಷ್ಯಾಹ ನಚೇತ್ಸೋಂಶಿಭಿನ್ನಇತಿ ॥

ಸೂತ್ರಂ ॥ ಸಙ್ಖ್ಯಾ ಸಮಾಹಾರೇ ॥ 307 ॥

ವೃತ್ತಿಃ ॥ ಸಙ್ಖ್ಯಾವಾಚಿಸುಬನ್ತಂ ಸಙ್ಖ್ಯೇಯೇನಸುಬನ್ತೇನೋತ್ತರಪದೇನ ಸಹ ಬಹುಳಂ ಸಮಸ್ಯತೇ ಸಮಾಹಾರೇಗಮ್ಯಮಾನೇ । ಸಮಾಹರಣಂ ಸಮಾಹಾರಃ ಸಾಹಿತ್ಯಂ ॥

ಪ್ರಯೋಗಃ ॥ ಮೂಱು ಲೋಕಂಗಳ ಸಮಾಹಾರಂ—ಮೂಲೋಕಂ । ಏವಂ ನಾಲ್ಮೊಗಂ, ಅಯ್ಗಾವುದಂ, ಎಣ್ದೆಸೆ ॥ ಸಮಾಹಾರಸ್ಯೈಕತ್ವಾದೇಕವಚನಂ ॥ ಸಙ್ಖ್ಯೇತಿಕಿಂ । ಬಳ್ಳಿದಱ ಪಾರ್ವ್ವರ ಸಮಾಹಾರಂ ॥ ಸಮಾಹಾರಇತಿಕಿಂ । ಮೂಱುಲೋಕಂಗಳ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಸಙ್ಖ್ಯೈಕತ್ವಾದಿಃ ॥ ನಾತ್ರಾಭಿಧೇಯೇಕಾರ್ಯಸಮ್ಪ್ರತ್ಯಯಃ । ಕಿಂತ್ವಭಿಧಾನಏವೇತ್ಯಾಹ ಸಙ್ಖ್ಯಾವಾಚಕಮಿತಿ ॥ ಸಙ್ಖ್ಯೇಯಮನ್ತರೇಣಾನುಪಪನ್ನಾತಮಾಕ್ಷಿಪತೀತಿಮನ್ವಾನಆಹ ಸಙ್ಖ್ಯೇಯೇನೇತ್ಯಾದಿ ॥ ಅನೇಕಸ್ಯಕಥಂಚಿದೇಕತ್ವಂಸಮಾಹಾರಃ । ಸಚಾತ್ರಸಮಾಸವಾಚ್ಯೋವಗನ್ತವ್ಯಇತ್ಯಾಹ ಸಮಾಹಾರೇಗಮ್ಯಮಾನೇಇತಿ । ವಾಚ್ಯತಯೇತಿಶೇಷಃ । ಸಮಾಸೋಹ್ಯತ್ರಸಮಾಹಾರಸ್ಯವಾಚಕಃ । ತದುಕ್ತಂ ।

ಶ್ಲೋ ॥ ಯೋಯತ್ರಪ್ರತ್ಯಯೋಜಾತಸ್ಸಮಾಸೋಯತ್ರವಾಭವೇತ್ ।
ಸಏನಂವಕ್ತಿಯುಕ್ತಾರ್ಥಾನಸ್ತಸ್ಯಲಿಙ್ಗೇನಸಙ್ಖ್ಯಯಾ ॥

ಇತಿ ॥ ಲಿಙ್ಗಸಙ್ಖ್ಯಾಭಿಯೋಗಃಪ್ರಾಯಿಕಃ ॥ ನನುಸಮಾಹಾರಇತಿಸಂಪೂರ್ವಾದಾಙಃಪರಾತ್‌ಹೃಞ್‌ಧಾತೋರ್ಘಞಿನಿಷ್ಪನ್ನಃಶಬ್ದಃ । ಸೋಯಮತ್ರಲಭ್ಯತಇತಿಲಾಭೋ ದೀಯತಇತಿದಾಯಇತ್ಯಾದಿವತ್ಸಮಾಹ್ರಿಯತೇ ಸಮಾಹಾರಇತಿಕಿಂಕರ್ಮಸಾಧನಃ ಉತಕರಣಂ ಕಾರೋಭರಣಂಭಾರಇತ್ಯಾದಿವತ್ಸಮಾಹರಣಂಸಮಾಹಾರಇತಿಭಾವಸಾಧನೋವಾ । ನಾದ್ಯಃ । ಮೂಱು ಲೋಕಂಗಳ್ ಸಮಾಹೃತಂಗಳ್, ಮೂಱು ಕೊಡೆಗಳ್ಸಮಾಹೃತಂಗಳಿತ್ಯಾದೌಸಮಾಹಾರಸ್ಯೋಪಸರ್ಜನತಯಾಲೋಕಾನಾಂಛತ್ರಾಣಾಂಚಪ್ರಧಾನತಯಾಭಾನಾತ್ । ಮೂಲೋಕಂಗಳ್, ಮುಕ್ಕೊಡೆಗಳ್ಇತ್ಯನೇಕವಚನಮೇವಸ್ಯಾತ್ । ಸಮಾಸಾರ್ಥಸ್ಯಾನೇಕತ್ವಾತ್ । ನತುಮೂಲೋಕಂ, ಮುಕ್ಕೊಡೆ ಇತ್ಯೇಕವಚನಂ । ಸಮಾಹಾರಸ್ಯಗೌಣತ್ವಾತ್ । ಪ್ರಧಾನಾನುಯಾಯಿತ್ವಾಲ್ಲೋಕವ್ಯವಹಾರಸ್ಯೇತಿ ॥ ನಾಪಿದ್ವಿತೀಯಃ । ಮುಕ್ಕೊಡೆಯುಂಪಿಡಿ, ಮೂಲೋಕಮಂಪೆಳಗು ಇತ್ಯಾದೌಛತ್ರಧಾರಣಂಲೋಕಪ್ರಕಾಶನಂವಾನಕ್ರಿಯೇತ । ಅಪ್ರೇರಿತತ್ವಾತ್ । ಸಮಾಸಾರ್ಥೋಹ್ಯತ್ರಪ್ರೇರಣಾವಿಷಯಃ । ಸಚಸಮಾಸ್ಯತೋಪಸರ್ಜನಃಸಮಾಹಾರಏವನಾನ್ಯಃ । ತತ್ರೈವಸಮಾಸವಿಧಾನಾತ್ । ಅತಃಪ್ರಧಾನೇಸಮಾಹಾರಏವಪ್ರವೃತ್ತಿರ್ನ್ಯಾಯ್ಯಾ । ನೋಪಸರ್ಜನೇಛತ್ರಾದೌ । ನಹಿಮುಖ್ಯೇಸತಿಗೌಣೇಸಮ್ಪ್ರತ್ಯಯಇತಿಚೇನ್ನ । ಅನ್ತ್ಯಪಕ್ಷಸ್ಯೈವಕಕ್ಷೀಕಾರಾತ್ ॥ ನಚೋಕ್ತದೋಷಾನುಷಙ್ಗಃ । ಕ್ರಿಯೋಪಯೋಗಿತಯಾಧರ್ಮೇಪ್ರೇರಿತೇತದಾಶ್ರಯೇಧರ್ಮಿಣಿ ಪ್ರವೃತ್ತೇರವಿರೋಧಾತ್ ॥ ನಚಾನ್ಯಸ್ಮಿನ್ಪ್ರೇರಿತೇನ್ಯತ್ರಪ್ರವೃತ್ತಿರ್ವಿರುದ್ಧೈವೇತಿವಾಚ್ಯಂ । ಘಟಪಟಯೋರಿವಾತ್ಯನ್ತಭಿನ್ನಯೋರೇವತಥಾಪ್ರವೃತ್ತಿರ್ವಿರುದ್ಧಾನಾನ್ಯತ್ರ ॥ ನಹಿಸಮಾಹಾರಸಮಾಹಾರಿಣೋರತ್ಯನ್ತಂಭೇದಃ । ಅವಿಭ್ರಾಡ್ಭಾವಸಮ್ಬನ್ಧೇನತಯೋಃಕಥಂಚಿದನನ್ಯಭಾವಸ್ವಭಾವಾತ್ ॥ ನನ್ವೇವಮಪಿಕಥಮಚೋದಿತೇಪ್ರವೃತ್ತಿಃಸಹ್ಯೇತಿಚೇತ್ । ಅಹೋಮುಗ್ಧವಿಲಸಿತಂಬಾಲಸ್ಯ । ದಧ್ಯಾನಯಾಗ್ನಿಮಾನಯೇತ್ಯಾದಾವಚೋದಿತೇತ್ಯನ್ತಭಿನ್ನೇಪಾತ್ರೇಭ್ರಾಷ್ಟ್ರಾದೌನಿಯಮೇನಪ್ರವೃತ್ತಿಂಸೋಢಾಧರ್ಮಚೋದನಾಯಾಂತದಾತ್ಮಕೇಧರ್ಮಿಣಿನಸಹತಇತಿಕೋನಾಮಸಚೇತನೋವದೇದಿತಿ । ಅತೋತ್ರಸಮಾಹಾರಶಬ್ದೋಭಾವಸಾಧನಏವ ನಾನ್ಯಸಾಧನಇತ್ಯಾಹ ಸಮಾಹರಣಮಿತ್ಯಾದಿ ॥ ಸಾಹಿತ್ಯಂಕಥಂಚಿದೇಕತ್ವಂ ॥ ಮೂಲೋಕಮಿತ್ಯತ್ರಲೋಕಶಬ್ದಸ್ಯಸಂಸ್ಕೃತತ್ವೇಪಿ ಕೃತ್ಸಙ್ಖ್ಯಾದ್ಯಾದಿಗುಣೋಕ್ತಿಸ್ಸಂಸ್ಕೃತೇನಚ[294] ಇತ್ಯುಕ್ತತ್ವಾದದೋಷಇತಿ ॥

ಸೂತ್ರಂ ॥ ಙ್ಯುಕ್ತಂಕೃತಾ ತದ್ವಿಧೌನಿತ್ಯಂ ॥ 308 ॥

ವೃತ್ತಿಃ ॥ ಕೃದ್ವಿಧೌ ಸಪ್ತಮೀನಿರ್ದಿಷ್ಟಂ ಸುಬನ್ತಂ ಕೃದನ್ತೇನೋತ್ತರಪದೇನ ಸಹ ನಿತ್ಯಂ ಸಮಸ್ಯತೇ ॥

ಪ್ರಯೋಗಃ ॥ ಕಂಪನುಣ್ಬುದು—ಕಂಪುಣಿ, ಮೀನಂ ಕೊಲ್ವಂ—ಮೀಂಗುಲಿ, ಕಲ್ಲಂ ಕುಟ್ಟುವಂ—ಕಲ್ಕುಟಿಗಂ ॥ ಙ್ಯುಕ್ತಮಿತಿಪೂರ್ವನಿಪಾತಾರ್ಥಂ ॥ ಕೃತೇತಿಕಿಂ । ಮೀನಂ ಬಲೆಯಿಂ ಕೊಲ್ವಂ ॥ ತದ್ವಿಧಾವಿತಿಕಿಂ । ಪೊಂಛತಿಯುಂ ಕಂಡಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ತಚ್ಛಬ್ದಃಕೃತ್ಪದಸಾಹಚರ್ಯಾತ್ತದೇವಪರಾಮೃಶತೀತ್ಯಾಹ ಕೃದ್ವಿಧಾವಿತಿ ॥ ಜಿನಾ ಉಕ್ತಂ ಜ್ಯುಕ್ತಂ । ಉಪಪದಮಿತ್ಯರ್ಥಃ । ವಕ್ಷ್ಯತೇಹಿಕೃತ್ಪ್ರಕರಣೇ ಇರುಣಃಕರ್ಮಣಿ[546] ಇತಿ ॥ ಯದತ್ರಕರ್ಮಣೀತಿಸಪ್ತಮ್ಯಾನಿರ್ದಿಷ್ಟಂತದತ್ರಜ್ಯುಕ್ತಮಿತಿ ॥ ಸೂಕ್ತತ್ವಾತ್ಪೂರ್ವನಿಪತನಶೀಲಮರ್ಥಾತ್ಕರ್ತೃವಾಚಿನಾ ಕೃದನ್ತೇನೋತ್ತರಪದೇನಸಮಸ್ಯತೇ । ತದಪಿನಪೂರ್ವವದ್ಬಹುಳತಯಾ । ಕಿಂತುನಿತ್ಯತಯೇತ್ಯಾಹ ನಿತ್ಯಮಿತಿ ॥ ನಚಕೃದ್ವಿಧೌ ಕುಳಿಸ್ತ್ಯಚ್ಛೀಲ್ಯೇ[545] ಘಾಕ್ಕಾಲೇದುಃ[580] ಇತ್ಯಾದಾವಪಿಸಪ್ತಮೀನಿರ್ದೇಶಾತ್ಕಿಂನಾತಿಪ್ರಸಜ್ಯತಇತಿಶಙ್ಕ್ಯಂ । ತತ್ರಹ್ಯಸ್ಮಿನ್ನರ್ಥಇತ್ಯರ್ಥನಿರ್ದೇಶಾರ್ಥಮೇಷಾ ವಿಷಯಸಪ್ತಮೀ । ನಕರ್ಮಣೀತಿವದಸ್ಮಿನ್ಸತೀತಿಸತಿಸಪ್ತಮೀ ॥ ಅತೋಽಸ್ತಿವಿಶೇಷೋಯಸ್ಸ್ನಿರ್ದಿಷ್ಟಮುಪಪದವ್ಯಪದೇಶಭಾಗಿತಿನಾತಿಪ್ರಸಙ್ಗಃ ॥ ಪ್ರಸಿದ್ಧಂಚೋಪಪದಮಿತಿನೇಹಲಕ್ಷಿತಂ ಪ್ರಯೋಜನಾಭ್ಯಾವೀಯಸ್ತ್ವಾದಿತಿ ॥

ಸೂತ್ರಂ ॥ ವಿಶೇಷಣಮೇಕಾರ್ಥೇನ ॥ 309 ॥

ವೃತ್ತಿಃ ॥ ವಿಶೇಷಣವಾಚಿ ಸುಬನ್ತಂ ಸಮಾನಾಧಿಕರಣೇನ ವಿಶೇಷ್ಯವಾಚಿನೋತ್ತರಪದೇನ ಸುಬನ್ತೇನಸಹ ಬಹುಳಂ ಸಮಸ್ಯತೇ । ಪೂರ್ವೋತ್ತರಯೋರ್ನಿತ್ಯಗ್ರಹಣಾದಿಹ ಬಾಹುಳಕೋವಿಧಿರವಸೀಯತೇ ॥

ಪ್ರಯೋಗಃ । ಬಿಳಿದು ತಾವರೆ—ಬೆಳ್ದಾವರೆ, ಬಟ್ಟಿತು ಪೊಲೆ—ಬಟ್ಟಪೊಲೆ, ತೋರಿತು ಮುಡಿ—ತೋರಮುಡಿ, ನಿಡಿಗು ಕಣ್—ನಿಡುಗಣ್ ॥ ವಿಶೇಷಣಮಿತಿಕಿಂ । ತಾವರೆ ಬಿಳಿದು ॥ ಏಕಾರ್ಥೇನೇತಿಕಿಂ । ಪೊಳೆಯೊಳ್ಮೀನ್ಗಳ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಯದನೇಕಪ್ರಕಾರಂ ವಸ್ತು ಪ್ರಕಾರಾನ್ತರೇಭ್ಯೋವ್ಯವಚ್ಛೇದ್ಯ ಕ್ವಚಿದೇಕಸ್ಮಿನ್ಪ್ರಾತ್ತೇ ಪ್ರಕಾರೇವ್ಯವಸ್ಥಾಪಯತಿ ತದ್ವಿಶೇಷಣಂ । ವಿಶೇಷಯತಿಭೇದಯತೀತರೇಭ್ಯೋವ್ಯಾವರ್ತಯತೀತಿ ವಿಶೇಷಣಮಿತಿ ॥ ಯದ್ವ್ಯವಸ್ಥಾಪ್ಯತೇತದ್ವಿಶೇಷ್ಯಂ । ವಿಶಿಷ್ಯತೇ ಭಿದ್ಯತೇ ಇತರೇಭ್ಯೋವ್ಯಾವರ್ತ್ಯತ ಇತಿವಿಶೇಷ್ಯಮಿತಿ ॥ ಯದ್ಯಪ್ಯತ್ರಸೂತ್ರೇ ವಿಶೇಷಣಮಿತ್ಯೇವೋಕ್ತಂ ನವಿಶೇಷ್ಯಮಿತಿ । ಅತಸ್ತದ್ರೂಪಮೇವವಕ್ತವ್ಯಂನಾತದ್ರೂಪಂ । ತಥಾಪಿವಿಶೇಷಣಸ್ಯ ವಿಶೇಷ್ಯಾಪೇಕ್ಷತ್ವಾದಸತಿವಿಶೇಷ್ಯೇತದಭಾವಾದರ್ಥಾದ್ವಿಶೇಷ್ಯೇಣೈವ ಸಮಾಸಇತಿಮನ್ವಾನಆಹ ವಿಶೇಷ್ಯವಾಚಿನೇತಿ ॥ ವಿಶೇಷಣಂದ್ವೇಧಾ ಸಮಾನಾಧಿಕರಣಂ ವ್ಯಧಿಕರಣಂಚೇತಿ । ತತ್ರನೀಲಮುತ್ಪಲಂ, ಕೃಷ್ಣಸ್ಸರ್ಪ ಇತ್ಯಾದಾವುತ್ಪಲಾದೇರ್ವಿಶೇಷ್ಯಸ್ಯನೀಲಾದಿವಿಶೇಷಣಂ ಸಮಾನಾಧಿಕರಣಂ ಸಲಿಙ್ಗವಿಭಕ್ತಿಸಙ್ಖ್ಯಂ । ತಸ್ಯೈವತಥಾನಿಯಮಾತ್ ॥ ಜಟಾಭಿಸ್ತಾಪಸಃ, ಛತ್ರೇಣರಾಜೇತ್ಯಾದೌತಾಪಸಾದೇರ್ವಿಶೇಷ್ಯಸ್ಯಜಟಾದಿವಿಶೇಷಣಂ ಸದಪಿವ್ಯಧಿಕರಣಂ ಭಿನ್ನಲಿಙ್ಗವಿಭಕ್ತಿಸಙ್ಖ್ಯಂ । ತಸ್ಯತನ್ನಿಯಮಾಭಾವಾತ್ ॥ ಏವಂವಿಶೇಷ್ಯಮಪಿದ್ವಿವಿಧಂ ॥ ತತ್ರಸಮಾನಾಧಿಕರಣೇನೈವ ಸಮಾಸೋನಾಪರೇಣೇತ್ಯೇವಮರ್ಥಂ ಸೂತ್ರನಿರ್ದಿಷ್ಟಮೇಕಾರ್ಥೇನೇತ್ಯೇತದೇವಪರ್ಯಾಯಾನ್ತರೇಣಾಹ ಸಮಾನಾಧಿಕರಣೇನೇತಿ । ಏಕಃಸಮಾನೋಽರ್ಥೋದ್ರವ್ಯಮಧಿಕರಣಂ ಯಸ್ಯತದೇಕಾರ್ಥಂ । ಸಮಾನಾಧಿಕರಣಮಿತಿಪರ್ಯಾಯಃ ॥ ನೈಷಪೂರ್ವವನ್ನಿತ್ಯಃ । ಕಿಂತುವೈಕಲ್ಪಿಕಇತ್ಯಾಹ ಬಹುಳಮಿತಿ ॥ ತತ್ರಯುಕ್ತಿಮಾಹ ಪೂರ್ವೋತ್ತರಯೋರಿತ್ಯಾದಿ ॥ ಅಯಮತ್ರಾಭಿಪ್ರಾಯಃ । ಅನುವರ್ತಮಾನಂಬಹುಳಮಿತ್ಯೇತನ್ನಿವರ್ತಯಿತುಮನನ್ತರಪೂರ್ವಯೋಗೇನಿತ್ಯಗ್ರಹಣಂ ಕೃತಂ । ತತ್ತುತತ್ರೈವಪರ್ಯಾಪ್ತಂನಾತ್ರವರ್ತತೇ । ಯದ್ಯತ್ರಾಪಿವರ್ತೇತಾನನ್ತರೋತ್ತರಯೋಗೇ ನಿತ್ಯಗ್ರಹಣಂನಕ್ರಿಯೇತ । ಕ್ರಿಯತೇಚತಥಾ । ಅತೋನಿತ್ಯಮಧ್ಯಗತೋವಿಧಿರ್ವಿಕಲ್ಪಇತಿ । ವಿಕಲ್ಪಮಧ್ಯಗತೋವಿಧಿರ್ನಿತ್ಯಇತ್ಯತ್ರಾಪ್ಯೇಷೈವಗತಿಃ ॥

ನನುವಿಶೇಷಣವಿಶೇಷ್ಯಭಾವಪ್ರಬೋಧನೇ ನೀಲಮುತ್ಪಲಮಿತ್ಯಾದಿಕಂ ಸುಪ್ರಸಿದ್ಧಮುದಾಹ್ರಿಯತೇ । ತದೇವನಜ್ಞಾಯತೇ । ಕಿಮತ್ರವಿಶೇಷಣಂ ಕಿಂವಾವಿಶೇಷ್ಯಮಿತಿ ॥ ನಚೋಕ್ತಮನುಪದಮೇವಾನೇಕಪ್ರಕಾರಂವಸ್ತ್ವಿತ್ಯಾದಿ ಮಾತದ್ವಿಸ್ಮಾರ್ಷೀರಿತಿವಾಚ್ಯಂ । ಉಕ್ತಂ ಪರಂ ತನ್ನಯುಕ್ತಂಸಾಧಾರಣತ್ವಾತ್ । ತಥಾಹಿ । ನೀಲಮುತ್ಪಲಮಿತ್ಯೇತದುಭಯಂತಾವದ್ವ್ಯಭಿಚಾರಿ । ನೀಲಮುತ್ಪಲಮೇವ ಉತ್ಪಲಂವಾನೀಲಮೇವೇತಿ ನಿಯಮಾಭಾವಾತ್ । ಅತಏವೋಭಯಮಪಿಸಾಕಾಂಕ್ಷಂ । ಯತೋನೀಲಮಿತ್ಯುಕ್ತೇ ಶ್ರೋತುರಾಕಾಂಕ್ಷಾಜಾಯತೇ । ನೀಲಂಕಿಮುತ್ಪಲಂವಸ್ತ್ರಮನ್ಯದ್ವೇತಿ । ಉತ್ಪಲಮಿತ್ಯುಕ್ತೇಽಪ್ಯುತ್ಪಲಂ ನೀಲಂರಕ್ತಮನ್ಯದ್ವೇತಿ । ಏವಮುಭಯತ್ರಾಪ್ಯನೇಕಪ್ರಕಾರಸಮ್ಭಾವನಾಯಾಮುಭಯಮಪಿಭೇದಕಂ । ಯತೋನೀಲಮನೀಲಾದ್ವ್ಯಾವರ್ತಯತಿ ಉತ್ಪಲಂಚಾನುತ್ಪಲಾದಿತಿ । ಅತಏವೋಭಯಮಪಿಭೇದ್ಯಂಚಭವತಿ । ಯತೋತದ್ವ್ಯಾವೃತ್ತ್ಯಾಉಪಾತ್ತಪ್ರಕಾರೇ ಉಭಾಭ್ಯಾಮುಭೇಅಪಿಪರಸ್ಪರಂ ವ್ಯವಸ್ಥಾಪ್ಯೇತೇಇತಿ । ಅತಃಕಥಮತ್ರತದ್ಭಾವನಿರ್ಣಯಃ ॥ ನಚವಿವಕ್ಷೈವನಿಯಾಮಿಕಾ । ವಿಶೇಷಣವಿಶೇಷ್ಯಭಾವಸ್ಯಕಾಮಚಾರತಃಪ್ರವೃತ್ತೇರಿತಿವಾಚ್ಯಂ । ನೀಲೋತ್ಪಲಮಿತ್ಯಾದಿವದುತ್ಪಲನೀಲಮಿತ್ಯಾದಿ ಪ್ರಯೋಗಸ್ಯಾಪಿಪ್ರಸಙ್ಗಾತ್ ॥ ನಚೇಷ್ಟಾಪತ್ತಿಃ । ಸಕಲಶಾಬ್ದಿಕಸಮ್ಪ್ರದಾಯವಿರುದ್ಧತ್ವಾದಿತಿಚೇತ್ । ಅತ್ರೋಚ್ಯತೇ । ಚತುಷ್ಟಯೀಶಬ್ದಾನಾಂಪ್ರವೃತ್ತಿಃ । ಜಾತಿಕ್ರಿಯಾಗುಣದ್ರವ್ಯಭೇದಾತ್ । ತಥಾಹಿ । ಕೇಚನಜಾತಿಶಬ್ದಾಃ । ಯಥಾಘಟಃ, ಪಟಇತ್ಯಾದಯಃ । ಯತೋತ್ರಸ್ವವಾಚ್ಯದ್ರವ್ಯವೃತ್ತಿರ್ಘಟತ್ವಪಟತ್ವಾದಿರ್ಜಾತಿರೇವಪ್ರವೃತ್ತಿನಿಮಿತ್ತಮಿತಿ ॥ ಕೇಚನಕ್ರಿಯಾಶಬ್ದಾಃ । ಯಥಾ ಪಾಚಕಃ, ಪಾಠಕಇತ್ಯಾದಯಃ ।

ಯತೋತ್ರಸ್ವವಾಚ್ಯದ್ರವ್ಯಗತಪಚನಪತನಾದಿಕ್ರಿಯೈವ ಪ್ರವೃತ್ತಿನಿಮಿತ್ತಮಿತಿ ॥ ಕೇಚನಗುಣಶಬ್ದಾಃ । ಯಥಾನೀಲೋಘಟಃ, ಪೀತೋಘಟಇತ್ಯಾದೌಗುಣವಾಚಕಾನೀಲಪೀತಇತ್ಯಾದಯಃ । ಯತೋತ್ರಸ್ವವಾಚ್ಯದ್ರವ್ಯಗತೋನೀಲಪೀತಾದಿರ್ಗುಣಏವ ಪ್ರವೃತ್ತಿನಿಮಿತ್ತಮಿತಿ ॥ ಅತ್ರಗುಣಇತಿಪರ್ಯಾಯಸ್ಯಾಪ್ಯುಪಲಕ್ಷಣಂ । ಯತಃಖಞ್ಜಃ, ಕಾಣಇತ್ಯಾದಿಶಬ್ದೇಷುಸ್ವವಾಚ್ಯದ್ರವ್ಯಗತಂ ಖಞ್ಜತ್ವಕಾಣತ್ವಾದಿಕಮೇವಪ್ರವೃತ್ತಿನಿಮಿತ್ತಂ । ತಚ್ಚಪರ್ಯಾಯಏವನಗುಣಃ । ತಥಾಪಿತಾಗುಣಶಬ್ದಾಇತ್ಯೇವವ್ಯವಹರನ್ತಿಶಿಷ್ಟಾನಪುನಃಪರ್ಯಾಯಶಬ್ದಾಇತಿ ॥ ಯೇಚಾತ್ರಘಟಸ್ಯನೀಲಂರೂಪಂ, ಪಟಸ್ಯಪೀತೋಗುಣಇತ್ಯಾದೌನೀಲಂ, ಪೀತಇತ್ಯಾದಯಃಶಬ್ದಾಸ್ತೇಜಾತಿಶಬ್ದಾಏವ । ಯತೋತ್ರಾಪಿಸ್ವವಾಚ್ಯಗುಣಗತಾನೀಲತ್ವಾದಿಜಾತಿರೇವ ಪ್ರವೃತ್ತಿನಿಮಿತ್ತಮಿತಿ ॥ ಕೇಚನದ್ರವ್ಯಶಬ್ದಾಃ । ಯಥಾದಣ್ಡೀಕುಣ್ಡಲೀತ್ಯಾದಯಃ । ಯತೋತ್ರಸ್ವವಾಚ್ಯದ್ರವ್ಯಗತಂದಣ್ಡಕುಣ್ಡಲಾದಿದ್ರವ್ಯಮೇವಪ್ರವೃತ್ತಿನಿಮಿತ್ತಮಿತಿ ॥ ಚತುರ್ಥಾಶಬ್ದಪ್ರವೃತ್ತಿಸ್ಸಮ್ಬನ್ಧಾದಿತಿ ॥ ಅನ್ಯೇಚಕೇಚಿಜ್ಜಾತ್ಯಾದಿರಹಿತೇಡಿತ್ಥಃಡವಿತ್ಥ ಇತ್ಯಾದಿಸಙ್ಕೇತಿತಾರ್ಥವಿಶೇಷೇಪ್ರವರ್ತಮಾನಾಯೇಡಿತ್ಥಃಡವಿತ್ಥ ಇತ್ಯಾದಯಃಶಬ್ದಾಸ್ತೇತುಸಂಜ್ಞಾಶಬ್ದಾಏವನೋಕ್ತಾನ್ಯತಮಾಃ । ಯತೋತ್ರಸ್ವವಾಚ್ಯದ್ರವ್ಯಗತಾಸಂಜ್ಞೈವ ಪ್ರವೃತ್ತಿನಿಮಿತ್ತಂನಾನ್ಯದಿತಿಸಞ್ಜ್ಞಾತಯಿಮಾಂಪ್ರವೃತ್ತಿಮಾಮನನ್ತಿ ॥ ಅಪರೇತುಸರ್ವತ್ರಾಪ್ಯತ್ರಜಾತಿಕ್ರಿಯಾಗುಣದ್ರವ್ಯಾದಿಸಮ್ಬನ್ಧಏವಪ್ರವೃತ್ತಿನಿಮಿತ್ತಂ । ಯತಸ್ತತ್ಸಮ್ಬನ್ಧೇಸತ್ಯೇವ ತತ್ರತತ್ರತೇತೇಶಬ್ದಾಃ ಪ್ರವರ್ತನ್ತೇ ನಾನ್ಯಥೇತಿಸರ್ವೇಶಬ್ದಾಃ ಸಮ್ಬನ್ಧಶಬ್ದಾಏವೇತ್ಯೇಕಧೈವಪ್ರವೃತ್ತಿರಿತಿವದನ್ತಿ । ಏವಂಸತಿಯೇಜಾತಿಶಬ್ದಾಸ್ತೇದ್ರವ್ಯವಾಚಕಾಗುಣವಾಚಕಾಃ ಕ್ರಿಯಾವಾಚಕಾಶ್ಚಭವನ್ತಿ । ಸ್ವಪ್ರವೃತ್ತಿನಿಮಿತ್ತಸ್ಯಜಾತೇರ್ದ್ರವ್ಯಾದಿಷುಸರ್ವತ್ರಭಾನಾತ್ ॥ ಯೇಚಗುಣಕ್ರಿಯಾಶಬ್ದಾಸ್ತೇಸರ್ವೇಪಿದ್ರವ್ಯವಾಚಕಾಏವ । ಸ್ವಪ್ರವೃತ್ತಿನಿಮಿತ್ತಾನಾಂಗುಣಕ್ರಿಯಾದೀನಾಂದ್ರವ್ಯಾದನ್ಯತ್ರಕುತ್ರಾಪ್ಯವರ್ತನಾತ್ ॥ ನಿಮಿತ್ತವತ್ಯೇವಶಬ್ದಪ್ರವೃತ್ತಿರ್ನ್ಯಾಯ್ಯಾ ನಾನ್ಯತ್ರೇತಿ ॥ ತೇ ಚತುಷ್ಟಯೇಪಿಶಬ್ದಾಃ ಸಾಮಾನ್ಯವಚನಾವಿಶೇಷವಚನಾಶ್ಚೇತಿದ್ವೇಧಾ । ಪರಾಪರಸಙ್ಗ್ರಹವ್ಯವಹಾರನಯವಿವಕ್ಷಯಾಸರ್ವಸ್ಯಾಪಿದ್ರವ್ಯಾದೇಃ ಸಾಮಾನ್ಯವಿಶೇಷಭೇದಭಿನ್ನತ್ವಾತ್ ॥ ಏವಂಶಬ್ದಾನಾಂಭೇದಪ್ರಭೇದೇವ್ಯವಸ್ಥಿತೇಯೇಜಾತಿಶಬ್ದಾದ್ರವ್ಯಾಭಿಧಾಯಿನಸ್ತದ್ವಾಚ್ಯಃ ಸರ್ವೋಪಿಗುಣಕ್ರಿಯಾದಿಶಬ್ದಾರ್ಥವಿಶೇಷ್ಯತ್ವೇನೈವವಿಶಿಷ್ಟವ್ಯವಹಾರೇ ವ್ಯವಸ್ಥಿತೋನಕದಾಪಿತದ್ವಿಶೇಷಣತಯಾ । ಗುಣಕ್ರಿಯಾದಿಶಬ್ದಾರ್ಥಸ್ತು ತದ್ವಿಶೇಷಣತ್ವೇನೈವಾಭಿಮತೋನಕದಾಪಿತದ್ವಿಶೇಷ್ಯತಯೇತಿ ॥ ಯೇಚಾನ್ಯೇಜಾತಿಶಬ್ದಾಗುಣಕ್ರಿಯಾಭ್ಯಭಿಧಾಯಿನಃ ಯೇಚಗುಣಕ್ರಿಯಾದ್ರವ್ಯಶಬ್ದಾಃಯೇವಾದ್ರವ್ಯಾಭಿಧಾಯಿಜಾತಿಶಬ್ದಾಸ್ತದರ್ಥಃ ಸರ್ವೋಪಿಸಾಮಾನ್ಯಾತ್ಮಾವಿಶೇಷ್ಯತಯೈವ ವಿಶೇಷ್ಯಾತ್ಮಾತು ವಿಶೇಷಣತಯೈವೇತಿ ॥ ಯದ್ಯಪಿನಿರ್ವಿಶೇಷಂಸಾಮಾನ್ಯಂನಿಸ್ಸಾಮಾನ್ಯೋವಿಶೇಷಶ್ಚನಾಸ್ತ್ಯೇವೇತಿ ಭೇದನಿರ್ದೇಶೋನುಪಪನ್ನಃ । ತಥಾಪಿ ಮುಖ್ಯೋಪಸರ್ಜನ ವಿವಕ್ಷಯಾತಥಾನಿರ್ದೇಶಃ । ವಿವಕ್ಷಿತೋಮುಖ್ಯಇತಿವಚನಾತ್ । ತದುಕ್ತಂ ।

ಶ್ಲೋ ॥ ವಿವಕ್ಷಿತೋಮುಖ್ಯಇತೀಷ್ಯತೇನ್ಯೋಗುಣೋವಿವಕ್ಷೋನನಿರಾತ್ಮಕಸ್ತೇ ।
ತಥಾರಿಮಿತ್ರಾನುಭಯಾದಿಶಕ್ತಿರ್ದ್ವಯಾವಧೇಃಕಾರ್ಯಕರಂಹಿವಸ್ತು ॥

ಇತಿ ॥ ಯೇಚಾನ್ಯೋನ್ಯಂಸಾಮಾನ್ಯವಿಶೇಷಭಾವರಹಿತಾಃ ಕಾಣಃ, ಖಞ್ಜ ಇತ್ಯಾದಯಃಪರ್ಯಾಯಶಬ್ದಾಃನತತ್ರತದ್ಭಾವನಿಯಮೋವಿವಕ್ಷೈವಾತ್ರನಿಯಾಮಿಕೇತಿ ॥ ಅತಏವಾತ್ರಕಾಣಖಞ್ಜಃ, ಖಞ್ಜಕಾಣಇತಿಚೋಭಯಥಾಪಿಪ್ರಯೋಗಃ ॥ ಅಯಂಚನಿಯಮಃಸಮಾಸಏವ ನ ವಾಕ್ಯೇ । ತತ್ರಯಥಾವಿವಕ್ಷಂಸರ್ವಸ್ಯಾಪಿವಿಶೇಷಣತ್ವಾದ್ವಿಶೇಷ್ಯತ್ವಾಚ್ಚೇತಿ ॥ ಏವಮನಾದಿಶಿಷ್ಟವ್ಯವಹಾರೇಣವಿಶೇಷಣವಿಶೇಷ್ಯಭಾವೋಪಪನ್ನೇರ್ಥಸಮುಚಿತದ್ವಾಚಕಃ ಶಬ್ದಸಮಯೋಪಿತಥೈವೋಪಪನ್ನ ಇತಿ ನಪಯಮತ್ರಪರ್ಯನುಯೋಗಮರ್ಹಾಮಇತಿ ॥ ಪ್ರಕೃತೇತು ನೀಲಾದಿಶಬ್ದಾನಗುಣಮಾಖ್ಯಾನ್ತಿ । ಕಿಂತುಗುಣಾಲಿಙ್ಗಿತಮೂರ್ತಿದ್ರವ್ಯಮೇವಾಭಿದಧತಇತಿಗುಣಶಬ್ದಾಃ । ಉತ್ಪಲಾದಿಶಬ್ದಾಸ್ತುಜಾತಿಶಬ್ದಾಇತಿನೀಲಾದಿವಿಶೇಷಣಮೇವ । ಉತ್ಪಲಾದಿವಿಶೇಷ್ಯಮೇವೇತ್ಯೇವಂಸರ್ವಮಾಕಲಯ್ಯಪ್ರತಿಪಾದಿತಪ್ರಕಾರಾಸ್ಯೈಷಾಸರ್ವಾಪೀತಿಭಾಷಾಯಾಮಪಿಸಮಾನೈವೇತಿತಾದೃಶಮೇವೋದಾಹರತಿ ಬಿಳಿದು ತಾವರೆ—ಬೆಳ್ದಾವರೆಇತಿ ಪೂರ್ವಸ್ವರೇಣ್ಯೈಕಾರ್ಥೇ[333] ಇತ್ಯಪಾನ್ತ್ಯಸ್ವರಾದೇರ್ಲೋಪಃ । ಎದೇಸ್ತತ್ರಾನಿನಾದೇಃ[334] ಇತಿಇಕಾರಸ್ಯ ಎದಾದೇಶಃ । ಕತಪಃ[89] ಇತ್ಯಾದಿನಾಉತ್ತರಪದಾದೇಸ್ತಕಾರಸ್ಯದಕಾರಾದೇಶಃ ॥ ಏವಂಬಟ್ಟಮೊಲೆ, ತೋರಮುಡಿ ಇತ್ಯತ್ರಾಗ್ಬಹುಳಂ[345] ಇತ್ಯಗಾಗಮಃ ॥ ನಿಡುಗಣ್ ಅತ್ರಕಿಚ್ಚಕುರ್ವ್ಯಞ್ಜನೇ[340] ಇತಿಕುರಾಗಮಃ । ಸರ್ವತ್ರಾಪ್ಯಪಾನ್ತ್ಯಸ್ವರಾದಿಲೋಪಾನನ್ತರಮೇವೋಕ್ತವಿಧಿರಿತಿ ॥

ಸೂತ್ರಂ ॥ ಅನ್ಯಾರ್ಥೇಬಹುವ್ರೀಹಿರ್ನಿತ್ಯಂ ॥ 310 ॥

ವೃತ್ತಿಃ ॥ ವಿಶೇಷಣವಾಚಿಸುಬನ್ತಂ ವಿಶೇಷ್ಯವಾಚಿನಾಸಮಾನಾಧಿಕರಣೇನೋತ್ತರಪದೇನಸಹ ನಿತ್ಯಂಸಮಸ್ಯತೇ ಅನ್ಯಪದಾರ್ಥೇಗಮ್ಯಮಾನೇ । ಸಸಮಾಸೋಬಹುವ್ರೀಹಿಸಂಜ್ಞೋಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಕೊಂಕಿದುದು ಬಿಲ್ಲಾವಂಗಾತಂ—ಕುಡುವಿಲ್ಲಂ, ಕಡಿದು ಬಾಗವಾವಂಗಾತಂ—ಕಡುಬಾಗಿ, ನಿಡಿದು ಕಣ್ಣಾವಂಗಾತಂ—ನಿಡುಗಣ್ಣಂ, ನಾಲ್ಕು ತೋಳ್ಗಳಾವಂಗಾತಂ—ನಾಲ್ದೋಳಂ ॥ ಅನ್ಯಾರ್ಥಇತಿಕಿಂ । ಕಡುಬಾಗಂ,

ಕುಡುವಿಲ್ || ವಿಶೇಷಣಮಿತಿಕಿಂ | ಬಿಲ್ ಕೊಂಕಿದುದಾವಂಗೆ || ಏಕಾರ್ಥೇನೇತಿಕಿಂ | ಆನೆಯು ಕೊಂಬೀತಂಗೆ || ಬಹುವ್ರೀಹಿಪ್ರದೇಶಾ ಅಬ್ಬಹುವ್ರೀಹೇಃ[327] ಇತ್ಯೇವಮಾದಯಃ ||

ವ್ಯಾಖ್ಯಾ || ವಿಶೇಷಣಮೇಕಾರ್ಥೇನ[309] ಇತಿವರ್ತತೇ || ಅನ್ಯಾರ್ಥಇತ್ಯತ್ರಾನ್ಯತ್ವಂಸಾಪೇಕ್ಷಂ | ಕಿಂಚಿದಪೇಕ್ಷ್ಯೈವಕಸ್ಯಚಿದನ್ಯತ್ವಾತ್ | ತಚ್ಚಸಮಾಸಪ್ರಕರಣೇಸಮಸ್ಯಮಾನಂಪೂರ್ವಮುತ್ತರಂಚೇತಿಪದದ್ವಯಮೇವಾಪರಸ್ಯಾಪ್ರಸಜ್ಞಾತ್ | ತಥಾಚತಾಭ್ಯಾಮುಭಾಭ್ಯಾಮನ್ಯದ್ಯತ್ಪದಂತದರ್ಥೇಭಿಧೇಯೇಇತ್ಯರ್ಥಃಪರ್ಯವಸ್ಯತಿ | ತಥಾಚಾನ್ಯಾರ್ಥಃಸಮಾಸಾಭಿಧೇಯೋನವಾಕ್ಯೇನಾವಗಮ್ಯತಇತಿಬೋಧಯಿತುಂನಿತ್ಯಗ್ರಹಣಾತ್ತಸ್ಯಚಬಹುವ್ರೀಹಿರಿತಿವಿಶೇಷಸಂಜ್ಞಾ | ಸಾಮಾನ್ಯಸಂಜ್ಞಾತು ಸುಪ್ಸುಪಾಸಮಾಸಃ[293] ಇತಿಪ್ರಾಗೇವಸಿದ್ಧಾ | ಅಬ್ಬಹುವ್ರೀಹೇಃ[327] ಇತ್ಯಾದಿಕಂತತ್ಪ್ರಯೋಜನಂ || ಯದ್ಯಪಿಸಂಜ್ಞಾಯಾಃಕಾರ್ಯಾರ್ಥತ್ವಾಟ್ಟಿಘುಭಾದಿವಲ್ಲಘ್ವೀವಕಾರ್ಯಾ ನ್ಯತ್ರಾನ್ವರ್ಥಾಯಾಃ | ಅನ್ವರ್ಥಾತುಮಹತೀ | ಯಥಾಸ್ವರವ್ಯಞ್ಜನಾವ್ಯಯಸರ್ವನಾಮಪ್ರಾತಿಪದಿಕಾದಯಃ | ನಾತ್ರಬಹುವ್ರೀಹಿರಿತ್ಯನ್ವರ್ಥಾ | ಅತೋತ್ರಯಾಕಾಚಿಲ್ಲಘ್ವೀವಕಾರ್ಯಾ | ಅತಏವಾಸೂತ್ರಯದವಾನ್ಯಾರ್ಥೇನೇಕಂವಮಿತಿಭಗವಾನ್ದೇವನನ್ದೀ || ತಥಾಪಿಲೋಕಪ್ರಸಿದ್ಧಂಶಾಬ್ದಿಕಸಮಯಮನುಸೃತ್ಯಗುರ್ವೀಯಮಭಿಮತಾ | ಅಸ್ತಿಚೈವಮನನ್ವರ್ಥಾಪಿಮಹತೀಪ್ರಾಚಾಮಪಿ | ಯಥಾತತ್ಪುರುಷಃಕರ್ಮಧಾರಯಶ್ಚೇತ್ಯಿಯಿತಮಭ್ಯಾಸೋಭ್ಯಸ್ತಮಿತ್ಯಾದಿಃ || ಉದಾಹರತಿ ಕೊಂಕಿದುದುಇತ್ಯಾದಿ | ಕೊಂಕಿದುದು ಬಿಲ್ ಆವಂಗೆಇತಿವಿಗ್ರಹವಾಕ್ಯೇಕೊಂಕಿದುದುಇತಿಪೂರ್ವಪದಂ ಬಿಲ್ಇತ್ಯನೇನಸಮಾನಾಧಿಕರಣಂವಿಶೇಷಣಂ | ಬಿಲ್ಇತಿಉತ್ತರಪದಂವಿಶೇಷ್ಯಂ | ಆವಂಗೆಇತ್ಯನ್ಯಪದಂ | ಕುಡುವಿಲ್ಲಂಇತಿಸಮಾಸಃ | ಏವಮುತ್ತರತ್ರಾಪಿಯೋಜ್ಯಂ || ಕುಡುವಿಲ್ಲಇತ್ಯತ್ರ ಕೊಂಕೋಃಕುಡುಃ[372] ಇತಿಕುಡುರಾದೇಶಃ | ಅಬ್ಬಹುವ್ರೀಹೇಃ[327] ಇತ್ಯಪ್ಸಮಾಸಾನ್ತಃ | ಮನ್ಮಥಇತ್ಯರ್ಥಃ | ವಕ್ರಧನುರ್ಮದನಇತಿಪ್ರಸಿದ್ಧೇಃ || ಯದ್ಯಪಿಲೋಕೇಸರ್ವೇಷಾಮಪಿಧನುರ್ವಕ್ರಮೇವ | ತಥಾಪಿಕದಾಚಿಜ್ಜ್ಯಾವರೋಹದಶಾಯಾಮಾರ್ಜವಂಸಮ್ಭಾವ್ಯತೇ | ಮದನಸ್ಯಧನುಃಸರ್ವದಾಪ್ಯಾರೂಢಜ್ಯಮೇವ | ನಕದಾಪಿತಜ್ಜ್ಯಾಯಾಅವರೋಹಇತಿ || ಕಡುಚಾಗಿ, ಕಡಿದುಇತ್ಯಸ್ಯಉಪಾನ್ತ್ಯಸ್ಯಸ್ವರಾದೇರ್ಲೋಪೇ ಕಿಲಃಕುರ್ವ್ಯಞ್ಜನೇ[340] ಇತಿಕುರಾಗಮಃ | ಇಚ್ಛಾಗಾದಿಭ್ಯಃ[329] ಇತಿ ಇಃಸಮಾಸಾನ್ತಃ ||

ಸೂತ್ರಂ || ಬಳಾ || 311 ||

ವೃತ್ತಿಃ || ಸುಬನ್ತಂ ಪೂರ್ವಪದಂ ಬಳನ್ತೇನೋತ್ತರಪದೇನಸಹನಿತ್ಯಂ ಸಮಸ್ಯತೇ ಅನ್ಯಾರ್ಥೇಗಮ್ಯಮಾನೇ | ಸಸಮಾಸೋಬಹುವ್ರೀಹಿಸಂಜ್ಞೋಭವತಿ ||

ಪ್ರಯೋಗಃ || ಬಾಂಬೊಚ್ಚಂ ತಲೆಯೊಳಾವಂಗಾತಂ—ಬಾಂಬೊಚ್ಚದಲೆಯಂ, ಬಗ್ಗದೊವಲ್ ಉಡಿಯೊಳಾವಂಗಾತಂ—ಬಗ್ಗದೊವಲುಡಿಯಂ, ಕಿಚ್ಚು ಕಣ್ಣೊಳಾವಂಗಾತಂ—ಕಿಚ್ಚುಗಣ್ಣಂ ||

ವ್ಯಾಖ್ಯಾ || ಬಳಾಇತ್ಯಾಧಾರವಾಚಿನಃಸಪ್ತಮೀಸಂಜ್ಞಸ್ಯಸುಪಸ್ತೃತೀಯಾನ್ತನಿರ್ದೇಶಃ | ಯೇನವಿಧಿಃ[28] ಇತಿತದನ್ತಲಾಭಃ | ಸಪ್ತಮ್ಯನ್ತೇನೋತ್ತರಪದೇನೇತಿಲಭ್ಯತೇ || ಆಧಾರಶ್ಚಾಧೇಯಾಪೇಕ್ಷಃ | ಅಸತ್ಯಾಧೇಯೇಆಧಾರತ್ವಾಭಾವಾತ್ | ಅತಏವಾತ್ರಪೂರ್ವಪದಮಾಧೇಯವಚನಮಿತ್ಯೇತದಾರ್ಥಿಕಮೇವ | ನಾತ್ರಸಾಮಾನಾಧಿಕರಣ್ಯಂ | ತದಘಟನಾತ್ | ನಹಿಬಹುವ್ರೀಹಿಃಸರ್ವತ್ರಸಮಾನಾಧಿಕರಣಏವೇತಿನಿಯಮಃ | ವ್ಯಧಿಕರಣಬಹುವ್ರೀಹೇರಪಿಶಾಬ್ದಿಕಸಮಯಸಿದ್ಧತ್ವಾತ್ || ನನುಯದ್ಯೇವಂವ್ಯಧಿಕರಣಬಹುವ್ರೀಹಿರಿಷ್ಯೇತ | ತರ್ಹ್ಯಯಂಯೋಗೋನಾರಭ್ಯೇತ | ಅನನ್ತರಯೋಗೇತದನನ್ತರಯೋಗಾನುವೃತ್ತಿಶ್ಚನಾದ್ರಿಯೇತ | ಯತೋತ್ರಸುಪ್ಸುಪಾ[293] ಇತಿವರ್ತತೇ | ತೇನಸುಬನ್ತಂಸುಬನ್ತೇನಸಮಸ್ಯತೇ ಅನ್ಯಾರ್ಥೇಭಿಧೇಯೇಸಸಮಾಸೋಬಹುವ್ರೀಹಿಸಂಜ್ಞೋಭವತೀತ್ಯನನ್ತರಯೋಗಾದೇವಸಿದ್ಧೇರಿತಿಚೇತ್ | ಯದ್ಯಪ್ಯೇವಂಸಿಧ್ಯತಿ | ತಥಾಪಿಸಮಾನಾಧಿಕರಣಬಹುವ್ರೀಹಿರೇವಲೋಕೇಸರ್ವತ್ರಾಭಿಮನ್ಯತಇತಿಪ್ರಾಚುರ್ಯಪ್ರದರ್ಶನಾರ್ಥಂತದನನ್ತರಯೋಗಾನುವೃತ್ತಿರಾದ್ರಿಯತೇ || ವ್ಯಧಿಕರಣಬಹುವ್ರೀಹಿರಪಿ ಸಪ್ತಮ್ಯುತ್ತರಪದಏವಪ್ರಚುರಇತಿಪ್ರದರ್ಶನಾರ್ಥಮಯಮಪ್ಯಾರಮ್ಭಣೀಯಇತಿ | ತಥೈವವಿಗೃಹ್ಯದರ್ಶಯತಿ ಬಾಂಬೊಚ್ಚಮಿತ್ಯಾದಿ | ಬಾನ್ ಶಬ್ದೋಗಗನವಾಚೀ | ಪೊಚ್ಚಮಿತಿನದೀವಚನಂ | ಆಭರಣವಾಚ್ಯಪಿಪೊಚ್ಚಶಬ್ದೋಸ್ತಿ | ನಸೋತ್ರೋಪಯೋಗೀ | ಒನೊಳಿರ್ದ್ದ ಪೊಚ್ಚಂ—ಬಾಂಬೊಚ್ಚಂ | ಬಳ್ಳಾಧುನಿಪುಣಾರ್ಥೇನ[305] ಇತ್ಯತ್ರಬಹುಳಾಧಿಕಾರಾದಧಿಕರಣಸಪ್ತಮ್ಯಾಅಪಿಸಮಾಸಾಙ್ಗೀಕಾರಾದ್ಬಾಹುಳಕಃಸಪ್ತಮೀಸಮಾಸಃ || ಇರ್ದ್ದೇತಿಸ್ಥಿತ್ಯರ್ಥಸ್ಯಸಮಾಸಾನ್ತರ್ಭೂತತ್ವಾತ್ಪೃಥಗ್ಗ್ರಹಣಂ | ಉಕ್ತಾರ್ಥಾನಾಮಪ್ರಯೋಗಇತಿದಧ್ಯೋದನಾದೌಮಿಶ್ರಿತಾದಿವತ್ | ಅಥವಾಬಾನ ಪೊಚ್ಚಂ—ಬಾಂಬೊಚ್ಚಮಿತಿಸಮ್ಬನ್ಧೇಷಷ್ಠೀಸಮಾಸೋವಾ | ತದನ್ತ್ಯೇವಾವರ್ಗೇ[60] ಇತಿನಕಾರಸ್ಯಾನುಸ್ವಾರಾದೇಶಃ | ಕತಪಃ[89] ಇತ್ಯಾದಿನಾಪಕಾರಸ್ಯಬಕಾರಾದೇಶಃ || ಬಾಂಬೊಚ್ಚಂ—ವ್ಯೋಮಗಙ್ಗಾ | ಸಾ ತಲೆಯೊಳ್ ಶಿರಸಿ ಯಸ್ಯಾಸಾವಿತಿಬಾಂಬೊಚ್ಚದಲೆಯಂ | ಅಟ್ಸ್ವರಾತ್[328] ಇತ್ಯಟ್ಸಮಾಸಾನ್ತಃ || ತಥಾಬಗ್ಗೇತ್ಯಾದಿ | ಬಗ್ಗಶಬ್ದೋವ್ಯಾಘ್ರವಾಚೀ | ವ್ಯಾಘ್ರಶಬ್ದಸ್ಯಕರಮ್ಬಾದಿತ್ವಾತ್ಬಗ್ಗ ಇತಿನಿಪಾತಃ || ತೊವಲಿತಿಚರ್ಮವಚನಃ | ಬಗ್ಗದತೊವಲ್—ಬಗ್ಗದೊವಲ್ | ಅದ[304] ಇತಿಷಷ್ಠೀಸಮಾಸಃ || ಕತಪ[89] ಇತ್ಯಾದಿನಾತಕಾರಸ್ಯದಕಾರಃ | ಉಡಿಯೊಳಿತಿಕಟ್ಯಾಮಿತ್ಯರ್ಥಃ | ಬಗ್ಗದೊವಲುಡಿಯಂ | ಪೂರ್ವವದಟ್ಸಮಾಸಾನ್ತಃ | ವ್ಯಾಘ್ರಚರ್ಮಧಾರೀತಿಯಾವತ್ || ತಥಾಕಿಚ್ಚುಗಣ್ಣಂ—ಅಗ್ನಿಲೋಚನಇತ್ಯರ್ಥಃ || ತ್ರಯೋಪ್ಯಮೀಭರ್ಗವಾಚಕಾಃ ||

ಸೂತ್ರಂ ॥ ಮಿಥೋಗ್ರಹಣೇಪ್ರಹರಣೇಚ ಯುದ್ಧೇಸರೂಪಂ ॥ 312 ॥

ವೃತ್ತಿಃ ॥ ಮಿಥಃಅನ್ಯೋನ್ಯಂಗೃಹ್ಣನ್ತಿಯಸ್ಮಿನ್ಕ್ರಿಯೇನವಾನ್ಯೋನ್ಯಂ ಪ್ರಹರನ್ತಿತತ್ರಪ್ರವರ್ತಮಾನಂ ಸಮಾನಶ್ರುತಿಕಂ ತತ್ರೈವ ಪ್ರವರ್ತಮಾನೇನಸುಬನ್ತೇನಸಹನಿತ್ಯಂ ಸಮಸ್ಯತೇ ಅನ್ವರ್ಥೇಯುದ್ಧೇಗಮ್ಯಮಾನೇ । ಸಸಮಾಸೋಬಹುವ್ರೀಹಿಸಂಜ್ಞೋಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಹೆಲ್ಲಮಂ ಹೆಲ್ಲಮನೊರೊಂದಂಪಿಡಿವುದಾವಯುದ್ಧದೊಳದು—ಹೆಲ್ಲಾಹೆಲ್ಲಿ, ಕೋಲಿಂ ಕೋಲಿಂ ಪೊಯ್ವುದಾವಯುದ್ಧದೊಳದು—ಕೋಲಾಕೋಲಿ ॥ ಮಿಥಇತಿಕಿಂ । ಹೆಲ್ಲಮಂ ಹೆಲ್ಲಮಂ ಪಿಡಿವುದುಯುದ್ಧದೋಳ್ ॥ ಗ್ರಹಣೇಪ್ರಹರಣೇಚೇತಿಕಿಂ । ಹೆಲ್ಲಮಂ ಹೆಲ್ಲಮಂ ಮೆಟ್ಟಿಮಾಳ್ಪಯುದ್ಧಂ ॥ ಯುದ್ಧಇತಿಕಿಂ । ಕಯ್ಯಂ ಕಯ್ಯನೊರೊಂದಂ ಪಿಡಿದುಮಾಳ್ಪಬಿನದಂ ॥ ಸರೂಪಮಿತಿಕಿಂ । ಕಯ್ಯಂ ಕಾಲನೊರೊಂದಂಪಿಡಿದು ಮಾಳ್ಪ ಯುದ್ಧಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಮಿಥಶ್ಶಬ್ದಮರ್ಥಾಪಯಂಸ್ತಮುಚ್ಚಾರ್ಯಾರ್ಥಾಪಯತಿ ಮಿಥೋನ್ಯೋನ್ಯಮಿತಿ । ಅತೋತ್ರಮಿಥಇತಿವ್ಯಾಖ್ಯೇಯೋಚ್ಚಾರಣಂ । ಅನ್ಯಥಾನ್ಯತರಪಮಾಲಂ ನೋಭಾವಾದೀಯೇತಾಮಿತಿ ॥ ಗ್ರಹಣಶಬ್ದಃ ಕರಣಾಧಾರೇಚಾನಡಿತ್ಯಧಿಕರಣೇನಡನ್ತ ಇತಿದರ್ಶಯತಿ ಗೃಹ್ಣನ್ತಿಯಸ್ಮಿನ್ನಿತಿ ॥ ಪ್ರಹರಣಶಬ್ದಃಕರಣೇನಡನ್ತ ಇತಿದರ್ಶಯತಿ ಯೇನಪ್ರಹರನ್ತೀತಿ ॥ ಚಶಬ್ದೋಗ್ರಹಣಪ್ರಹರಣಯೋಃ ಪ್ರತ್ಯೇಕಾಭಿಸಮ್ಬನ್ಧೋನ್ವಾಯಕಏವ । ನಾನಯೋಃ ಸಮುಚ್ಚಾಯಕಃ । ಅನ್ಯಥಾಯಸ್ಮಿನ್ನನ್ಯೋನ್ಯಂಗೃಹ್ಣನ್ತಿ ಯೇನಾನ್ಯೋನ್ಯಂಪ್ರಹರನ್ತಿಚೇತಿ ತದುಭಯೇಸಮುಚ್ಚಿತಏವ ಸಮಾಸಸ್ಸ್ಯಾನ್ನಪ್ರತ್ಯೇಕಂ ಗ್ರಹಣೇಪ್ರಹರಣೇಚ । ನೇಷ್ಯತೇಚತಥಾ । ಯದ್ಯೇವಮಿಷ್ಯೇತಮಿಥೋಗ್ರಹಣಪ್ರಹರಣಇತಿಸಮಸ್ತತಯೈವನಿರ್ದಿಶೇನ್ನವ್ಯಸ್ತತಯಾ । ತಥಾಚಕಾರೋಪಿನಕಾರ್ಯಇತಿಲಾಘವಮಪ್ಯಾದೃತಂಭವೇತ್ । ಅತೋತ್ರಗ್ರಹಣಮಾತ್ರೇಪ್ರಹರಣಮಾತ್ರೇಚಯಥಾಸ್ಯಾದಿತಿವ್ಯಾಸಾದರಶ್ಚಕಾರಶ್ಚೇತಿ ಸೂತ್ರಕಾರಹೃದಯಮಿತ್ಯೇಷವಾಶಬ್ದಪ್ರಯುಞ್ಜಾನಸ್ಯವೃತ್ತಿಕೃತೋಭಿಪ್ರಾಯಃ ॥ ಸರೂಪಮಿತ್ಯೇತದರ್ಥಾಪಯತಿ ಸಮಾನಶ್ರುತಿಕಮಿತಿ । ಸಮಾನಂರೂಪಂಯಸ್ಯತತ್ಸರೂಪಂ । ಸಮಾನಶಬ್ದಸ್ಯಸಭಾವಃ । ರೂಪಂಚಾತ್ರಶಬ್ದಾನಾಂಶ್ರುತಿಗೋಚರತ್ವಮೇವ ನಾನ್ಯಃ । ತಸ್ಯೈವಶಬ್ದಸ್ವಾಭಾವ್ಯಾತ್ । ನಚಾತ್ರಸಮಾನಮಿತ್ಯೇವಗೃಹ್ಯತಾಂ । ಕಿಂಸರೂಪಗ್ರಹಣೇನೇತಿವಾಚ್ಯಂ । ಸರೂಪಯೋರಿವವಿರೂಪಯೋರಪಿಸಮಾಸಪ್ರಸಙ್ಗಾತ್ । ಅಸ್ತಿಚತತಾಪ್ಯರ್ಥತಃ ಸಮಾನಭಾವಇತಿ ॥ ನಚಶಬ್ದತಏವಸಾಮ್ಯಮತ್ರವಿವಕ್ಷಿತಂ ನಾರ್ಥತಇತಿವಾಚ್ಯಂ । ಕಿಂನಿಬನ್ಧನೋಯಂಸರೂಪಪ್ರದ್ವೇಷಃ । ಸಮಾನಮಿತ್ಯುಕ್ತ್ವಾಪಿಸಾರೂಪ್ಯಂವಿವಕ್ಷಣೀಯಂ । ತತೋವರಂಸರೂಪಮಿತ್ಯೇವಗ್ರಹಣಮಿತಿ ॥ ಅನ್ವರ್ಥಇತ್ಯನರ್ಗಳಮನುವರ್ತಮಾನಂ ಸಙ್ಜ್ಞೋಚ್ಯನಿಯಮಯತಿ ಯುದ್ಧೇಇತಿ ॥ ಯದಾನ್ಯಪದಾರ್ಥೋಯುದ್ಧಮೇವಭವತಿ । ತದೈವಸಮಾಸೋನಾನ್ಯಥೇತಿವಿಗೃಹ್ಯದರ್ಶಯತಿ ಹೆಲ್ಲಮಂಇತ್ಯಾದಿ । ಹೆಲ್ಲಶಬ್ದಃಕೇಶಾರ್ಥಃ ಪುರಶ್ಚೂಡಾರ್ಥೋವಾ । ಅತ್ರಾಧಿಕರಣಸಾಧನಗ್ರಹಣಶಬ್ದೋಪಾದಾನಾತ್ ಯದ್ಯಪಿಹೆಲ್ಲದೊಳ್ಹೆಲ್ಲದೊಳ್ ಇತ್ಯೇವವಕ್ತವ್ಯಂ । ಯಥಾ ಸಂಸ್ಕೃತೇ ಕೇಶೇಷುಕೇಶೇಷುಗೃಹೀತ್ವೇತಿ । ತಥಾಪಿ ಪಿಡಿದು ಇತ್ಯಸ್ಯಸಕರ್ಮಕತ್ವಾದನ್ಯತ್ಕರ್ಮ ನಾಸ್ತ್ಯೇವೇತಿಭಾಷಾಯಾಂದ್ವಿತೀಯಾನ್ತತಯೈವವ್ಯವಹರನ್ತಿ ವೃದ್ಧಾ ಇತಿತಥಾಪ್ರದರ್ಶನಂ ॥ ಒರೊಂದಂಇತಿ ಅನ್ಯೋನ್ಯಮಿತ್ಯರ್ಥಃ ॥ ಹೆಲ್ಲಾಹೆಲ್ಲಿಇತಿ ಆಕ್ಚಯುದ್ಧೇಪೂರ್ವಪದಸ್ಯ331ಇತಿ ಇಃಸಮಾಸಾನ್ತಃ । ಪೂರ್ವಪದಸ್ಯಾಗಾಗಮಶ್ಚ ॥

ಸೂತ್ರಂ ॥ ವಾವಾರಾರ್ಥೇಸಙ್ಖ್ಯೇಯೇಸಙ್ಖ್ಯಯಾಸಙ್ಖ್ಯಾ ॥ 313 ॥

ವೃತ್ತಿಃ ॥ ವಾರ್ಥೋವಿಕಲ್ಪಃಸಂಶಯೋವಾ ॥ ವಾರ್ಥೇವಾರಾರ್ಥೇಚಗಮ್ಯಮಾನೇಸಙ್ಖ್ಯಾವಾಚಿಸುಬನ್ತಂ ಸಙ್ಖ್ಯೇಯೇವರ್ತಮಾನೇನಸಙ್ಖ್ಯಾವಾಚಿನೋತ್ತರಪದೇನಸಹನಿತ್ಯಂಸಮಸ್ಯತೇ ॥

ಪ್ರಯೋಗಃ ॥ ಎರಡು ಮೇಣ್ ಮೂರು ಮೇಣ್—ಎರಳ್ಮೂರು, ನಾಲ್ಕುಮೇಣ್ ಅಯ್ದುಮೇಣ್—ನಾಲ್ಕಯ್ದು, ಎರಡೋ ಮೂರೋ—ಎರಳ್ಮೂರು, ನಾಲ್ಕೋ ಅಯ್ದೋ—ನಾಲ್ಕಯ್ದು, ಎರಳ್ಬಾರಿ ಅಯ್ದು—ಈರೈದು, ಎರಳ್ಬಾರಿ ಪತ್ತು ಇರ್ಪತ್ತು ॥ ವಾವಾರಾರ್ಥಇತಿಕಿಂ । ಎರಡುಂ ಮೂರುಂ, ಎರಡೆ ಮೂರೆ ॥ ಸಙ್ಖ್ಯೇಯಇತಿಕಿಂ । ಪಾರ್ವರನೂರೋ ಅಯ್ವತ್ತೋ ॥ ಸಙ್ಖ್ಯಯೇತಿಕಿಂ । ಆನೆ ಎರಡೋ ಕಲ್ಲೋ ॥ ಸಙ್ಖ್ಯೇತಿಕಿಂ । ಕುದುರೆಯೋ ಪತ್ತಾನೆಯೋ ॥ •

ವ್ಯಾಖ್ಯಾ ॥ ವಾಚವಾರಶ್ಚವಾವಾರೌಶಬ್ದವಿಶೇಷಾ । ತಯೋರರ್ಥೋವಾವಾರಾರ್ಥಇತ್ಯತ್ರದ್ವನ್ದ್ವಾನ್ತೇಶ್ರೂಯಮಾಣೋರ್ಥಶಬ್ದಃ ಪ್ರತ್ಯೇಕಮಭಿಸಮ್ಬಧ್ಯತಇತಿವಾರ್ಥೋವಾರಾರ್ಥಶ್ಚೇತಿಫಲಿತಃ । ತತ್ರವಾರ್ಥಃಕಇತ್ಯತಆಹ ವಾರ್ಥೋವಿಕಲ್ಪಃಸಂಶಯೋವೇತಿ ॥ ನನುವಿಕ

ಲ್ಪಸಂಶಯಯೋಃಕೋಭೇದಃ ॥ ಉಭಯೋರುಭಯಕೋಟಿಕತ್ವಾತ್ । ತಥಾಹಿ । ಭೋಜನಾಯಕ್ಷೀರಂವಾದಧಿವಾನೀಯತಾಮಿತಿವಿಕಲ್ಪಃ । ನಾಹಂಜಾನೇಕ್ಷೀರಂವಾದಧಿವೇತಿಸಂಶಯಃ । ನಾತ್ರಾನಯೋರ್ವಿಶೇಷಉಪಲಭ್ಯತಇತಿಚೇನ್ನ । ಉಭಯೋರುಭಯಕೋಟಿಕತ್ವೇಪಿವಿಕಲ್ಪೋನಿರ್ಣಯರೂಪಃ । ಸಂಶಯಸ್ತ್ವನಿರ್ಣಯರೂಪಇತ್ಯಸ್ತ್ಯೇವಾನಯೋರ್ಭೇದಃ । ನಹಿಭೋಜನಾಯಕ್ಷೀರಂವಾ ದಧಿವಾನೀಯತಾಮಿತಿ ವಿಕಲ್ಪೇ ಪರಿವೇಷ್ಟಾಸನ್ದಿಗ್ಧೇ ಯಥಾಲಾಭಂಯಥೇಚ್ಛಂವಾನ್ಯತರದಾನಯತ್ಯೇವೇತಿ । ನೈವಂಸಂಶಯೇ । ಕ್ಷೀರದಧ್ಯುಭಯಸಾಧಾರಣಧಾವಳ್ಯದರ್ಶನಾತ್ಕಿಮಿದಂಕ್ಷೀರಮುತದಧಿವೇತಿಯಾವದ್ವಿಶೇಷದರ್ಶನಮನಿರ್ಣಯಏವೇತಿ ॥ ವಾರಾರ್ಥಸ್ತು ಲೋಕೇಸಕೃದಸಕೃದಿತ್ಯೇವಂರೂಪಃ ಪ್ರಸಿದ್ಧಏವೇತಿತದರ್ಥಂಪೃಥಗನುಕ್ತ್ವಾವಾಕ್ಯಾರ್ಥಮೇವಾಹ ವಾರ್ಥಇತ್ಯಾದಿ ॥ ಸಙ್ಖ್ಯೇಯಇತ್ಯೇತನ್ನ ಪೂರ್ವಪದಸ್ಯವಿಶೇಷಣಂ । ಕಿಂ ತೂತ್ತರಪದಸ್ಯೈವೇತ್ಯಾಹ ಸಙ್ಖ್ಯೇಯೇವರ್ತಮಾನೇನೇತಿ ॥ ಎರಡುಮೇಣ್ ಮೂಱುಮೇಣ್ । ಮೇಣಿತಿವಿಕಲ್ಪವಚನಮವ್ಯಯಂ । ದ್ವೌವಾತ್ರಯೋವೇತ್ಯರ್ಥಃ ॥ ಎರಳ್ಮೂಱು ದ್ವಿತ್ರಾಇತಿವಿಕಲ್ಪಃ ॥ ಎರಡೋ ಮೂಱೋ । ಓ ಇತಿಸಂಶಯದ್ಯೋತಕೋನಿಪಾತಃ ॥ ದ್ವೌವಾತ್ರಯೋವೇತ್ಯರ್ಥಃ ॥ ಎರಳ್ಮೂಱು ದ್ವಿತ್ರಾಇತಿಸಂಶಯಃ ॥ ಎರಡುಬಾಪತ್ತು । ಬಾರಿತಿವಾರಾರ್ಥಮವ್ಯಯಂ । ದ್ವೌವಾರೌ ದಶೇತ್ಯರ್ಥಃ ॥ ಇರ್ಪತ್ತು ದ್ವಿದಶಾಇತಿಯಾವತ್ ॥ ಅತ್ರವಿಕಲ್ಪಾದೀನಾಂಸಮಾಸಾರ್ಥತ್ವಾತ್ಸರ್ವತ್ರಸಮಾಸೇಮೇಣಾದೇರವಚನಮುಕ್ತಾರ್ಥಾನಾಮಪ್ರಯೋಗಇತಿ ॥ ಪ್ರತ್ಯುದಾಹರಣೇ ಪೂರ್ವರನೂಱೋ ಅಯ್ವತ್ತೋ ಇತ್ಯತ್ರಪೂರ್ವರಇತಿವೈಯಧಿಕರಣ್ಯಾಪ್ರಯೋಗಾತ್ನೂಱು ಅಯ್ವತ್ತು ಇತ್ಯುಭಯಮಪಿಸಙ್ಖ್ಯಾವಚನಮೇವೇತಿಜ್ಞಾಯತೇ । ಯಥಾಬ್ರಾಹ್ಮಣಾನಾಂಶತಂಪಞ್ಚಾಶದ್ವೇತಿ ॥ ಸಙ್ಖ್ಯೇಯವಚನತ್ವೇಸಾಮಾನಾಧಿಕರಣ್ಯೇನಭಾವ್ಯಂ । ಯಥಾಬ್ರಾಹ್ಮಣಾಃಶತಂಪಞ್ಚಾಶದ್ವೇತ್ಯಾದೀತಿ ॥

ಸೂತ್ರಂ ॥ ದ್ವನ್ದ್ವಸ್ಸಾಹಿತ್ಯೇ ॥ 314 ॥

ವೃತ್ತಿಃ ॥ ಸುಬನ್ತಂ ಸುಬನ್ತೇನೋತ್ತರಪದೇನಸಹನಿತ್ಯಂಸಮಸ್ಯತೇ ಸಾಹಿತ್ಯೇಗಮ್ಯಮಾನೇ । ಸಸಮಾಸೋದ್ವನ್ದ್ವಸಂಜ್ಞೋಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಮರನುಂ ಗಿಡುವುಂ—ಮರಗಿಡುಗಳ್, ಅಳಿಯುಂ ಗಿಳಿಯುಂ—ಅಳಿಗಿಳಿಗಳ್, ಕರಿಯುಂ ತುರಗಮುಂ—ಕರಿತುರಗಂಗಳ್ ॥ ಸಾಹಿತ್ಯಇತಿಕಿಂ । ಮರನುಂ ಗಿಡುವುಂ ॥ ದ್ವನ್ದ್ವಪ್ರದೇಶಾಃ ಪರವದ್ದ್ವನ್ದ್ವಃ[112] ಇತ್ಯೇವಮಾದಯಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ವೃತ್ತಿಪದೈಸ್ತದರ್ಥಾನಾಂ ಯುಗಪತ್ಪ್ರತ್ಯಾಯನಂಸಾಹಿತ್ಯಂ ಸಹೋಕ್ತಿರಿತಿಯಾವತ್ ॥ ತದತ್ರಸಮಾಸಾರ್ಥಇತ್ಯತೋನಿತ್ಯಏವಾಯಂಸಮಾಸಃ । ವಾಕ್ಯೇತುಸಾಹಿತ್ಯಂನಾವಗಮ್ಯತಏವ । ತಥಾಹಿ । ಧವಶ್ಚಖದಿರಶ್ಚೇತ್ಯಾದೌದ್ವಾಭ್ಯಾಂಶಬ್ದಾಭ್ಯಾಂದ್ವಯೋರರ್ಥಯೋರ್ದ್ವೇಜ್ಞಾನೇಕ್ರಮೇಣಜಾಯೇತೇ । ನೈವಂಸಮಾಸೇ । ಧವಖದಿರಾವಿತ್ಯಾದಾವಯುಗಪದೇವಪ್ರವಿಭಾಸಾತ್ ॥ ನನ್ವತ್ರಾಪಿಕಥಮೇತದೇಕತ್ರೈಕದಾನೇಕಸಂವಿದಾಮನುತ್ಪತ್ತೇರಿತಿಚೇನ್ನಾತ್ರಾನೇಕಾಸಂವಿದಿಷ್ಯತೇ । ಕಿಂತ್ವನೇಕಗೋಚರಾಸ್ವೇಯಮೇಕೈವೇತಿ ॥ ಕಿಂಚಾತ್ರಾರ್ಥೋಪಿನಸರ್ವಥಾನೇಕಃ । ಇತರೇತರಸಙ್ಕ್ರಾನ್ತ್ಯೈಕಥಂಚಿದೇಕಾರ್ಥೀಭಾವಪರಿಣತ ಇತಿಪ್ರಾಗೇವಪ್ರಪಞ್ಚಿತಃ । ಅನ್ಯಥಾಸಾಮರ್ಥ್ಯಾಭಾವಾತ್ಸಮಾಸಏವನಭವೇತ್ । ಸಮರ್ಥಃಪದವಿಧಿಃ[292] ಇತ್ಯುಕ್ತತ್ವಾತ್ । ಅತಏವ ಚಾರ್ಥೇದ್ವನ್ದ್ವಇತಿಶಾಸ್ತ್ರೇಪಿಸಮುಚ್ಚಯಾನ್ವಾಚಯೇತರೇತರಸಮಾಹಾರಾಶ್ಚಾರ್ಥಾ ಇತಿಚತುರ್ಣಾಂಚಾರ್ಥತ್ವಾವಿಶೇಷೇಪ್ಯಾದ್ಯದ್ವಯೇ ಸಾಮರ್ಥ್ಯಾಭಾವಾದನ್ತ್ಯದ್ವಯಏವಸಮಾಸಇತಿನಿರೂಪಣಮಿತಿ ॥

ಸೂತ್ರಂ ॥ ಸಮಾನಾಮೇಕಃ ॥ 315 ॥

ವೃತ್ತಿಃ ॥ ರೂಪತೋರ್ಥತೋವಾಸಮಾನಾಂಶಬ್ದಾನಾಮೇಕಏವಶಬ್ದೋವಶಿಷ್ಯತೇ ಸಾಹಿತ್ಯೇಗಮ್ಯಮಾನೇ ॥

ಪ್ರಯೋಗಃ ॥ ಅಕ್ಷಮುಂ ಅಕ್ಷಮುಂ—ಅಕ್ಷಂಗಳ್, ಪಾದಮುಂ ಪಾದಮುಂ—ಪಾದಂಗಳ್, ಮಾಷಮುಂ ಮಾಷಮುಂ—ಮಾಷಂಗಳ್, ಮಡಮುಂ ಮಡಮುಂ—ಮಡಂಗಳ್, ಜಾಣನುಂ ಚದುರನುಂ—ಜಾಣರ್ ಚದುರರ್ಕಳೆಣ್, ಬಿಳಿದುಂ ವಿಶದಮುಂ—ಬಿಳಿಯುವು ವಿಶದಂಗಳ್ಕೆಣ್ ॥ ಸಮಾನಾಮಿತಿಕಿಂ । ಮರಗಿಡುಗಳ್, ಪುಲ್ಪೊದಱುಗಳ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ನನುಸಮಶಬ್ದಸ್ಯಸರ್ವಾದಿತ್ವಾದಾಮಿಸಮೇಷಾಮಿತಿವಕ್ತವ್ಯೇಕಥಂ ಸಮಾನಾಮಿತಿನಿರ್ದೇಶ ಇತಿನಶಙ್ಕನೀಯಂ । ಸಮಂಸರ್ವಾರ್ಥಇತಿವಚನಾತ್ತಸ್ಯೈವತತ್ರಪಾಠೋನಾನ್ಯಸ್ಯ । ನಾತ್ರೈಷಸರ್ವಾರ್ಥಃ । ಕಿಂತುಸಮಾನಾರ್ಥಏವೇತಿ ॥ ಸಾಮ್ಯಂಚದ್ವೇಧಾ ರೂಪತೋಽರ್ಥತಶ್ಚೇತಿ । ತಥಾಹಿ । ಕೇಚನಶಬ್ದಾಭಿನ್ನಾರ್ಥಾಅಪಿರೂಪತಃಸಮಾನಾಃ । ಯಥಾಅಕ್ಷಾಃಪಾದಾಇತ್ಯಾದಯೋನಾನಾರ್ಥಕಾಃ ॥ ಕೇಚನಭಿನ್ನರೂಪಾಅಪ್ಯರ್ಥತಃಸಮಾನಾಃ । ಯಥಾ ಅಮರಾಃನಿರ್ಜರಾ ಇತ್ಯಾದಯಃಪರ್ಯಾಯಶಬ್ದಾಃ । ಏಕಾರ್ಥವಾಚಕನಾನಾಶಬ್ದಾನಾಮೇವಪರ್ಯಾಯಶಬ್ದತ್ವಾತ್ ॥ ಯದ್ಯಪ್ಯುಭಯತಶ್ಚಸಮಾನಾಃಶಬ್ದಾಃಸನ್ತಿ । ಯಥಾವೃಕ್ಷಶ್ಚವೃಕ್ಷಶ್ಚವೃಕ್ಷಶ್ಚವೃಕ್ಷಾ ಇತ್ಯಾದಯಃ । ತಥಾಪ್ಯತ್ರಾನ್ಯತರಪ್ರಯುಕ್ತಮೇವಸಾದೃಶ್ಯಮೇಕಶೇಷನಿಬನ್ಧನಂ । ನೋಭಯಪ್ರಯುಕ್ತಮೇವೇತಿನಿಯಮ ಇತಿತದುದಸ್ಯದ್ವಿವಿಧಮೇವಸಾದೃಶ್ಯಮಾಹ ರೂಪತಇತ್ಯಾದಿ ॥ ನನ್ವಯಮನಾರಮ್ಭಣೀಯಃ । ಸಮಾನಾಂಶಬ್ದಾನಾಂ ಸಹವಚನೇಽನೇಕತ್ವೇಽಪ್ಯೇಕಏವಶಬ್ದಃಪ್ರಯುಜ್ಯೇತ । ನಾನ್ಯೇಪ್ರಯುಜ್ಯೇರನ್ನಿತ್ಯೇವ ಮರ್ಥೋಽಯಮಾರಮ್ಭಃ । ನಹ್ಯತ್ರಾರ್ಥೋಽಯಮಾರಬ್ಧವ್ಯಃ । ತಥಾಹಿ । ರೂಪತೋಽರ್ಥತೋವಾಸಮಾನಾಃಪಾದಮಾಷಾದಯೋವಕ್ರಕುಟಿಲಾದಯಶ್ಚಶಬ್ದಾಃ ಸ್ವಯಮೇಕತ್ವವಿಶಿಷ್ಟಾರ್ಥವದನೇಕತ್ವವಿಶಿಷ್ಟೇಽಪ್ಯರ್ಥೇ ಪ್ರಸಿದ್ಧಾವರ್ತನ್ತೇನವಾ । ಯದಿವರ್ತೇರನ್ ತದಾಏಕತ್ವಇವಾನೇಕತ್ವೇಽಪಿಸ್ವಭಾವತಏವಪ್ರಯೋಗ ಸಮ್ಭವಾನ್ನಾಪೂರ್ವೋಯತ್ನಃಕರ್ತವ್ಯಃ । ಯದಿಚನಪ್ರವರ್ತೇರನ್ತರ್ಹಿನಿತರಾಮಕರ್ತವ್ಯಏವ । ನಹಿಲೋಕೇಕಿಂಚಿಚ್ಛಾಸ್ತ್ರಂ ಕ್ವಚಿದರ್ಥವಿಶೇಷೇಸ್ವಯಮಪ್ರಸಿದ್ಧಮಪ್ರವರ್ತಿತಪೂರ್ವಂ ಕಂಚನಶಬ್ದಮಪೂರ್ವತಯಾ ಪ್ರವರ್ತಯಿತುಮೀಷ್ಟೇ । ಕಿಂತುಸ್ವಶಕ್ತ್ಯೈವಾರ್ಥೇಪ್ರಸಿದ್ಧಂ ಪ್ರವರ್ತಿತುಮರ್ಹಮೇವಪ್ರವರ್ತಯತಿ । ಸಿದ್ಧಾನಾಂ ಶಬ್ದಾನಾಮನ್ವಾಖ್ಯಾನಂ ವ್ಯಾಕರಣಮಿತಿ । ವಿಪರೀತವರ್ತನೇಪ್ರಯೋಜನಾಭಾವಾತ್ । ನಹಿಮಹಾನ್ತಃ ಶಾಸ್ತ್ರಕೃತಃಪರಾನುಜಿಘೃಕ್ಷಯಾ ಶಾಸ್ತ್ರಂಕುರ್ವಾಣಾಃ ಕ್ರೀಡನಾದಿವದ್ವಿನೋದಾರ್ಥಂ ಪರಾನಿಯನ್ತಂಮಹಾನ್ತಂಕ್ಲೇಶಮನುಭಾವಯನ್ತಿ । ಅಪ್ರೇಕ್ಷಾವತ್ತ್ವಪ್ರಸಙ್ಗಾತ್ । ಅತಉಭಯಥಾಪ್ಯೇಕಶೇಷೇಣಾತಿಶೇಷ ಇತಿಚೇತ್ । ಉಚ್ಯತೇ । ಯಥೈವೈತದೇಕಸ್ಮಿನ್ನರ್ಥೇಽಪ್ರಸಿದ್ಧಾಸ್ತಥೈವಾನೇಕಾರ್ಥೇಽಪಿ ಪ್ರಸಿದ್ಧಾ ಏವ । ಶಾಸ್ತ್ರಮಪಿನಾಪ್ರವರ್ತ್ಯಪ್ರವರ್ತಕಂ । ಯತ್ಕಾರಣಾತ್ತತ್ಕಾರಿಣಾಮಪ್ರೇಕ್ಷಾವತ್ತ್ವಂ ಪ್ರಸಜ್ಯೇತ । ಕಿಂತ್ವೇವಮಪಿಯಥೈಕತ್ವೇಽನೇಕತ್ವೇವಾಪ್ರವೃತ್ತಾನಾಂ ಭಿನ್ನಾರ್ಥಾನಾಂವಿರೂಪಾಣಾಂಧವಖದಿರಾದೀನಾಂಶಬ್ದಾನಾಂ ಸಾಹಿತ್ಯೇದ್ವನ್ದ್ವೋಭವತಿ । ತಥೈವಸರೂಪಾಣಾಂ ಸಮಾನಾರ್ಥಾನಾಂಚ ಸಾಹಿತ್ಯೇಧವಖದಿರಂಗಳಿತಿವತ್ಪಾದಪಾದಪಂಗಳ್, ವಕ್ರಕುಟಿಲಂಗಳಿತಿಚಶಬ್ದಾನ್ತರಸ್ಯಾಪಿಶ್ರವಣಂಮಾಭೂತ್ । ಕಿಂತ್ವೇಕಏವಶಿಷ್ಯೇತೇತ್ಯನೇನಪ್ರಾಪ್ತೋದ್ವನ್ದ್ವೋಬಾಧ್ಯತಇತಿದ್ವನ್ದ್ವಾಪವಾದಾರ್ಥಮಯಮಾರಬ್ಧಇತ್ಯಾಹ ದ್ವನ್ದ್ವಾಪವಾದೋಽಯಮಿತಿ ॥ ಏತಾದೃಶಸ್ಥಲೇಏಕಶೇಷಏವ ಕರ್ತವ್ಯೋನದ್ವನ್ದ್ವಇತಿಯಾವತ್ ॥

ನನ್ವೇವಮೇಕಶೇಷಕರಣೇ ಇತರಪದಾನಾಮರ್ಥಾಃ ಕಥಮವಬುಧ್ಯೇರನ್ । ನಚೈಕಾರ್ಥಾನಾಂಶಬ್ದಾನಾಮನ್ಯತರೇಣೈವಗತಾರ್ಥತ್ವಾದಿತರೇಷಾಮಪ್ರಯೋಗ ಇತಿವಾಚ್ಯಂ । ತಥಾಪಿಭಿನ್ನಾರ್ಥಾನಾಂಶಬ್ದಾನಾಂವಿನೇತರಪ್ರಯೋಗಾತ್ತತ್ಪ್ರತೀತೇರಶಕ್ಯನಿರೂಪಣಾತ್ ॥ ಏಕಾರ್ಥಾನಾಮಪಿನಾನ್ಯತರೇಣಾಲಂ । ಪ್ರತ್ಯರ್ಥಂಶಬ್ದನಿವೇಶಇತಿನ್ಯಾಯೇನಯಾವದ್ವಾಚ್ಯಂ ವಾಚಕಪ್ರಯೋಗಸ್ಯಾವರ್ಜನೀಯತ್ವಾದಿತಿಚೇನ್ನ । ಯಥಾದಧಿಮಧ್ವಿತ್ಯಾದೌವಿಭಕ್ತಿಲೋಪೇಽಪಿ ತತ್ಸಹಕೃತಾಪ್ರಕೃತಿರೇವತದರ್ಥಬೋಧಿನೀ । ತದ್ವದತ್ರಾಪೀತರಾಭಾವಸಹಕೃತಮವಶಿಷ್ಟಂ ಪದಮೇವತದ್ಬೋಧಕಮಿತಿತದವಬೋಧೋಪಪತ್ತೇಃ ॥ ನಚೈವಮೇಕಪದಾದನ್ಯಪದಾರ್ಥಾವಬೋಧನೇ ಸರ್ವತ್ರಾತಿಪ್ರಸಙ್ಗಃ । ಯತ್ರಪ್ರಕೃತೇಃ ಪ್ರತ್ಯಯಸ್ಯಪದಸ್ಯಾನ್ಯಸ್ಯವಾವಿಧಿಪೂರ್ವಕಮದರ್ಶನಂ । ತತ್ರೈವೈಷಾರೀತಿರ್ನಾನ್ಯತ್ರೇತಿ ಸಕಲಶಾಬ್ದಿಕಸಮ್ಪ್ರದಾಯೋಪದೇಶಇತಿ ॥ ಯದ್ಯಪ್ಯತ್ರೈಕಶೇಷೇಷಟ್ಪಕ್ಷಮಾಲಕ್ಷಯನ್ತಿ ಪ್ರಾಜ್ಞಾಃ । ತಥಾಹಿ । ಸಮಾನಾಂಶಬ್ದಾನಾಂಕ್ರಿಯಮಾಣೋಽಯಮೇಕಶೇಷಃ ಕೃತದ್ವನ್ದ್ವಾನಾಮಕೃತದ್ವನ್ದ್ವಾನಾಂವೇತಿದ್ವೌಪಕ್ಷೌ । ಅಕೃತದ್ವನ್ದ್ವಾನಾಮಿತ್ಯತ್ರಾನಪೇಕ್ಷಿತವಿಭಕ್ತೀನಾಮಪೇಕ್ಷಿತ ವಿಭಕ್ತೀನಾಂವೇತಿದ್ವೌ । ಅಪೇಕ್ಷಿತವಿಭಕ್ತೀನಾಮಿತ್ಯತ್ರಸಮುದಾಯಾದಪೇಕ್ಷಿತವಿಭಕ್ತೀನಾಂ ಪ್ರತ್ಯೇಕಮಪೇಕ್ಷಿತವಿಭಕ್ತೀನಾಂವೇತಿದ್ವೌ । ಪ್ರತ್ಯೇಕಮಪೇಕ್ಷಿತವಿಭಕ್ತೀನಾಮಿತ್ಯತ್ರಪ್ರಾಪ್ಸ್ಯದ್ವಿಭಕ್ತೀನಾಂ ಪ್ರಾಪ್ತವಿಭಕ್ತೀನಾಂವೇತಿದ್ವೌ । ಪ್ರಾಪ್ತವಿಭಕ್ತೀನಾಮಿತ್ಯತ್ರ ಸಾಹಿತ್ಯೇವರ್ತಮಾನಾನಾಮವರ್ತಮಾನಾನಾಂವೇತಿ ದ್ವಾವಿತ್ಯೇವಂಷಟ್ಪಕ್ಷಾಸ್ಸಮ್ಭವನ್ತೀತಿ । ತತ್ರಪ್ರತಿಪಕ್ಷಮನೇಕಯುಕ್ತ್ಯಯುಕ್ತಚಿನ್ತಾಸನ್ತತ್ಯಾ ಬಹುವಕ್ತವ್ಯಮಸ್ತಿ । ತಥಾಪಿಗ್ರನ್ಥಗೌರವಭಯಾನ್ನೇಹತನ್ಯತೇ ॥ ಸಂಕ್ಷೇಪರುಚಯೋಽಹ್ಯತ್ರಾಧಿಕಾರಿಣಃ । ವಿಸ್ತರರುಚೀನಾಂತುತತ್ಸರ್ವಂ ಪೂರ್ವಶಾಸ್ತ್ರ ಏವ ದ್ರಷ್ಟವ್ಯಮಿತಿ ॥ ಅತ್ರಸಮಾನಾಮಿತಿಬಹುತ್ವನಿರ್ದೇಶಾದಿಸಂಜ್ಞಾಯುತೇಃ । ನದ್ವಯೋರೇವದ್ವನ್ದ್ವ ಇತಿನಿಯಮಃ । ಕಿಂತುಬಹೂನಾಮಪ್ಯಸ್ತೀತಿ । ತೇನ ಮರಗಿಡುಪುಲ್ಪೊದಱುಗಳಿತ್ಯಾದ್ಯಪಿಸಿಧ್ಯತಿ ॥ ಯತ್ರತುಸಮಸ್ಯಮಾನಪದಾರ್ಥಯೋರ್ಮುಖ್ಯೋಪಸರ್ಜನಭಾವಃ ಸವಿವದ್ವಿಪದಸಮಾಸಃ । ಯಥಾಪೂರ್ವಪದಾರ್ಥಪ್ರಧಾನಉತ್ತರಪದಾರ್ಥಪ್ರಧಾನೋವಾ ತತ್ರೈವತತ್ಸಮ್ಭವಾನ್ನಾತ್ರತಥಾ । ಸರ್ವಪದಾರ್ಥಪ್ರಧಾನತ್ವಾತ್ । ಅತಏವಾನ್ಯಪದಾರ್ಥಬಹುವ್ರೀಹಾವಪಿನೈವಂನಿಯಮಃ । ಸರ್ವಸ್ಯಾಪ್ಯುಪಸರ್ಜನತ್ವಾತ್ । ಬಹುಪದಬಹುವ್ರೀಹೇರಪ್ಯಙ್ಗೀಕಾರಾದಿತಿ ॥ ಸರೂಪೈಕಶೇಷಮುದಾಹರಂಸ್ತತ್ಸಮುದಾಹರತಿ ಅಕ್ಷಮುಂ ಅಕ್ಷಮುಮಿತ್ಯಾದಿ । ಅತ್ರೈಕೋವಿಭೀತಕಃ । ಅಪರಃ ಶಕಟಾಙ್ಗಂದೇವನಾಙ್ಗಂವಾ ॥ ತಥಾ ಪಾದಮುಂ ಪಾದಮುಂಇತಿ । ಏಕಸ್ತುರ್ಯಾಂಶಃ । ಅಪರಃ ಕಿರಣಶ್ಚರಣೋವಾ ॥ ಮಾಷಮುಂಮಾಷಮುಮಿತಿ । ಏಕೋಧಾನ್ಯವಿಶೇಷಃ । ಅಪರಃ ಪರಿಮಾಣವಿಶೇಷೋರೋಗವಿಶೇಷೋವಾ ॥ ತಥಾಸರೂಪಂದ್ವೇಧ್ಯಮುದಾಹರತಿ ಮಡಮುಂ ಮಡಮುಮಿತಿ । ಏಕಂರಥಚಕ್ರಕೀಲಕಂ । ಅಪರಂಗುಲ್ಫಂ । ಮಠಮಠನಸ್ತುತದ್ಭವಃ ॥ ವಿರೂಪೈಕಶೇಷಮುದಾಹರತಿ ವಕ್ರಮುಂ ಕುಟಿಲಮುಂ ಇತ್ಯಾದಿ ॥

ಸೂತ್ರಂ ॥ ಅದ್ವಾದಿಃ ॥ 316 ॥

ವೃತ್ತಿಃ ॥ ಅದ್ವಾದಿನಾನ್ಯೇನವಾಸಹವಚನೇಽದ್ವಾದಿರೇಕಏವಶಿಷ್ಯತೇ ॥

ಪ್ರಯೋಗಃ ॥ ಕುದುರೆಯುಂ ಆತನುಂ—ಅವರ್, ಅದುಂ ಕುದುರೆಯುಂ—ಅವು, ಲತೆಯುಂ ಈಕೆಯುಂ—ಇವರ್, ಪೂವುಂ ಉದುಂ—ಉವು ॥ ಅದ್ವಾದಿಷ್ವೇವ ಪೂರ್ವೋತ್ತರಯೋಸ್ಸಹವಚನೇ ಶಬ್ದಪರವಿಪ್ರತಿಷೇಧಾದುತ್ತರಸ್ಯೈವಶೇಷಃ ॥ ಆತನುಂ ಈತನುಂ—ಇವರ್, ಈತನುಂ ಊತನುಂ—ಉವರ್, ಆಕೆಯುಂ ಈಕೆಯುಂ—ಇವರ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಸಹವಚನಂಶಬ್ದಾನ್ತರಸಾಧ್ಯಂ । ಏಕಸ್ಯತದಭಾವಾತ್ । ತಚ್ಚಾದ್ವಾದೇಃಸ್ವೇನಪರೇಣವಾಸಮ್ಭವತೀತಿದ್ವಾವೇವ ಪ್ರಕಾರೌ । ತೃತೀಯಪ್ರಕಾರಾಸಮ್ಭವಾದಿತ್ಯಾಹ ಅದ್ವಾದಿನೇತ್ಯಾದಿ ॥ ಅದ್ವಾದಿನೈವಸಹವಚನೇನಾನಿಯಮೋನಾದ್ವಾದೇಃಶೇಷಃ । ಕಿಂತು ಅದು, ಇದು, ಉದು, ಆವುದು, ಎಲ್ಲ, ಏಱತು ಇತಿಗಣಪಾಠಾನುಪೂರ್ವ್ಯಾಮುತ್ತರಸ್ಯೈವಶೇಷೋನಾನ್ಯಸ್ಯ । ಶಬ್ದಪರವಿಪ್ರತಿಷೇಧಾದಿತ್ಯಾಹ ಅದ್ವಾದಿಷ್ವಿತ್ಯಾದಿ ॥

ಸೂತ್ರಂ ॥ ತನ್ನಿನೆನ್ ॥ 317 ॥

ವೃತ್ತಿಃ ॥ ತನಾದಿಸ್ತನಾದಿನಾನ್ಯೇನವಾಸಹವಚನೇಽಪ್ಯೇಕಏವಶಿಷ್ಯತೇ ॥

ಪ್ರಯೋಗಃ ॥ ಜಿನದತ್ತನುಮಾನುಂ—ಆಂ, ಯಜ್ಞದತ್ತನುಂ ನೀನುಂ—ನೀಂ, ವಿಷ್ಣುಮಿತ್ರನುಂ ತಾನುಂ—ತಾಂ ॥ ಅತ್ರಾಪಿ ಪೂರ್ವೋಕ್ತನ್ಯಾಯೇನೋತ್ತರಸ್ಯೈವಶೇಷಃ ॥ ತಾನುಂ ನೀನುಂ—ನೀಂ, ನೀನುಂ ಆನುಂ—ಆಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ನಾತ್ರಗಣಪಾಠಃ । ಕಿಂತುಸೂತ್ರೋಕ್ತನಿರ್ದೇಶಏವ ॥ ಅನನ್ತರತುಲ್ಯಕಕ್ಷ್ಯಏವನವಿಶೇಷಃ ॥

ಸೂತ್ರಂ ॥ ಸ್ತ್ರೀಪುನ್ನಪ್ ॥ 318 ॥

ವೃತ್ತಿಃ ॥ ಸ್ತ್ರೀಪುನ್ನಪುಂಸಹವಚನೇ ಸ್ತ್ರೀಪುನ್ನಪೇಕಏವಶಿಷ್ಯತೇ । ಶಬ್ದಪರವಿಪ್ರತಿಷೇಧಾದತ್ರಾಪ್ಯುತ್ತರಸ್ಯೈವಶೇಷಃ ॥

ಪ್ರಯೋಗಃ ॥ ಆಕೆಯುಂ ಆತನುಂ—ಅವರ್, ಆತನುಂ ಅದುವುಂ—ಅವು, ಅದುವುಂ ಆಕೆಯುಂ—ಅವರ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ನಾತ್ರಾನನ್ತರಯೋಗನತ್ಸ್ವರೂಪನಿರ್ದೇಶಃ । ಸ್ತ್ರ್ಯಾದಿಶಬ್ದಾನಾಮೇವೋಪಾದಾನಪ್ರಸಙ್ಗಾತ್ । ಕಿಂತು ಸ್ತ್ರ್ಯರ್ಥಃ ಸ್ತ್ರೀ[102] ಇತ್ಯಾದಿಲಿಙ್ಗಾನುಶಾಸನನಿರೂಪಿತಲಿಙ್ಗನಿರ್ದೇಶಏವ । ಅತಏವಾತ್ರಪೂರ್ವವತ್ಸ್ವೇನಪರೇಣವೇತಿನಪಕ್ಷದ್ವಯಂಸಮ್ಭವತಿ । ಪರಸ್ಯೈವಾಭಾವಾತ್ । ಯದ್ಯಪಿಮಿಶ್ರಸಙ್ಕೀರ್ಣಾದಿಲಿಙ್ಗವಶಾದಾಯಪಕ್ಷಾನ್ತರಂ ಸಮ್ಭಾವ್ಯತೇ । ತಥಾಪಿತತ್ರಾಪ್ಯುಕ್ತಾನ್ಯತಮಸ್ಯೈವನಿರ್ದೇಶೋನೋಭಯಸ್ಯ । ಯುಗಪದುಭಯನಿರ್ದೇಶಾಭಾವಾತ್ । ಅತಃ ಸ್ವೇನೈವಸಹವಚನಮಿತ್ಯಾಹ ಸ್ತ್ರೀಪುನ್ನಪುಂಸಹವಚನಇತಿ ॥

ಸೂತ್ರಂ ॥ ತಂದೆಸ್ತಾಯಾ ॥ 319 ॥

ವೃತ್ತಿಃ ॥ ತಾಯ್ಶಬ್ದೇನ ಸಹವಚನೇ ತಂದೆಶಬ್ದ ಏಕೋವಾವಶಿಷ್ಯತೇ ॥

ಪ್ರಯೋಗಃ ॥ ತಂದೆಯುಂ ತಾಯುಂ—ತಂದೆಗಳ್, ತಂದೆತಾಯ್ಗಳ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಶಬ್ದಪರಏವಾಯಂನಿರ್ದೇಶೋನಾರ್ಥಪರಃ । ಯದ್ಯರ್ಥೋಽಭಿಪ್ರೇತಃಸ್ಯಾತ್ಪಿತ್ರರ್ಥೋನಮಾತ್ರರ್ಥೇನವೇತಿಸ್ಪಷ್ಟಮೇವನಿರ್ದೇಶ್ಯೈವಮಿತಿ ॥ ನಚಾಯಮೇವನಿರ್ದೇಶೋಽರ್ಥಪರೋಽಸ್ತು ಸೂತ್ರಗತೇರ್ವೈಚಿತ್ರ್ಯಾದಿತಿವಾಚ್ಯಂ । ತಂದೆಶಬ್ದಾದನ್ಯತ್ರತದ್ವಾಚಿನ್ಯೇಕಶೇಷಾನಭ್ಯುಪಗಮಾತ್ । ಅಮ್ಮಂದಿರ್, ಪಿತರರಿತ್ಯಾದೌಪೂಜಾಯಾಮೇವಾನೇಕತ್ವಂನೈಕಶೇಷೇ । ಅತೋತ್ರೋಚ್ಚಾರಿತಸ್ವರೂಪಸ್ಯೈವ

ಗ್ರಹಣಂನಪರ್ಯಾಯಶಬ್ದಾನ್ತರಸ್ಯ । ಪೂರ್ವಶಾಸ್ತ್ರೇಽಪಿ ಪಿತಾಮಾತ್ರಾವೇತ್ಯತ್ರಾಪಿಸ್ವರೂಪಸ್ಯೈವಗ್ರಹಣಂ ನಪರ್ಯಾಯಸ್ಯೇತಿರಾದ್ಧಾನ್ತ ಇತ್ಯಭಿಪ್ರೇತ್ಯಾಹ ತಾಯ್ಯಬ್ದೇನೇತ್ಯಾದಿ । ಏತದರ್ಥಮೇವೋಭಯತ್ರಶಬ್ದಗ್ರಹೋಪಾದಾನಂಪಕ್ಷದ್ವಯಾರ್ಥಂವಾಗ್ರಹಣಂ । ಅತ್ರಕೇಚಿತ್ ।

ಕಂ ॥ ನೀತಿಯನಱಿದಮ್ಮಂದಿರ ।
ಮಾತಂಮನ್ನಿಸಿನಿಜೋಚಿತವ್ರತಗತಿಯಿಂ ॥
ಜಾತಿಕುಲೌನ್ನತ್ಯಮನಭಿ ।
ಜಾತರ್ಮಾಳ್ಪಂತೆಮೂರ್ಖನೇಂಮಾಡುಗುಮೋ ॥

ಇತ್ಯಾದಿಪ್ರಯೋಗದರ್ಶನಾದರ್ಥಪರಏವಾಯಂನಿರ್ದೇಶಃ । ಅಮ್ಮಂದಿರಇತ್ಯತ್ರಮಾತಾಪಿತ್ರೋರಿತ್ಯೇವಾರ್ಥಾದಿತ್ಯಾಹುಃ ॥

ಸೂತ್ರಂ ॥ ಏಕವದ್ದ್ವನ್ದ್ವಃ ॥ 320 ॥

ವೃತ್ತಿಃ ॥ ದ್ವನ್ದ್ವಸಮಾಸಏಕವದ್ವಾಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಮರಗಿಡುಗಳ್—ಮರಗಿಡು, ಆಳಿಗಿಳಿಪುಲ್ಲೊದಱುಗಳ್—ಅಳಿಗಿಳಿಪುಲ್ಲೊದಱು, ಕಾಮಚಂದಿರರ್—ಕಾಮಚಂದಿರಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ದ್ವನ್ದ್ವಶಬ್ದೇನದ್ವನ್ದ್ವಾರ್ಥಃಕಥ್ಯತೇ । ತಸ್ಯಚಾನೇಕತ್ವಾದೇಕತ್ವಂವಸ್ತುತೋನಸಙ್ಗಚ್ಛತಇತ್ಯತಿದಿಶ್ಯತೇ । ಏಕವದ್ಭಾವೇಚೈಕವಚನಂಪ್ರಯೋಜನಮಿತಿ ॥

ಸೂತ್ರಂ ॥ ಜಾತ್ಯಾಖ್ಯಾಯಾಮನೇಕವತ್ ॥ 321 ॥

ವೃತ್ತಿಃ ॥ ಏಕಮಪ್ಯನೇಕವದ್ವಾಭವತಿ ಜಾತ್ಯಾಖ್ಯಾಯಾಂವಿಷಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ಕಳವೆಬೆಳೆದುದು—ಕಳವೆಗಳ್ಬೆಳೆದುವು, ಗೋಧಿಕೆಟ್ಟುದು—ಗೋಧಿಗಳ್ಕೆಟ್ಟುವು, ಧಾನ್ಯಂಪೆರ್ಚಿತು—ಧಾನ್ಯಂಗಳ್ಪೆರ್ಚಿದುವು ॥ ಜಾತ್ಯಾಖ್ಯಾಯಾಮಿತಿಕಿಂ । ದೇವದತ್ತಂಪುಟ್ಟಿದಂ, ಯಜ್ಞದತ್ತನುಂಡಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಜಾತಿಃಸಾಮಾನ್ಯಂ । ತಸ್ಯೈಕತ್ವಾದನೇಕತ್ವಮತಿದಿಶ್ಯತೇ । ನಹಿಸ್ವತೋಽನೇಕಸ್ಯಾನೇಕವದ್ಭಾವಃ । ಅತದಾತ್ಮನಸ್ತದಾತ್ಮತ್ವಾರೋಪಣಸ್ಯೈವಾತಿದೇಶತ್ವಾದಿತ್ಯಾಹ ಏಕಮಪೀತಿ । ಸ್ವಭಾವಾದೇಕಮಪಿಕಾರ್ಯಾರ್ಥಮನೇಕವತ್ತಯಾವ್ಯಪದಿಶ್ಯತಇತಿ । ಕಾರ್ಯಂಚಾನೇಕತ್ವವ್ಯವಹಾರಏವ ॥ ನನುಕಥಮಸ್ಯೈಕತ್ವಂ । ಯತಃಸಾಮಾನ್ಯಂವಿಶೇಷಾತ್ಮಕಮೇವ । ನಿರ್ವಿಶೇಷಸಾಮಾನ್ಯಾನಙ್ಗೀಕಾರಾತ್ । ತೇಚನಾಸ್ತ್ಯೇವೇತಿ । ತದಾತ್ಮನೋಽಸ್ಯಾಪ್ಯನೇಕತ್ವಾದಿತಿಚೇತ್ಸತ್ಯಂ । ತಥಾಪ್ಯವಿವಕ್ಷಿತಭೇದಸ್ಯತಸ್ಯೈವವಿವಕ್ಷಿತತ್ವಾದೇಕತ್ವಮಿತಿ । ಅತಏವಚಾಖ್ಯಾಗ್ರಹಣಂ ॥ ಉದಾಹೃತಾಃಕಳವೆಇತ್ಯಾದಯಃಕಲಮಾದಿಜಾತಿಪರಾಏವ । ನತದ್ವಿಶೇಷಪರಾಇತಿ ॥ ಪ್ರತ್ಯುದಾಹೃತಾದೇವದತ್ತಇತಿವ್ಯಕ್ತಿರೇವ । ತಜ್ಜಾತೇರಭಾವಾತ್ ॥

ಸೂತ್ರಂ ॥ ತಿಙ್ತದ್ವಾಚಿ ॥ 322 ॥

ವೃತ್ತಿಃ ॥ ಜಾತ್ಯಾಖ್ಯಾಯಾಂವಿಷಯೇ ತದ್ವಾಚಿತಿಙನ್ತಮನೇಕವದ್ವಾಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಆನೆನೊಂಕಿದುದು—ಆನೆನೊಂಕಿದುವು, ಕುದುರೆಬಂದುದು—ಕುದುರೆಬಂದುವು, ಎಳ್ತುಪೋದುದು—ಎಳ್ತುಪೋದುವು ॥ ತಿಙಿತಿಕಿಂ । ಕುಣಿವುದಂ ಕುದುರೆಯುಂ ನೋಡಿದಂ ॥ ತದ್ವಾಚೀತಿಕಿಂ । ದೇವದತ್ತಂಬಂದಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ತಚ್ಛಬ್ದಃಪೂರ್ವೋಕ್ತಾಂಜಾತಿಂ ಪರಾಮೃಶತಿ । ತಾಂಜಾತಿಂವಕ್ತೀತ್ಯೇವಂಶೀಲಂತದ್ವಾಚೀತಿ ತಿಙಿತ್ಯಸ್ಯಸಮಾನಾಧಿಕರಣಂ ವಿಶೇಷಣಂ । ಅಥವಾತಾಂವಕ್ತೀತಿತದ್ವಾಕ್ತಸ್ಮಿಂಸ್ತದ್ವಾಚೀತಿವಿಷಯಸಪ್ತಮೀ ॥ ಜಾತಿವಚನವಿಷಯೇವರ್ತಮಾನಮಿತಿ ತಿಙಿತ್ಯಸ್ಯೈವವ್ಯಧಿಕರಣಂವಿಶೇಷಣಂ ॥ ನನುತಿಙಃಸರ್ವತ್ರವ್ಯಾಪಾರವಾಚಿತ್ವಮೇವ ನಕುತ್ರಾಪಿಜಾತಿವಾಚಿತಾ । ಆಖ್ಯಾತಮಾತ್ರಸ್ಯಧಾತ್ವರ್ಥಾನುಕೂಲವ್ಯಾಪಾರ

ವಾಚಿತ್ವನಿಯಮಾತ್ । ಅನ್ಯಥಾತನ್ನಿಯಮಭಙ್ಗಪ್ರಸಙ್ಗಾದಿತಿಚೇತ್ । ನೇಹತಿಜಾತಿವಾಚಿತ್ವಮುಚ್ಯತೇ । ಯೇನವ್ಯಾಪಾರವಾಚಿತಾಭಜ್ಯೇತ । ಕಿಂತುಯತ್ರಸುಬನ್ತಪದೇನಾವಿವಕ್ಷಿತಭೇದಾಜಾತಿರುಚ್ಯತೇ । ತತ್ರತತ್ಕ್ರಿಯಾವಾಚಕಂಯತ್ತಿಙನ್ತಂಪದಂತಸ್ಯಸಾಮಾನ್ಯೇನಕ್ರಿಯಾವದೇಕತ್ವಮಭಿದಧತೋಪ್ಯನೇಕವದ್ಭಾವೋತಿದಿಶ್ಯತೇ ॥

ಸೂತ್ರಂ ॥ ಎನ್ ॥ 323 ॥

ವೃತ್ತಿಃ ॥ ಎನ್‌ಶಬ್ದ ಏಕಾರ್ಥೋಽಪ್ಯನೇಕವದ್ವಾಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಆಂಮಾಡಿದೆಂ, ಆಂಮಾಡಿದೆವು; ಎನ್ನಮನೆ, ಎಮ್ಮಮನೆ; ಎನ್ನಕುಲಂ, ಎಮ್ಮಕುಲಂ ॥ ವ್ಯವಸ್ಥಿತವಿಭಾಷಾವಿಜ್ಞಾನಾದ್ಯತ್ರ ಸಂಜ್ಞಾಶಬ್ದೈರ್ವಿಶಿಷ್ಯತೇತತ್ರನ ಭವತಿ । ಆಂದೇವದತ್ತಂ ಬಂದೆಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಪೂಜಾದಿವಿಷಯೇಽನೇಕವದ್ಭಾವೋನನ್ತರಮೇವವಕ್ಷ್ಯತೇ । ನತತ್ರಶಬ್ದನಿಯಮಃ । ಎನಸ್ತುನವಿಷಯನಿಯಮಃ । ಕಿಂತುಸಾಮಾನ್ಯತಏಕಾರ್ಥವರ್ತಿನೋಪ್ಯನೇಕವದ್ಭಾವೋಭವತಿ । ತಥಾಪಿಯತ್ರಸಂಜ್ಞಾಶಬ್ದೈರ್ವಿಶಿಷ್ಯತೇನತತ್ರಾತಿದೇಶಃ । ತದರ್ಥಂನವಿಶೇಷತೋಽಯತನೀಯಂ । ಯೋಽತ್ರಾನುವೃತ್ತೋವಾಶಬ್ದಸ್ತಸ್ಯೈವವ್ಯವಸ್ಥಿತವಿಭಾಷಾಶ್ರಯಣಮಾತ್ರವಿವಕ್ಷಯಾಸಿಧ್ಯತೀತ್ಯಾಪ ವ್ಯವಸ್ಥಿತೇತ್ಯಾದಿ ॥

ಸೂತ್ರಂ ॥ ಪೂಜೋಪಹಾಸೇ ॥ 324 ॥

ವೃತ್ತಿಃ ॥ ಪೂಜಾಯಾಮುಪಹಾಸೇಚ ವಿಷಯೇ ಏಕಾರ್ಥೋಽಪ್ಯನೇಕ ವದ್ವಾಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಪೂಜಾಯಾಂ । ಎಮ್ಮ ತಂದೆ—ಎಮ್ಮ ತಂದೆಗಳ್, ಎಮ್ಮ ಗುರು—ಎಮ್ಮ ಗುರುಗಳ್ ॥ ಉಪಹಾಸೇ ।

ಕಂ ॥ ಒಡವಾದಿರೆರಸಕಾಲೊ ।
ಳ್ಳಡೆದಪಿರೊಡನಾರುಮಿಲ್ಲಕಡಲೆಗಳೀಗ್ನಿಂ ॥
ಮುಡಿಯೊಳಗೆಪಡುವದೇಗುಲ ।
ದೆಡೆಯಾವುದುಕುಡದನಿಮಗವಿಾಯೆಡಖಾಯ್ತೆ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಮಾತಾಪಿತ್ರಾಚಾರ್ಯಾದಿಷುಪೂಜ್ಯೇಷುಕ್ರಿಯಮಾಣೋವಿನಯವಿಶೇಷಃ ಪೂಜಾ ॥ ಪ್ರಸಿದ್ಧದೋಷೇಷುವ್ಯಾಜೋಕ್ತ್ಯಾದೋಷಪ್ರಕಟನಮುಪಹಾಸಃ ॥

ಸೂತ್ರಂ ॥ ಪ್ರತಿನಿರ್ದೇಶ್ಯಂ ॥ 325 ॥

ವೃತ್ತಿಃ ॥ ಪ್ರತಿನಿರ್ದೇಶ್ಯಂ ವಿಧೇಯಂ । ತದ್ವಾಚಕಮೇಕಾರ್ಥಮಪ್ಯನೇಕ ವದ್ವಾಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಐಶ್ವರ್ಯಮೆಲ್ಲಮಧ್ರುವಂ, ಅಧ್ರುವಂಗಳ್ಇತಿವಾ । ಬೆರಲ್ತೋರಿತ್ತು, ತೋರಿದುವಿತಿವಾ । ನುಡಿಸೂರಳ್, ಸೂರಳ್ಗಳ್ಇತಿವಾ ॥

ವ್ಯಾಖ್ಯಾ ॥ ನಿರ್ದೇಶಃಕಥನಂ । ಪ್ರತಿನಿರ್ದೇಶಃಪ್ರತಿವಚನಂ । ತಚ್ಚೋದ್ದೇಶ್ಯಾಪೇಕ್ಷಂ । ಕಿಮುದ್ದಿಶ್ಯೈವಪ್ರತಿವಚನಸಮ್ಭವಾತ್ । ತದ್ವಿಷಯಭೂತಂಪ್ರತಿನಿರ್ದೇಶ್ಯಮಿತಿಫಲಿತಮಾಹ ವಿಧೇಯಮಿತಿ ॥ ಉದಾಹೃತೌ ಐಶ್ವರ್ಯಮೆಲ್ಲಮಧ್ರುವಮಿತ್ಯೈಶ್ವರ್ಯಮುದ್ದಿಶ್ಯಾನಶ್ವರತ್ವಂವಿಧೀಯತಇತಿ ॥

ಸೂತ್ರಂ ॥ ಸಙ್ಖ್ಯೇಯಮೇಕವತ್ ॥ 326 ॥

ವೃತ್ತಿಃ ॥ ಸಙ್ಖ್ಯಾಶಬ್ದವಿಶೇಷ್ಯಂ ಸಙ್ಖ್ಯೇಯಂ । ತದನೇಕಾರ್ಥಮಪ್ಯೇಕವದ್ಭವತಿವಾ ॥

ಪ್ರಯೋಗಃ ॥ ಈರೇಳುಲೋಕಂಗಳ್, ಲೋಕಮಿತಿವಾ; ಎರಡಯ್ದು, ಅಯ್ದುಗಳ್ಇತಿವಾ; ಈರಯ್ದುವಸ್ಥೆಗಳ್, ಅವಸ್ಥೆಇತಿವಾ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಸಙ್ಖ್ಯಾನ್ಯತುಮರ್ಹಂಸಙ್ಖ್ಯೇಯಂಸಙ್ಖ್ಯಾವಿಷಯಃ ಸಙ್ಖ್ಯಾಶ್ರಯೋವಾ । ಸಚವಸ್ತುಮಾತ್ರಂಭವತಿ । ನಹಿಲ್ಲೋಕೇಕಿಮಪ್ಯಸಙ್ಖ್ಯೇಯಮಸ್ತೀತ್ಯಾಶಙ್ಕ್ಯಾಹ ಸಙ್ಖ್ಯೇತ್ಯಾದಿ ॥ ವಸ್ತುಗತ್ಯಾವಸ್ತುಮಾತ್ರಸ್ಯಸಙ್ಖ್ಯೇಯತ್ವೇಪಿಯತ್ಸಙ್ಖ್ಯಾಶಬ್ದೈರ್ವಿಶೇಷ್ಯತೇತದೇವಸಙ್ಖ್ಯೇಯಮಿಷ್ಯತಇತ್ಯರ್ಥಃ ॥ ಪ್ರಯೋಗಶ್ಚ ।

ಕಂ ॥ ಕಲ್ಪಂಪದಿನಾಱವಱೊಳ ।
ನಲ್ಪಶ್ರೀಪಟಲಮಿರ್ಪ್ಪವಯ್ವತ್ತೆರಡಾ ॥
ಕಲ್ಪಜರಿರ್ಪ್ಪವಿಮಾನವಿ ।
ಕಲ್ಪಂಖಖನಗರಸಾಂಕಗತಿಕರಿಸಂಖ್ಯಂ ॥

ತಥಾ ॥

ಕಂ ॥ ಕಲ್ಪಂಗಳ್ಪದಿನಾಱು ।
ಕಲ್ಪಂಗಳೊಳಿಂದ್ರರೆಣಿಸೆಪನ್ನಿರ್ವ್ವರ್ಸ್ವರ್ಗಂ ॥
ಕಲ್ಪಿತಸುಖಾನುಭೋಕ್ತೃಗ ।
ಳಲ್ಪೇತರಮಹಿಮರನಪವರ್ತ್ಯಾಯುಷ್ಕರ್ ॥

ಇತಿ ॥ ಯದ್ಯಪ್ಯೇಕವದ್ದ್ವನ್ದ್ವಃ[320] ಇತ್ಯನನ್ತರಮಿದಂವಕ್ತವ್ಯಂ । ತಥಾಚೈಕವದಿತ್ಯನುವೃತ್ತ್ಯಾಪುನರಗ್ರಹಣಾಲ್ಲಾಘವಮಿತಿ । ತಥಾಪಿದ್ವನ್ದ್ವೈಕತ್ವಂಸಂಸ್ಕೃತಾದಿಸಾಧಾರಣಂಸಾರ್ವತ್ರಿಕಂ । ಇದಂತುಭಾಷಾಮಾತ್ರವಿಷಯಕಮಪಿನಸರ್ವೈಕವಾಕ್ಯವಿಷಯಂ । ಕಿನ್ತುಕತಿಪಯವಿಷಯಮೇವೇತಿಕ್ವಚಿತ್ಕ ಮಿತಿಸೂಚನಾಯಪ್ರಸಿದ್ಧೈಕತ್ವದವೀಯಸ್ತ್ವಯಾಕಥನಮಿತಿ ॥

ಸೂತ್ರಂ ॥ ಅಬ್ಬಹುವ್ರೀಹೇಃ ॥ 327 ॥

ವೃತ್ತಿಃ ॥ ವೇತಿನಿವೃತ್ತಂ । ಬಹುವ್ರೀಹಿ ಸಮಾಸಾದಪ್ಪ್ರತ್ಯಯೋ ಭವತಿ । ಪಕಾರಃ ಅಪ್ಕ್ವಾತ್[194] ಇತಿವಿಶೇಷಣಾರ್ಥಃ ॥

ಪ್ರಯೋಗಃ ॥ ಅಲರ್ಗಣ್ಣಂ, ಪೆಱನೊಸಲಂ, ಕುಡುವಿಲ್ಲಂ, ನಾಲ್ದೋಳಂ, ನಿಡುಗಾಲಂ ॥ ಬಹುವ್ರೀಹೇರಿತಿಕಿಂ । ಅಲರ್ಗಣ್, ಪೆಱನೊಸಲ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಯದ್ಯಪಿಸಮಾಸನಿರೂಪಣಾನನ್ತರಂಸಮಾಸಾನ್ತನಿರೂಪಣಮುಚಿತಂ । ತಥಾಪಿಸಮಾಸಪ್ರಸಙ್ಗಾದ್ದ್ವನ್ದ್ವೈಕತ್ವಂಪ್ರಸಕ್ತಂ । ತತ್ಪ್ರಸಙ್ಗಾದನ್ಯತ್ರಾಪ್ಯೇಕತ್ವಾನೇಕತ್ವಂಪ್ರಸಕ್ತಮಿತ್ಯತ್ರಾಯಂನಿರೂಪ್ಯತೇ ॥ ವ್ಯಞ್ಜನಾನ್ತವಿಷಯಕಮಿದಂ । ಸ್ವರಾನ್ತಸ್ಯವಕ್ಷ್ಯಮಾಣತ್ವಾತ್ । ಬಹುಳಾಧಿಕಾರಾದಯಂಸ್ತ್ರೀಪುಂಸಕವಿಷಯಕಏವ । ನಬ್ವಿಷಯೇಪ್ರಚುರಪ್ರಯೋಗದರ್ಶನಾತ್ ।

ಕಂ ॥ ನೆಲನಱಿದೂಡುವಪೊಳೆನೀ ।
ರಲಂಪಿನಿಂಪಡಕೆಪೊಯ್ವಮಳೆನೀರೊಲವಿಂ ॥
ಪಲಗೆಯ್ಗಳ್ಪೊಲಗಳೆನಲ್ ।
ಮಲೆನಾಡಂಪೋಲ್ವನಾಡುಗಳ್ಪೆಱವೊಳವೇ ॥

ಇತ್ಯಾದೌಕೇವಲಸ್ಯೈವಪ್ರಯೋಗದರ್ಶನಾದಿತಿ ॥

ಸೂತ್ರಂ ॥ ಅಟ್ಸ್ವರಾತ್ ॥ 328 ॥

ವೃತ್ತಿಃ ॥ ಸ್ವರಾನ್ತಾದ್ಬಹುವ್ರೀಹಿಸಮಾಸಾದಟ್ಪ್ರತ್ಯಯೋ ಭವತಿ । ಟಕಾರಃ ಅಡ್ವಾಣಾಚಃ[182] ಇತಿ ವಿಶೇಷಣಾರ್ಥಃ ॥

ಪ್ರಯೋಗಃ ॥ ಪಲಗೆರ್ದೆಯಂ, ನಿಡುವಣೆಯಂ, ನುಣ್ದೊಡೆಯಂ, ಬಟ್ಟಮೊಲೆಯಳ್, ನಿಡುಜಡೆಯಳ್, ಪೆಱವಣೆಯಳ್ ॥ ಸ್ವರಾದಿತಿಕಿಂ । ಕುಸಿಗೊರಲಂ, ಕುಸಿಗೊರಲಿ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಯದ್ಯಪ್ಯತ್ರಚಪೂರ್ವತ್ರಚೇತ್ಯುಭಯತ್ರಾಪ್ಯಜ್ಮಾತ್ರಮೇವಪ್ರತ್ಯಯಸ್ವರೂಪಮಿತಿನವಿಶೇಷಃ । ತಥಾಪ್ಯನುಬನ್ಧಕೃತಂ ಪ್ರಯೋಜನಂಸ್ತ್ರೀಪ್ರತ್ಯಯವಿಧಾನೋಪಯೋಗೀತಿಪ್ರತ್ಯುದಾಹರಣೇ ಕುಸಿಗೊರಲಿಇತ್ಯನನ್ತರೋತ್ತರಯೋಗಾದಿಃಸಮಾಸಾನ್ತಃ ॥

ಸೂತ್ರಂ ॥ ಇಶ್ಚಾಗಾದಿಭ್ಯಃ ॥ 329 ॥

ವೃತ್ತಿಃ ॥ ಚಾಗಾದ್ಯನ್ತಾದ್ಬಹುವ್ರೀಹಿ ಸಮಾಸಾದಿಪ್ರತ್ಯಯೋ ಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಕಡುಚಾಗಿ, ಕಡುಗೆಲಸಿ, ಪುಸಿಬಾದಿ, ಬಲ್ಲುಜ್ಜುಗಿ ॥ ಚಾಗಾದಿಭ್ಯ ಇತಿಕಿಂ । ನಿಡುವೆನ್ನಂ, ಚೆಂಬೊನ್ನಂ ॥ ಚಾಗ, ಕೆಲಸ, ಬೇಹಾರ, ಉಜ್ಜುಗೆ, ಬಾದು, (ಬಡ) ಬತ ಇತಿ ಚಾಗಾದಿರಾಕೃತಿಗಣಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಚಾಗಾದೇರಾಕೃತಿಗಣತ್ವಸೂಚನಾರ್ಥಂಬಹುವಚನಾನ್ತನಿರ್ದಿಷ್ಟಮಪಿಬಹುವ್ರೀಹೇರಿತ್ಯೇತದ್ವಿಶೇಷಣಮೇವೇತಿತತ್ಸಮಾನಾಧಿಕರಣತಯಾಹ ಚಾಗಾದ್ಯನ್ತಾದಿತಿ ॥ ಆಕೃತಿಗಣತ್ವಾತ್ ಬಸವ, ಸಿಟ್ಟುರ, ಗತಕ ಇತ್ಯಾದಯೋನುಸರ್ತವ್ಯಾಃ ॥

ಸೂತ್ರಂ ॥ ಇಲ್ಲಾಲ್ಲುಪ್ಚ ॥ 330 ॥

ವೃತ್ತಿಃ ॥ ಇಲ್ಲಶಬ್ದಾನ್ತಾದ್ಬಹುವ್ರೀಹಿಸಮಾಸಾದಿಪ್ರತ್ಯಯೋ ಭವತಿ । ಇಲ್ಲಶಬ್ದಸ್ಯಲೋಪಶ್ಚ ॥

ಪ್ರಯೋಗಃ ॥ ಪಲ್ಲಿಲಿ ಬಾಯ್, ಕೂರಿಲಿ ಕುಡುಗೋಲ್, ನಾಣಿಲಿ ಕಲಪಡಿ ॥ ಇಲ್ಲಾದಿತಿಕಿಂ । ಪೆಱೆವಣೆಯಳ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಇರಿತಿವರ್ತತೇ । ತಸ್ಮಿನ್ಪರತಃ ಇಲ್ಲಶಬ್ದಾನ್ತ್ಯಬಹುವ್ರೀಹೇರನ್ತ್ಯಲೋಪಸ್ಯ ಲುಬನಾಮಹಾನಾ[316] ಇತ್ಯೇವಸಿದ್ಧೇಲ್ಗ್ರಹಣಮನರ್ಥಕಂಸದುಪಾನ್ತ್ಯಲೋಪಮಾದಾಯಾರ್ಥವದಿತಿವಿಜ್ಞೇಯಂ ॥ ಪಲ್—ದನ್ತಾಃ, ಕೂರ್—ತೈಕ್ಷ್ಣ್ಯಂ, ನಾಣ್—ಲಜ್ಜಾ ॥

ಸೂತ್ರಂ ॥ ಅಕ್ಚ ಯುದ್ಧೇಪೂರ್ವಪದಸ್ಯ ॥ 331 ॥

ವೃತ್ತಿಃ ॥ ಯುದ್ಧೇವಿಹಿತಾದ್ಬಹುವ್ರೀಹಿಸಮಾಸಾದಿಪ್ರತ್ಯಯೋ ಭವತಿ । ಪೂರ್ವಪದಸ್ಯಾಗಾಗಮಶ್ಚ ॥

ಪ್ರಯೋಗಃ ॥ ಹೆಲ್ಲಾಹೆಲ್ಲಿ, ಕಲ್ಲಾಕಲ್ಲಿ, ಕೋಲಾಕೋಲಿ, ಡಾಣಾಡಾಣಿ, ಖಾಡಾಖಾಡಿ ॥ ಯುದ್ಧ ಇತಿಕಿಂ । ಬಲ್ಗಯ್ಯಂ, ಮೆಲ್ಗಯ್ಯಂ ॥ ಪೂರ್ವಪದಗ್ರಹಣಮುತ್ತರಸ್ಯೈವಮಾಭೂದಿತಿ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಯುದ್ಧೇವಿಹಿತಃಸಮಾಸೋ ಮಿಥೋಗ್ರಹಣೇ[312] ಇತ್ಯಾದಿನಾಬಹುವ್ರೀಹಿರೇವನಾನ್ಯಇತಿನಿಶ್ಚಿತ್ಯಾಹ ಯುದ್ಧೇವಿಹಿತಾದ್ಬಹುವ್ರೀಹೇರಿತಿ ॥ ಪೂರ್ವಪದಇತ್ಯನುಕ್ತ್ವಾವಾಗಮಪ್ರತ್ಯಯಯೋರವಿರೋಧಾದುತ್ತರಪದಸ್ಯೈವಸಮಾಸಾನ್ತಆಗಾಗಮಶ್ಚಸಮುಚ್ಚಯತಃಸ್ಯಾದತಸ್ತದ್ವ್ಯಚನಮಿತ್ಯಾಹ ಪೂರ್ವೇತ್ಯಾದಿ ॥ ಚಶಬ್ದಃಸಮುಚ್ಚಯಾರ್ಥಃ । ಅನ್ಯಥಾ ಆಗೇವಸ್ಯಾನ್ನಸಮಾಸಾನ್ತಃ ॥ ಹೆಲ್ಲಾಹೆಲ್ಲಿಅತ್ರಗ್ರಹಣಂ ॥ ಕಲ್ಲಾಕಲ್ಲಿಅತ್ರಪ್ರಹರಣಂ ॥ ಕಲ್ಲಶಬ್ದಸ್ಯಾಗಾಗಮೇಽಕಾರಸ್ಯಲಿಙ್ಗಾನ್ತ್ಯತ್ವಾಭಾವಾತ್ಕಥಂದ್ವಿರ್ಭಾವಇತಿನಶಙ್ಕ್ಯಂ । ಬಹುಳಾಧಿಕಾರಾದ್ದ್ವಿರ್ಭಾವಇತಿ । ಅಥವಾಕಲ್ಲುಇತ್ಯುಕಾರಾನ್ತೋಪಾಷಾಣವಾಚೀಶಬ್ದಃ । ತಥಾಪ್ರಯೋಗದರ್ಶನಾತ್ ।

ಕಂ ॥ ಬಲ್ಲರೆಬಲ್ಲರ್ಜೀವನ ।
ಸಲ್ಲಕ್ಷಣಗತಿಯುನಜ್ಞ ಜನರೆಂತಖಿವರ್ ॥
ಕಲ್ಲಿನೊಳಿಪ್ಪಸುವರ್ಣ್ಣಮ ।
ನೆಲ್ಲರುಮೆಂತಖಿವರಾಣಿಕಾಱನತೆಜದಿಂ ॥

ಇತಿ ॥

ಸೂತ್ರಂ ॥ ಅರಸ್ವಾದೀನಾಂದೋರ್ಲುಗುತ್ತರಪದೇ ॥ 332 ॥

ವೃತ್ತಿಃ ॥ ಅರಸ್ವಾದೀನಾಂ ಶಬ್ದಾನಾಂ ದೋರ್ಲುಗ್ಭವತ್ಯುತ್ತರಪದೇಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಅರಸಿನ ಮಗಳ್—ಅರಮಗಳ್, ಬಡವು ನಡು—ಬಡನಡು, ತೆರವಿನ ಪೊನ್—ತೆರವೊನ್ ॥ ದುಗ್ರಹಣಮನ್ಯಾದೇಶನಿವೃತ್ತ್ಯರ್ಥಂ ॥ ಉತ್ತರಪದಇತಿಕಿಂ । ಅರಸುಬಂದಂ, ಅರಸಿನಮಗಳ್ ॥ ಅರಸು, ನರವು, ನೆರವು, ಬರವು, ತೆರವು, ಬಡವು, ನೊಳವು, ಎಳ್ತರವು ಇತ್ಯರಸ್ವಾದಿರಾಕೃತಿಗಣಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಇತಉಪರಿಪೂರ್ವಪದಸ್ಯೈವಕಿಮಪಿಕಾರ್ಯಮಾಗಮಪ್ರತ್ಯಯವಿಕಾರಾನ್ಯತಮಾತ್ಮಕಂವಿಧಿತ್ಸುಸ್ತತ್ರನಿಮಿತ್ತಂನಿರ್ದಿಶತಿ ಉತ್ತರಪದೇಇತಿ । ಅತ್ರಾರಸ್ವಾದೀನಾಂದೋರ್ಲೋಪೇಕ್ರಿಯಮಾಣೇಸಮಾನಾಧಿಕರಣಾಸಮಾನಾಧಿಕರಣಸ್ವರಾದಿವ್ಯಞ್ಜನಾದಿಸಾಧಾರಣಮುತ್ತರಪದಮಾತ್ರಮೇವನಿಮಿತ್ತಂ ನತದ್ವಿಶೇಷಃ । ಉಪರ್ಯೇವತದ್ವಿಶೇಷಕಥನಾತ್ । ಅತಏವಾತ್ರಕ್ವಚಿತ್ಸಮಾನಾಧಿಕರಣಂಸದಪಿನತತ್ವೇನನಿಮಿತ್ತಮಿತಿ ॥ ಅಧಿಕ್ರಿಯತೇಚೇದಂಪದಮುತ್ತರತ್ರಪ್ರತಿಯೋಗಂ ಸಂಸ್ಕೃತಸ್ಯನಿತ್ಯಂ[382] ಇತಿಯಾವತ್ ॥ ನನ್ವತ್ರಗಣೇ ಅರಸು, ಪೊಸತು, ಪೊಱಗು, ಒಳಗು, ಪಳದು, ಎಳದು, ಮಾವು ಏತಏವಶಬ್ದಾಃಪಠನೀಯಾಃ । ಏಷಾಮೇವದುಲೋಪೋರ್ಥವಾನ್ । ಅರಮಗಂ, ಪೊಸಅಡಕೆ, ಪೊಱಅಡಿ, ಒಳಆಳ್, ಪಳಅಲಗು, ಎಳಅಂಚೆ, ಮಾಮರಂ ಇತ್ಯಾದಿಪ್ರಯೋಗದರ್ಶನಾತ್ । ನರವು, ನೆರವು, ಬರವು, ತೆರವು, ಬಡವು, ನೊಳವು, ಎಳ್ತರವು ಇತ್ಯೇತೇತುನಪಾಠ್ಯಾಃ । ಪ್ರಯೋಜನಾಭಾವಾತ್ । ನಚಾಸ್ತ್ಯೇವಾತ್ರಾಪಿಪ್ರಯೋಜನಂ । ನರಗಟ್ಟು, ನೆರವಾನಿಸಂ, ಬರವಟ್ಟೆ, ತೆರವೊನ್, ಬಡನಡು, ನೊಳಗಾಡು, ಎಳ್ತರದಿಟ್ಟ ಇತ್ಯಾದಿಪ್ರಯೋಗದರ್ಶನಾದಿತಿವಾಚ್ಯಂ । ಅತ್ರಸರ್ವತ್ರಾಪಿಶಬ್ದಾನ್ತರಮಾದಾಯಪ್ರಯೋಗಸ್ಯಾನ್ಯಥಾಪಿನಿರ್ವಹಣಾತ್ । ಸನ್ತಿಚಲೋಕೇ ನಱ, ನೆಱ, ಬಱ, ತೆಱ, ಬಡ, ನೊಳ, ಎಳ್ತರ ಇತ್ಯಪಿಶಬ್ದಾಸ್ತದರ್ಥಕಾಏವಪ್ರಸಿದ್ಧಾಇತಿಚೇನ್ನ । ಏವಮುದಾಹೃತಪ್ರಯೋಗಸ್ಯಾನ್ಯಥಾಸಿದ್ಧಾವಪಿ ನರವು, ನೆರವು ಪ್ರಭೃತೀನಾಮುತ್ತರಪದೇಪರೇ ನರವುಗಟ್ಟು, ನೆರವುವಾನಿಸಂ ಇತ್ಯಾದ್ಯನಿಷ್ಟಸಿದ್ಧೇರನಿವಾರಣಾತ್ । ನಹೀಷ್ಟಸಿದ್ಧಿರೇವಲೋಕೇಪ್ರಯೋಜನಮಿತ್ಯಸ್ತಿನಿಯಮಃ । ಅನಿಷ್ಟನಿವೃತ್ತೇರಪಿಪ್ರಯೋಜನತ್ವಾತ್ । ಅತಏಷಾಂ ಶಬ್ದಾನಾಮುತ್ತರಪದೇಪರೇದುಲೋಪೇನಭಾವ್ಯಮಿತ್ಯವಶ್ಯಮೇತೇಪ್ಯತ್ರಪಠನೀಯಾಇತ್ಯರ್ಥವಾನೇವಪಾಠಃ ॥ ಅತ್ರಮಾವುಶಬ್ದಸ್ಯದೋರ್ಲೋಪೋಮಕಾರಾದಾವೇವ । ಮಾಮರಂ, ಮಾಮಿಡಿ, ಮಾಮುಗುಳಿತ್ಯಾದಿ । ಅನ್ಯತ್ರಮಾಂಗಾಯ್, ಮಾಂದಳಿರಿತ್ಯಾದೌ ದೋರ್ವೋಂಶಿನಿ[348] ಇತ್ಯನೇನಬಾಹುಳಕೋಮಕಾರಾದೇಶಏವಾವಗನ್ತವ್ಯಃ ॥

ಸೂತ್ರಂ ॥ ಕೃದ್ಗುಣೋಕ್ತೇಃ ಪೂರ್ವಸ್ವರೇಣೈಕಾರ್ಥೇ ॥ 333 ॥

ವೃತ್ತಿಃ ॥ ಏಕಾರ್ಥೇಸಮಾನಾಧಿಕರಣೇಉತ್ತರಪದೇಪರೇ ಪೂರ್ವಪದಭೂತಾನಾಂ ಕೃದನ್ತಾನಾಂ ಗುಣವಚನಾನಾಂಚದೋಃಪೂರ್ವಸ್ವರೇಣಸಹಲುಗ್ಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಎತ್ತುವುದು ಕೋಲ್—ಎತ್ತುಂಗೋಲ್, ಬತ್ತುವುದು ಪರ್ಯು—ಬತ್ತುಂಬರ್ಯು, ತೂಗುವುದು ತೊಟ್ಟಿಲ್—ತೂಗುಂದೊಟ್ಟಿಲ್, ಉಕ್ಕುವುದು ತೊಱೆ—ಉಕ್ಕುಂದೊಱೆ, ಬಟ್ಟಿತು ಮೊಲೆ—ಬಟ್ಟಮೊಲೆ, ಬಳ್ಳಿತು ಕಂನೆಡಂ—ಬಳ್ಗಂನಡಂ, ತೋಱಿತು ಮುಡಿ—ತೋಳ್ಮುಡಿ ॥ ಕೃದ್ಗುಣೋಕ್ತೇರಿತಿಕಿಂ । ಅರಸುಮಗಂ—ಅರಮಗಂ ॥ ಏಕಾರ್ಥಇತಿಕಿಂ । ತೋಱಿತಱಬಿಣ್ಪು, ತೋಱಿತುಬಿಣ್ಪು, ಬಳ್ಳಿತುಹಾರಮಿತ್ಯಾದೌಬಹುಳವಚನಾತ್ಸಮಾಸಾಭಾವಃ । ಬಳ್ಳಾರಮಿತ್ಯಾದಿಕನ್ತ್ವರಾದಿಶಬ್ದೇನಸಮಾಸಾತ್ಸಿದ್ಧಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಉತ್ತರಪದಇತಿವರ್ತತೇ । ತಸ್ಯೈವೇದಮೇಕಾರ್ಥಇತಿವಿಶೇಷಣಂ । ತಸ್ಮಿನ್ಪರತಃಕೃದನ್ತಾನಾಂಗುಣವಚನಾನಾಂಚನಕೇವಲಂಪೂರ್ವವದ್ದೋರೇವಲೋಪಃ । ಕಿಂತುತತ್ಪೂರ್ವಸ್ವರಸ್ಯಾಪೀತ್ಯಾಹ ಪೂರ್ವಸ್ವರೇಣೇತಿ । ಸಹಾರ್ಥೇತೃತೀಯಾ ॥ ಯದ್ಯಪ್ಯತ್ರಪೂರ್ವಸ್ವರೇಣೇತ್ಯುಭಯಗ್ರಹಣಮಕರ್ತವ್ಯಂ । ಯತೋನ್ತ್ಯವ್ಯಞ್ಜನಾದೇರೇವದುಸಂಜ್ಞತ್ವಾತ್ತತ್ಪೂರ್ವಂನಿಯಮೇನಸ್ವರಏವವರ್ತತೇನಾನ್ಯಇತಿ ॥ ಯದ್ಯಪಿಸಂಯೋಗಾನ್ತೇಷುಶಬ್ದೇಷ್ವನ್ತ್ಯವ್ಯಞ್ಜನಮಾತ್ರಸ್ಯದುಸಂಜ್ಞತ್ವಾತ್ತತ್ಪೂರ್ವಂವ್ಯಞ್ಜನಮಪಿಸಮ್ಭಾವ್ಯತೇ । ತಥಾಪಿ ತಾದೃಶಾನಾಂಶಬ್ದಾನಾಂಭಾಷಾಯಾಂಪ್ರಾಯೇಣಾಪ್ರಸಿದ್ಧತ್ವಾತ್ । ಪ್ರಸಿದ್ಧಾವಪಿಪೂರ್ವೇಣೇತಿಸ್ವರೇಣೇತಿವಾನ್ಯತರೇಣೈವಾಲಂ । ತಾವತೈವತತ್ರೇಷ್ಟಸಿದ್ಧೇರಸಿಷ್ಟನಿವಾರಣಸ್ಯಚಸಮ್ಭವಾತ್ ॥ ನಚಸ್ವರಾನ್ತೇಷುಶಬ್ದೇಷ್ವನ್ತ್ಯಸ್ವರಸಿನ್ವೃತ್ತ್ಯರ್ಥಂತದ್ಗ್ರಹಣಮಿತಿವಾಚ್ಯಂ । ತತ್ರತಸ್ಯದೋರವಯವತ್ವಾತ್ । ನಹ್ಯನ್ತ್ಯವ್ಯಞ್ಜನಮಾತ್ರಮೇವದುರ್ಭವತಿ । ಕಿಂತುತದಾದ್ಯವಯವಇತಿ । ತಥಾಪಿವ್ಯಕ್ತ್ಯರ್ಥ

ಮಾಸನ್ತುಯರ್ಥಂಮಾತದ್ಗ್ರಹಣಮಿತಿ ॥ ನಚಾತ್ರೋಽಪಾನ್ತ್ಯಸ್ವರಾದೇರಿತ್ಯೇವವಕ್ತವ್ಯಂ । ದೋಃಪೂರ್ವಸ್ವರಸ್ಯಸರ್ವತ್ರೋಽಪಾನ್ತ್ಯತ್ವಾದಿತಿವಾಚ್ಯಂ । ಅತ್ರೋಽಪಾನ್ತ್ಯತ್ವಂಸಾಮಾನ್ಯತೋಽವರ್ಣಮಾತ್ರವಿವಕ್ಷಯಾವಾ ವ್ಯಞ್ಜನಾನ್ಯಪೇಕ್ಷ್ಯಸ್ವರಮಾತ್ರವಿವಕ್ಷಯಾವಾ । ನಾದ್ಯಃ । ಸ್ವರಾನ್ತೇಷುಶಬ್ದೇಷ್ವಸಮ್ಭವಪ್ರಸಙ್ಗಾತ್ । ತತ್ರಹಿಸರ್ವತ್ರವ್ಯಞ್ಜನಮೇವೋಪಾನ್ತ್ಯಂನಸ್ವರಇತಿ ॥ ನಾಪಿದ್ವಿತೀಯಃ । ಅರಲ್, ಎರಲ್, ಬರಲ್, ಅಲರ್ ಇತ್ಯಾದೌಶಬ್ದಸ್ವರೂಪಸ್ಯೈವಾಭಾವಪ್ರಸಙ್ಗಾತ್ । ನಹ್ಯತ್ರೋಽಪಾನ್ತ್ಯಸ್ವರಾದೇರನ್ಯತ್ಪರಿಶಿಷ್ಯತಇತಿ । ಅತಉಕ್ತೈವರೀತಿಃಶ್ರೇಯಸೀತಿ ॥ ಕೃದನ್ತಮುದಾಹರತಿ ಎತ್ತುಂಗೋಲಿತ್ಯಾದಿ । ಕೃತೋಽಮೋಽಗದಬಜ್ಯನಕಿ344 ಇತಿವಾದೇಶಃ ॥ ಗುಣೋಕ್ತಿಮುದಾಹರತಿ ಬಟ್ಟಮೊಲೆಇತ್ಯಾದಿ । ಅತ್ರಾಕೃತ್ಯಾನ್ತತ್ವಾಭಾವಃ । ಕೃತ್ಸಜ್ಞಾಪ್ರ್ಯಾದ್ಯಾದಿಗುಣೋಕ್ತಿಸ್ಸಂಸ್ಕೃತೇನಚ294 ಇತ್ಯುಕ್ತಂಪ್ರಾಕ್ತೇನಬಳ್ಳಿತುಹಾರಮಿತ್ಯತ್ರಾಪಿಸಮಾಸಃಸ್ಯಾದಿತ್ಯಾಶಙ್ಕ್ಯಾನಭಿಧಾನಾನ್ನಭವತೀತ್ಯಾಹ ಬಳ್ಳಿತ್ವಿತ್ಯಾದಿ ॥ ಬಳ್ಹಾರಮಿತ್ಯತ್ರಹಾರಶಬ್ದಸ್ಯಕರಂಬಾದಿತ್ವಾದಾರಮಿತಿನಿಪಾತೇಪಶ್ಚಾತ್ತೇನಸಹಸಮಾಸಇತ್ಯಾಹ ಬಳ್ಳಾರಮಿತ್ಯಾದಿ ॥

ಸೂತ್ರಂ ॥ ಎದೇಸ್ತತ್ರಾನಿನಾದೇಃ ॥ 334 ॥

ವೃತ್ತಿಃ ॥ ತತ್ರಪೂರ್ವಸ್ವರೇಣಸಹದೋಽಲೋಪವಿಷಯೇ ಇನಾದಿವರ್ಜಿತಸ್ಯ ಪೂರ್ವಪದಸ್ಯಸಮ್ಬನ್ಧಿನ ಇವರ್ಣಸ್ಯಾಧ್ಯೈಕಾರಾದೇಶೋಽಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಪಿರಿದು ಮೊಲೆ—ಪೆರ್ಮೊಲೆ, ಬಿಳಿದು ತಾವರೆ—ಬೆಳ್ದಾವರೆ ॥ ಏ[illegible]ತಿಕಿಂ । ಕರಿದು ಮಡು—ಕರ್ಮಡು ॥ ತತ್ರೇತಿಕಿಂ । ದಸಿ ಕೋಲ್—ದಸಿಗೋಲ್ ॥ ಅನಿನಾದೇರಿತಿಕಿಂ । ಇನಿದು ಮಾವು—ಇನ್ಮಾವು, ಬಿಣ್ಣಿತು ಕೊನೆ—ಬಿಣ್ಗೊನೆ ॥ ಇನ್, ಬಿಣ್, ಕಿಸು, ಬಿಸು, ಕಿಱು, ನಿಡು ಇತಿಇನಾದಿರಾಕೃತಿಗಣಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಯೋಽನನ್ತರಯೋಗೇ ಪೂರ್ವಸ್ವರೇಣಸಹದೋಽಲೋಪೋವಿಹಿತಃ । ಸೋತ್ರೋತ್ತರತ್ರಾಪ್ಯನುವೃತ್ತ್ಯರ್ಥಂ ತತ್ರೇತಿಸಙ್ಕ್ಷೇಪೈಗೃಹ್ಯತ ಇತ್ಯಾಹ ಪೂರ್ವೇತ್ಯಾದಿ ॥ ಏರಿತಿಸಾಮಾನ್ಯೋಕ್ತಾವಪಿ ಪೂರ್ವಪದಸಮ್ಬನ್ಧಿನ ಇತಿಪರ್ಯವಸ್ಯತಿ । ತಥಾಹಿ । ಏರಿತ್ಯನೇನೈವಇವರ್ಣಸ್ಯಸ್ಥಾನಿತ್ವಂಬೋಧ್ಯತೇ । ತಚ್ಚಪೂರ್ವಸ್ಮಿನ್ನುತ್ತರಸ್ಮಿನ್ವಾಪದೇವಕ್ತವ್ಯಂ । ತತ್ರೋತ್ತರಪದಂಪರಂಸಮಗ್ರಂನಿಮಿತ್ತಮೇವೇತಿತಸ್ಮಿನ್ಪರೇಪೂರ್ವಪದಸ್ಯದೋಽಲೋಪಃ । ತತ್ರಚಸತ್ಯೇರಿತ್ಯೇತತ್ಪೂರ್ವಪದೇಪರಿಶಿಷ್ಟಸ್ಯೇತ್ಯರ್ಥಾಲ್ಲಭ್ಯತಇತ್ಯಾಹ ಪೂರ್ವೇತಿ ॥ ಯದ್ಯಪ್ಯತ್ರದೀರ್ಘಸ್ಯಾಭಾವಾದಿತ ಇತ್ಯೇವವಕ್ತವ್ಯಂ । ತಥಾಪಿತಪರಕರಣಪ್ರಯೋಜನಾಭಾವಾದೇರಿತಿನಿರ್ದೇಶಃ ॥ ಅಧ್ಯೈಕಾರಏಕಾರಾರ್ಧಮೇಕಮಾತ್ರಮಿತ್ಯರ್ಥಃ । ಹ್ರಸ್ವಇತಿಯಾವತ್ ॥ ಪ್ರತ್ಯುದಾಹರಣೇ ದಸಿಗೋಲಿತ್ಯತ್ರಯದ್ಯಪ್ಯುತ್ತರಪದಂ ಸಮಾನಾಧಿಕರಣಂ । ತಥಾಪಿ ಪೂರ್ವಪದಸ್ಯಾಕೃದನ್ತತ್ವಾದಗುಣವಚನತ್ವಾಚ್ಚಪೂರ್ವಸ್ವರಲೋಪಾಭಾವಃ । ಅರಸ್ವಾದ್ಯಾಪಠಿತತ್ವಾತ್ಕೇವಲಸ್ಯಾಪಿದೋರಲೋಪಃ । ಗಣಂಲಿಖತಿ ಇನ್[illegible]ದಿ ॥ ಅತ್ರಗಣೇ ಇನಾದಯಃ ಶಬ್ದಾನಾಖಣ್ಡಾಃ । ಕಿಂತು ಇನಿದು, ಬಿಣ್ಣಿತು, ಕೆಚ್ಚನೆ, ಬೆಚ್ಚನೆ, ಕಿಱಿದು, ನಿಡಿದು ಇತ್ಯೇತೇಷಾ[illegible]ಕದೇಶಾಏವ । ತತ್ರಸರ್ವತ್ರಮಧ್ಯಮಸ್ವರಾದೇರ್ಲೋಪಃ ॥ ಬಿಣ್ ಅತ್ರಏಕಸ್ಯೈವಣಕಾರಸ್ಯಪಾಠಾದನ್ಯಸ್ಯಣಕಾರಸ್ಯನೈರ್ದೇಶಿಕೋಽಲೋಪಃ ॥ ಕಿಸು, ಬಿಸು ಇತ್ಯತ್ರ ಎತೇಸು[illegible]ಮುಚ್ಚ341 ಇತ್ಯಾದಿನಾ ಇಸುರಾದೇಶಃ । ತೌಚವ್ಯಞ್ಜನಾದ್ಯುತ್ತರಪದವಿಷಯಾವೇವ । ನಸ್ವರಾದ್ಯುತ್ತರಪದವಿಷಯೌ । ತಯೋಃಕೇಸಕ್ಕಿ, ಬೇಸುರಿಇತ್ಯಾದಾವೇದಾದೇಶಾಭ್ಯುಪಗಮಾದಿತಿ ॥

ಸೂತ್ರಂ ॥ ದೀರ್ಘಸ್ಸ್ವರೇ ॥ 335 ॥

ವೃತ್ತಿಃ ॥ ತತ್ರೇತಿವರ್ತತೇ । ಪೂರ್ವಪದೇವರ್ತಮಾನಸ್ಯಸ್ವರಸ್ಯ ದೀರ್ಘಾದೇಶೋಽಭವತಿ ಸ್ವರಾದಾವುತ್ತರಪದೇಪರೇ ಪೂರ್ವಸ್ವರೇಣಸಹದೋಽಲೋಪವಿಷಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ಕರಿದು ಇರುಳ್—ಕಾರಿರುಳ್, ಪಿರಿದು ಬಡಲ್—ಪೇರೊಡಲ್ ॥ ತತ್ರೇತಿಕಿಂ । ಒಡಲಿನ ಏಳ್ಗೆ—ಒಡಲೇಳ್ಗೆ ॥ ಸ್ವರಇತಿಕಿಂ । ಬೆಳ್ದಾವರೆ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಯದ್ಯಪ್ಯತ್ರಸ್ಥಾನೀನೋಕ್ತಃ । ತಥಾಪಿದೀರ್ಘಶ್ರುತ್ಯಾ ಸ್ವರಸ್ಯ[1] ಇತ್ಯೇತದುಪಸ್ಥಾಪ್ಯಸ್ವರಏವಸ್ಥಾನೀತ್ಯುನ್ನೀಯತೇ । ತದಪಿಪೂರ್ವವತ್ಪೂರ್ವಪದಸಮ್ಬನ್ಧ್ಯೇವೇತ್ಯಪಿನಿಶ್ಚೀಯತೇ ॥ ಸ್ವರೇ ಇತ್ಯೇತತ್ತು ತತ್ರೇತ್ಯುತ್ತರಪದ ಇತಿಚಾನುವರ್ತಮಾನಯೋರುಭಯೋರ್ಮಧ್ಯೇ ಕಸ್ಯವಾವಿಶೇಷಣಮಿತ್ಯಾಶಙ್ಕ್ಯತತ್ರೇತ್ಯಸ್ಯಾಪಿರಕರೂಪತ್ವಯಾ ಅಯೋಗ್ಯತ್ವಾದುತ್ತರಪದ ಇತ್ಯಸ್ಯೈವವಿಶೇಷಣಮಿತ್ಯಾಹ ಪೂರ್ವೇತ್ಯಾದಿ ॥ ಪೇರೊಡಲ್ ಅತ್ರ ಎದೇಸ್ತತ್ರಾನಿನಾದೇಃ334 ಇತಿಎದಾದೇಶೇಕೃತೇಪಶ್ಚಾದ್ದೀರ್ಘಾದೇಶಃ ॥ ನಚಪರತ್ವಾದ್ದೀರ್ಘಾದೇಶಏ

ವಪಾರಸ್ಯೋತ್ಯೇಸ್ತು । ಟಲೀಯಸ್ತ್ವಾತ್ । ಏದಾದೇಶಸ್ತು ದುರ್ಬಲತ್ವಾತ್ಪಶ್ಚಾತ್ಭವಿಷ್ಯತಿ । ತಥಾಚ ಪೆರೊಡಲಿತ್ಯನಿಷ್ಟರೂಪಮೇವ ಕಿನ್ನ ಪ್ರಾದುಷ್ಯಾದಿತಿವಾಚ್ಯಂ । ದೀರ್ಘವಿಧೇರಾನರ್ಥಕ್ಯಪ್ರಸಙ್ಗಾತ್ । ನಹಿಹ್ರಸ್ವಾವಸ್ಥಾಯಾಂ ಕ್ರಿಯಮಾಣಾದಸ್ಯಾಮವಸ್ಥಾಯಾಂ ಕೃತಸ್ಯಾಸ್ಯವಿಶೇಷಂಪಶ್ಯಾಮಃ । ಅತಏದಾದೇಶಾನನ್ತರಮೇವದೀರ್ಘಾದೇಶೋನ್ಯಾಯ್ಯಇತಿ ॥

ಸೂತ್ರಂ ॥ ನಗುರೋಃ ॥ 336 ॥

ವೃತ್ತಿಃ ॥ ಪೂರ್ವಪದೇವರ್ತಮಾನಸ್ಯಗುರೋಃ ಸ್ವರಸ್ಯದೀರ್ಘಾದೇಶೋನಭವತಿ ಸ್ವರಾದಾವುತ್ತರಪದೇಪರೇ ಪೂರ್ವಸ್ವರೇಣಸಹದೋರ್ಲೋಪವಿಷಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ಪಚ್ಚೋಲೆ, ಬೆಚ್ಚೋಡು, ಬೆಳ್ಳಾನೆ, ಬೆಳ್ಳಗಸೆ ಇತ್ಯಾದಾವನ್ತರಙ್ಗತ್ವಾದ್ದ್ವಿತ್ವೇಕೃತೇಗುರುತ್ವಾದ್ದೀರ್ಘಾಭಾವಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಯೋಯಮನನ್ತರಯೋಗೇಪೂರ್ವಪದವರ್ತಿನಃಸ್ವರಸ್ಯದೀರ್ಘಾದೇಶೋವಿಹಿತಃ ಸಏವಾತ್ರಗುರೋರ್ನಭವತೀತಿನಿಷಿಧ್ಯತಇತ್ಯಾಹ ಪೂರ್ವೇತ್ಯಾದಿ ॥ ಗುರುತ್ವಂಚಾತ್ರಯುಕ್ತಪರತ್ವಪ್ರಯುಕ್ತಮೇವನಾನ್ಯಪ್ರಯುಕ್ತಂ । ಪ್ರಾಯೇಣತದಸಮ್ಭವಾತ್ । ಸಮ್ಭವೇಪಿನದೋಷಾಯೇತ್ಯವಗನ್ತವ್ಯಮಿತಿ ॥ ತದೇವೋದಾಹರತಿ ಪಚ್ಚೋಲೀತಿ ॥ ನನು ಬಿಳಿದು ಆನೆ ಇತ್ಯಾದೌಮಧ್ಯಮಸ್ವರಾದೇರ್ಲೋಪೇಸತಿಬಿಳ್ ಇತಿಪರಿಶಿಷ್ಟಸ್ಯಏದಾದೇಶಾನನ್ತರಂದೀರ್ಘಪ್ರಾಪ್ತಿರಸ್ತ್ಯೇವೇತಿ ಬೇಳಾನೆ, ಬೇಳಗಸೆ ಇತ್ಯನಿಷ್ಟರೂಪಪ್ರಾದುಷ್ಯಾದಿತ್ಯಾಶಙ್ಕ್ಯ ನಾತ್ರದೀರ್ಘವಿಧೇರವಕಾಶಇತ್ಯಾಹ ಬೆಳ್ಳಾನೆಇತ್ಯಾದಿ । ಅಯಮಾಶಯಃ । ಬೆಳ್‌ಆನೆಇತ್ಯತ್ರದೀರ್ಘಾದೇಶಃಸ್ವರಾದ್ಯುತ್ತರಪದವಿಷಯಕೋಬಹ್ವಾಶ್ರಿತಇತಿಬಹಿರಙ್ಗಃ । ದ್ವಿರ್ಭಾವಸ್ತು ಸ್ವರಮಾತ್ರವಿಷಯಕೋಲ್ಪಾಶ್ರಿತಇತ್ಯನ್ತರಙ್ಗಃ । ಅನ್ತರಙ್ಗಬಹಿರಙ್ಗಯೋರನ್ತರಙ್ಗೋವಿಧಿರ್ಬಲವಾನಿತಿ ದ್ವಿರ್ಭಾವೇಕೃತೇಯುಕ್ತಪರತ್ವಾದ್ಗುರುತ್ವಮಾಪನ್ನ ಇತಿದೀರ್ಘವಿಧೇರನವಕಾಶಇತಿ ॥

ಸೂತ್ರಂ ॥ ಕಿಐಸ್ತುಃ ॥ 337 ॥

ವೃತ್ತಿಃ ॥ ಕಿಐತಿಪೂರ್ವಸ್ವರೇಣ ಸಹಲುಪ್ತದುಃಕಿಱಿದುಶಬ್ದೋಗೃಹ್ಯತೇ । ತಸ್ಯ ತಕಾರಾದೇಶೋಭವತಿ ಸ್ವರಾದಾವುತ್ತರಪದೇಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಕಿಱಿದು ಈಳ್—ಕಿತ್ತೀಳ್, ಕಿಱಿದು ಅಡಿ—ಕಿತ್ತಡಿ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಕಿಐತಿನಾಖಣ್ಡೋವಾಚಕ... । ಕಸ್ಯಾಯಂತಕಾರಆದಿಶ್ಯೇತೇತ್ಯಾಶಙ್ಕ್ಯಾಹ ಕಿಐತ್ಯಾದಿ ॥ ವ್ಯಞ್ಜನಾದೌ ಕಿಐಶ್ಚ ಕುರ್ವ್ಯಞ್ಜನೇ[340] ಇತಿಕುರಾಗಮಏವಭವತೀತಿ । ಸ್ವರಾದೌಕಿಐಸ್ತಕಾರಾದೇಶೇಪೂರ್ವವದನ್ತರಙ್ಗತ್ವಾದ್ದ್ವಿತ್ವೇಕೃತೇಗುರುತ್ವಾದ್ದೀರ್ಘಾಭಾವಃ ॥ ನಚ ಏದೇಸ್ತತ್ರಾನಿನಾದೇಃ[334] ಇತಿಏದಾದೇಶಃಶಙ್ಕ್ಯಃ । ಅನಿನಾದೇರಿತಿನಿಷೇಧಾತ್ । ಪಠಿತಶ್ಚಾಯಮಿನಾದೌ ॥

ಸೂತ್ರಂ ॥ ನಡೋರ್ದೋಷ್ಟಃ ॥ 338 ॥

ವೃತ್ತಿಃ ॥ ನಡುಇತ್ಯೇತಸ್ಯದೋಷ್ಟಕಾರಾದೇಶೋಭವತಿ ಸ್ವರಾದಾವುತ್ತರಪದೇಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ನಡು ಇರುಳ್—ನಟ್ಟಿರುಳ್, ನಡು ಅಡವಿ—ನಟ್ಟಡವಿ ॥ ದುಗ್ರಹಣಮನ್ತ್ಯಾದೇಶನಿವೃತ್ತ್ಯರ್ಥಂ॥

ವ್ಯಾಖ್ಯಾ ॥ ದೋರಿತ್ಯನುವರ್ತಮಾನೇಪಿಪುನರ್ದುಗ್ರಹಣಂದೋರೇವಯಥಾಸ್ಯಾದಿತಿ । ನಾತ್ರಪೂರ್ವವತ್ಸಪೂರ್ವಸ್ವರಸ್ಯ । ಕಿಂತುಕೇವಲಸ್ಯೈವೇತಿಯಾವತ್ ॥ ನಚಾತ್ರಸಪೂರ್ವಸ್ವರಸ್ಯದೋರ್ಲೋಪಃಪ್ರಾಪ್ನೋತ್ಯೇವ । ನಿಮಿತ್ತಸಾಲಭ್ಯಾದಿತಿವಾಚ್ಯಂ । ದೋಷ್ಟಇತಿಸ್ಥಾನ್ಯಾದೇಶನಿರ್ದೇಶಮಹಿಮ್ನೈವಾತ್ರನತಥಾಲೋಪಃ । ಯದ್ಯತ್ರಲುಪ್ಯೇತನೈವಂನಿರ್ದಿಶ್ಯೇತೇತಿ ॥ ನನ್ವತ್ರತತ್ರೇತ್ಯೇತತ್ಪ್ರವರ್ತತ ನ್ಯವರ್ತತವಾ । ಯದಿಪ್ರವರ್ತೇತನಕಾರಮಾತ್ರಮವಶೇಷಯೇತ । ಯದಿಚನಿವರ್ತೇತ ಉತ್ತರತ್ರನವರ್ತೇತೇತಿಚೇತ್ । ಪ್ರಾವರ್ತತೈವ ನನ್ಯವರ್ತತ । ಪ್ರವೃತ್ತಿಹೇತೋರವಿಕಲತ್ವಾತ್ । ಕಿಂತುಪ್ರವೃತ್ತಸ್ಯಾಪಿಪ್ರವೃತ್ತಿರುತ್ತರಾರ್ಥೈವನಾತ್ರಾರ್ಥಾ । ಯದ್ಯತ್ರಾರ್ಥಾಸ್ಯಾದ್ದೋರಿತ್ಯುಕ್ತಿರ್ವ್ಯರ್ಥಾಸ್ಯಾತ್ । ಅತಇದಂಜ್ಞಾಯತೇ । ಯಥಾನದ್ಯಾಮೇಕತ್ರಕೃತಕಾರ್ಯೋಮದ್ಗುರನ್ಯತ್ರಾಪಿಚಿಕೀರ್ಷುರ್ನಿಮಗ್ನಏವಾನುವರ್ತತೇ । ತಥಾಯಮಪೀತಿ ॥

ಸೂತ್ರಂ || ಕಡ್ನಿಡಃ || 339 ||

ವೃತ್ತಿಃ || ಕಡಿದು, ನಿಡಿದು ಇತ್ಯೇತಯೋಷ್ಟಕಾರಾದೇಶೋಭವತಿ ಸ್ವರಾದಾವುತ್ತರಪದೇಪರೇ ತತ್ರವಿಷಯೇ ||

ಪ್ರಯೋಗಃ || ಕಡಿದು ಅಯಂ—ಕಟ್ಟಾಯಂ, ಕಡಿದು ಎಲ್ವು—ಕಟ್ಟೆಲ್ವು, ನಿಡಿದು ಉಸುರ್—ನಿಟ್ಟುಸುರ್, ನಿಡಿದು ಆಯೆಂ—ನಿಟ್ಟಾಯಂ ||

ವ್ಯಾಖ್ಯಾ || ಸ್ಪಷ್ಟಂ ||

ಸೂತ್ರಂ || ಕಿಱುಶ್ಚ ಕುರ್ವ್ಯಞ್ಜನೇ || 340 ||

ವೃತ್ತಿಃ || ಕಡಿದು, ನಿಡಿದು ಇತ್ಯೇತಯೋಃ ಕಿಱಿದು ಇತ್ಯೇತಸ್ಯ ಚ ಕುರಾಗಮೋಭವತಿ ವ್ಯಞ್ಜನಾದಾವುತ್ತರಪದೇಪರೇ ತತ್ರವಿಷಯೇ ||

ಪ್ರಯೋಗಃ || ಕಡಿದು ಗಾಡಿ—ಕಡುಗಾಡಿ, ಕಡಿದು ಚೆಲ್ವು—ಕಡುಚೆಲ್ವು | ಏವಂ ನಿಡುದೋಳ್, ನಿಡುಸೂಳ್, ಕಿಱುನಗೆ, ಕಿಱುಗೂಸು || ವ್ಯಞ್ಜನ ಇತ್ಯುತ್ತರಾರ್ಥಂ ||

ವ್ಯಾಖ್ಯಾ || ಕಿಱುತಿಪೂರ್ವವದೇವನಿರ್ದೇಶಃ | ಚಕಾರಃ ಕಡ್ನಿಡೋಃ ಸಮುಚ್ಚಯಾರ್ಥಃ || ನನ್ವತ್ರವ್ಯಞ್ಜನಗ್ರಹಣಮಕರ್ತವ್ಯಂ | ಸ್ವರಾದೌ ಕಿಱಸ್ತು[337] ಕಡ್ನಿಡಃ[339] ಇತಿಚಕಾರ್ಯದ್ವಯಸ್ಯೋಕ್ತತ್ವಾತ್ಕುರಾಗಮೋಭವನ್ನಯಂ ಪಾರಿಶೇಷ್ಯಾದ್ವ್ಯಞ್ಜನಾದಾವೇವಭವತೀತ್ಯರ್ಥಾಲ್ಲಭ್ಯತ ಇತಿ || ನಚಾಭ್ಯಾಮೇಷಾಮಾದೇಶೋವಿಹಿತೋನೇನಚಾಗಮೋವಿಧೀಯತೇ | ತಯೋಶ್ಚಾಗಮಾದೇಶಯೋರವಿರೋಧಾದಯಮಪಿಸ್ವರಾದಾವೇವ ಕಿಂನಸ್ಯಾದಿತಿಚೇನ್ನ | ತತ್ರಭವನ್ನಯಂ ಕಿಂ ಸಮುಚ್ಚಯೇನಭವೇತ್ಪರ್ಯಾಯೇಣವಾ | ಗತ್ಯನ್ತರಾಭಾವಾತ್ | ನತಾವತ್ಸಮುಚ್ಚಯೇನ | ಅವಿರುದ್ಧಯೋರಪಿ ಯುಗಪದುಭಯೋಃ ಕರ್ತುಮಶಕ್ಯತ್ವಾತ್ಕ್ರಮೋಣೈವವಕ್ತವ್ಯಂ | ತತ್ರಚಾದೇಶಾತ್ಪೂರ್ವಮೇವಾಯಂವಿಧೀಯತೇ ಪಶ್ಚಾದ್ವಾ | ಉಭಯಥಾಪಿಸ್ಯೈಷ್ಫಲ್ಯಪ್ರಸಙ್ಗಃ | ತಥಾಹಿ | ಯದ್ಯಯಮಾದೇಶಾತ್ಪೂರ್ವಮೇವಸ್ಯಾತ್ತದಾಸ್ಯಯಮಾಗಮತ್ವೇನಕಿಱಾದೀನಾಮನ್ತ್ಯಾವಯವಃಸನ್ನಾದೇಶಂ ಪ್ರತಿಸ್ಥಾನೀಭವತೀತ್ಯಾದೇಶಃ ದೇವೋಪಮರ್ದ್ಯೇತ | ಸ್ಥಾನ್ಯುಪಮರ್ದನೇನೈವಾದೇಶವಿಧಿಃ | ಷಷ್ಠ್ಯಾಸ್ಥಾನೇನ್ತ್ಯಸ್ಯ[22] ಇತಿವಚನಾತ್ || ಯದಿಚಪಶ್ಚಾದ್ಭವೇತ್ತದಾಉತ್ತರಪದಾದಿಭೂತಸ್ವರ ನಿಮಿತ್ತಕೋಲೋಪಃಸ್ಯಾತ್ | ಉಬನಾಮಹಾನೌ[36] ಇತಿವಚನಾತ್ || ನಾಪಿಪರ್ಯಾಯೇಣ | ಸಹಿ ಯುಗಪದುಭಯೋರ್ವಿರೋಧೇಪ್ರವರ್ತತೇ | ನಾತ್ರವಿರೋಧಃ | ತಥಾಚ ಸಮುಚ್ಚಯಏವಪ್ರಾಪ್ನುಯಾತ್ | ಅವಿರೋಧೇಸಮುಚ್ಚಯ ಇತಿವಚನಾತ್ | ತತ್ರಚೋಕ್ತಏವದೋಷಃ | ಅಸ್ತುವಾಯಥಾಕಥಂಚಿತ್ಪರ್ಯಾಯಃ | ತಥಾಪಿ ಉಬನಾಮಹಾನೌ[36] ಇತಿಸ್ವಯಮವಶ್ಯಂಲುಪ್ಯತಏವ | ಅತಉಭಯಥಾಪ್ಯಶ್ರವಣಮೇವ | ಕಾರ್ಯಾನ್ತರಂತುನಾಸ್ತ್ಯೇವ | ತತಃಸ್ವರಾದೌಕುರಾಗಮೋನಿಷ್ಫಲಏವ | ತದುಕ್ತಂ |

ಶ್ಲೋ || ಕಾರ್ಯಾರ್ಥಂಶ್ರವಣಾರ್ಥಂವಾಕ್ವಚಿತ್ಕಿಂಚಿದ್ವಿಧೀಯತೇ |
ತಯೋರನ್ಯತರಾಭಾವೇವಿಧಿಃ ಕುತ್ರೋಪಯುಜ್ಯತೇ ||

ಇತಿ || ಅತಃಸ್ವರಾದೌಪ್ರಯೋಜನಾಭಾವಾದ್ವ್ಯಞ್ಜನಾದಾವೇವ ಪರ್ಯವಸ್ಯತೀತ್ಯಾಶಙ್ಕ್ಯಾಹ ವ್ಯಞ್ಜನಇತ್ಯುತ್ತರಾರ್ಥಮಿತಿ ||

ಸೂತ್ರಂ || ಕೆಚ್ಚಪಚ್ಚಬೆಚ್ಚಶಬ್ದಾನಾಮಃ || 341 ||

ವೃತ್ತಿಃ || ಕೆಚ್ಚನೆ, ಪಚ್ಚನೆ, ಬೆಚ್ಚನೆ, ಶಬ್ದಾನಾಂ ಚಕಾರೇಣಸಹಾನ್ತ್ಯಸ್ಯಮಕಾರಾದೇಶೋಭವತಿ ವ್ಯಞ್ಜನಾದಾವುತ್ತರಪದೇಪರೇ ತತ್ರವಿಷಯೇ ||

ಪ್ರಯೋಗಃ || ಕೆಚ್ಚನೆ ತೆಂಗು—ಕೆಂದೆಂಗು || ಏವಂ ಕೆಂದಳಿರ್, ಕೆಂಬೊನ್; ಪಂದಲೆ, ಪಂದೊವಲ್, ಪಂಗಾಯ್; ಬೆಂನೀರ್, ಬೆಂಗದಿರ್, ಬೆಂಬೂದಿ || ಚೇತ್ಯನ್ತ್ಯಮಾತ್ರಸ್ಯಮಾಭೂದಿತಿ || ವ್ಯಞ್ಜನಇತಿಕಿಂ | ಕೆಚ್ಚೋಲೆ, ಪಚ್ಚಡಕೆ, ಬೆಚ್ಚೋಡು ||

ವ್ಯಾಖ್ಯಾ ॥ ಕೆೞ್ತ್ವೆೞ್ಬೞ್ಚ ಇತಿಪೂರ್ವಸ್ವರೇಣಸಹಲುಪ್ತದೂನಾಂಕೆೞ್ಚನೆ, ಪೆೞ್ಚನೆ, ಬೆೞ್ಚನೆ ಶಬ್ದಾನಾಂಗ್ರಹಣಂ । ಚೇತಿಸಹಾರ್ಥೇ ತೃತೀಯಾ । ಚಕಾರಸಹಿತಸ್ಯೇತ್ಯರ್ಥಃ ॥ ಅಸತ್ಯಸ್ಮಿನ್ಮಕಾರಾದೇಶೋ ನ್ತ್ಯಸ್ಯೈವಸ್ಯಾತ್ । ಅನ್ತ್ಯೋಪಾನ್ತ್ಯಯೋರ್ಮಿಳಿತಯೋರೇಕಾದೇಶೋಯಥಾಸ್ಯಾದಿತ್ಯೇವಮರ್ಥಂತದ್ಗ್ರಹಣಂ ॥ ನನ್ವಯಮರ್ಥಃಕಥಮತ್ರಜಾಘಟೀತಿ । ಯತ್ರಸ್ಥಾನಿನೋವಿಶಿಷ್ಯನಿರ್ದೇಶಸ್ತತ್ರೈವೇತರಸಾಹಿತ್ಯವಚನಂಯುಕ್ತಮತ್ । ಋಥಾದೋರಿತ್ಯತ್ರಪೂರ್ವಸ್ವರೇಣೇತಿ । ತತ್ರಹಿನಕೇವಲಮತ್ರದೋರೇವಸ್ಥಾನಿತಾ । ಕಿಂತುಪೂರ್ವಸ್ವರೇಣಸಹಿತಸ್ಯೇತಿಜ್ಞಾಯತೇ । ಅತ್ರತುಸ್ಥಾನ್ಯೇವನವಿಶಿಷ್ಯನಿರ್ದಿಷ್ಟಃ । ಚಕಾರಸಾಹಿತ್ಯಂತುಕಸ್ಯವೇತಿಸಂಶಯಏವಸ್ಯಾನ್ನನಿರ್ಣಯಃ । ಪ್ರತ್ಯುತವಿಪರೀತನಿರ್ಣಯೋಭವತಿ । ಕೆೞ್ಪ್ರಭೃತೀನಾಂಶಬ್ದಾನಾಂನಕೇವಲಂಮಕಾರಾದೇಶಃ । ಕಿಂತುಚಕಾರೇಣಸಹೇತಿಚಕಾರೋಪಿವಿಧೇಯಏವಸ್ಯಾದಿತಿಚೇತ್ । ಅತ್ರೋಚ್ಯತೇ । ನಾತ್ರಸಂಶಯೋವಿಪರೀತನಿರ್ಣಯೋವಾ । ಕಿಂತುಯಾಥಾರ್ಥ್ಯನಿರ್ಣಯಏವ । ತಥಾಹಿ । ಮಕಾರೋಪ್ಯತ್ರವಿಧೇಯಃ । ಸತಾವನ್ನಪ್ರತ್ಯಯಃ । ಪಞ್ಚಮೀನಿರ್ದೇಶಾಭಾವಾತ್ । ನಾಪ್ಯಾಗಮಃ । ಕಿಲ್ಲಿಙ್ಗತ್ವಾಭಾವಾತ್ । ಕಿಂತುಷಷ್ಠ್ಯನ್ತಾರ್ಥಸ್ಯವಿಧೀಯಮಾನತ್ವಾದಾದೇಶಇತಿನಿರ್ಣೀಯತೇ । ಸೋಪಿಕಸ್ಯವೇತ್ಯಪಿನಸಂಶಯಃ । ಕೆೞ್ತ್ವೆೞ್ಬೞ್ಚ ಇತಿಷಷ್ಠೀಶ್ರವಣಾತ್ । ಷಷ್ಠ್ಯಾನಿರ್ದಿಷ್ಟಂತದನ್ತ್ಯಸ್ಯೇತಿಸ್ಥಾನೀಚನಿರ್ಣೀತಏವ ॥ ಏವಂನಿರ್ಣಯೇ ಚೇತಿಚಕಾರಸಾಹಿತ್ಯಮಾದೇಶಸ್ಯಾತ್ರನಸ್ಯಾತ್ ॥ ಯದಿಸ್ಯಾತ್ಪೂರ್ವಂ ಪಶ್ಚಾದ್ವಾಸ್ಯಾತ್ತಥಾಚಚಇತಿವಾಮ್ಚ ಇತಿವಾ ಆದೇಶಸ್ವರೂಪಮಕುಟಿಲಮೇವನಿರ್ದಿಶೇನ್ನೈವಂಕೌಟಿಲ್ಯೇನ । ಅತಸ್ತತ್ಸಾಹಿತ್ಯಂಸ್ಥಾನಿನ್ಯೇವಾನ್ವೇತಿನಾದೇಶಇತ್ಯೇತತ್ಸರ್ವಮಾಕಲಯ್ಯಾಹ ಚಕಾರೇಣಸಹಾನ್ತ್ಯಸ್ಯೇತಿ । ಚಕಾರೇಣಸಹಿತಸ್ಯಾನ್ತ್ಯಸ್ಯೇತ್ಯರ್ಥಃ ॥ ಅನೇನಚಕಾರದ್ವಯಮಿಳಿತಮೇವಸ್ಥಾನೀತಿನಿರ್ಣಯಃ । ಏವಮೇವಾತ್ರಸರ್ವತೋಪರ್ಯಾಥಸ್ಥಾಚ್ಛಶಾಸ್ತ್ರೇಸಮಾಕಲನೀಯಂ ॥ ಕೆಂದೆಂಗು–ರಕ್ತಚೋಚಂ, ಕೆಂದಳಿರ್–ಶೋಣಪಲ್ಲವಃ, ಕೆಂಬೊರ್–ನಿಷ್ಕೃಷ್ಟಕಾಞ್ಚನಂ, ಪಂದಲೆ–ಸದ್ಯಶ್ಛಿನ್ನಂಶಿರಃ, ಪಂದೊವಲ್–ಆರ್ದ್ರಚರ್ಮ, ಪಂಗಾಯ್–ಶಲಾಟುಃ, ಬೆಂನೀರ್–ಉಷ್ಣೋದಕಂ, ಬೆಂಗದಿರ್–ಸೂರ್ಯಕಿರಣಃ, ಬೆಂಬೂದಿ–ಕೋಷ್ಣಂಭಸ್ಮ ॥

ಸೂತ್ರಂ ॥ ಕೆಮಃಕಶ್ಚೋವಾ ॥ 342 ॥

ವೃತ್ತಿಃ ॥ ಕೃತಮಕಾರಸ್ಯ ಕೆೞ್ಚನೆಶಬ್ದಸ್ಯ ಕಕಾರಸ್ಯ ಚಕಾರಾದೇಶೋವಾಭವತಿ ವ್ಯಞ್ಜನಾದಾವುತ್ತರಪದೇಪರೇ ತತ್ರವಿಷಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ಚೆಂದೆಂಗು, ಕೆಂದೆಂಗು; ಚೆಂದಳಿರ್, ಕೆಂದಳಿರ್; ಚೆಂಗಾಯ್, ಕೆಂಗಾಯ್ ॥ ಕೆಮಇತಿಕಿಂ । ಪಂದಲೆ, ಬೆಂಗಲ್ ॥ ಕಇತ್ಯನ್ತ್ಯಸ್ಯಮಾಭೂತ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಕೆಮಇತಿಲುಪ್ತಮಧ್ಯಸ್ವರಾದೇಃಕೃತಮಕಾರಸ್ಯಚ ಕೆೞ್ಚನೆಶಬ್ದಸ್ಯಗ್ರಹಣಾತ್ಸಮಾಸಏವಾಯಂಚಕಾರಾದೇಶೋನಾನ್ಯತ್ರ । ತೇನಚೆೞ್ಚನೆಇತಿವ್ಯಾಸಪ್ರಯೋಗಃಸಾಧುತ್ವೇನನಾಭಿಮನ್ಯೇತ ॥ ಪ್ರತ್ಯುದಾಹೃತೌ ಬೆಂಗಲ್–ಸೂರ್ಯಕಾನ್ತೋಪಲಃ ॥

ಸೂತ್ರಂ ॥ ಎತೇಸುರ್ಬೆಮಶ್ಚೋಯರ್ಾದಿಷುಚ ॥ 343 ॥

ವೃತ್ತಿಃ ॥ ಕೃತಮಕಾರಸ್ಯ ಕೆೞ್ಚನೆಶಬ್ದಸ್ಯ ಬೆೞ್ಚನೆಶಬ್ದಸ್ಯ ಚಾಧ್ಯೈಕಾರೇಣಸಹ ಇಸುರಾದೇಶೋವಾಭವತಿ ವ್ಯಞ್ಜನಾದಾವುತ್ತರಪದೇಪರೇ ಉಯರ್ಾದಿಷುಚಪರತಸ್ತತ್ರವಿಷಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ಕಿಸುಸಂಜೆ, ಕಿಸುದಳಿರ್; ಬಿಸುನೀರ್, ಬಿಸುಗದಿರ್; ಕೇಸುರಿ, ಕೇಸಕ್ಕಿ; ಬೇಸುರಿ, ಬೇಸೋಡು ॥ ಪಕ್ಷೇ । ಕೆಂಜಂಜೆ, ಚೆಂಜಂಜೆ; ಕೆಂದಳಿರ್, ಚೆಂದಳಿರ್; ಬೆಂನೀರ್, ಬೆಂಗದಿರ್; ಕೆನ್ನುರಿ, ಕೆೞ್ಚುರಿ; ಕೆಂನಕ್ಕಿ, ಕೆೞ್ಚಕ್ಕಿ; ಬೆಂನುರಿ, ಬೆೞ್ಚುರಿ; ಬೆಂನೋಡು, ಬೆಚ್ಚೋಡು ॥ ಇದಮೇವಜ್ಞಾಪಕಮುಯರ್ಾದಿಷುಪರತಃ ಕೆೞ್ಚನೆ, ಬೆೞ್ಚನೆ ಶಬ್ದಯೋಸ್ತತ್ರವಿಷಯೇಮಾದೇಶೋಪಿಭವತೀತಿ ॥ ಅನಯೋರಿತಿಕಿಂ । ಪಂದಲೆ, ಪೆೞ್ಚಡಕೆ ॥ ಉಯರ್ಾದಿಷ್ವಿತಿಕಿಂ । ಕೆೞ್ಬಾನೆ, ಬೆೞ್ಚಗೂೞ್ ॥ ಉರಿ, ಅಕ್ಕಿ, ಓಡು, ಎಳ್ತು, ಎಂಣೆ, ಉಗುರ್, ಅಣಿಲ್, ಅವರೆ, ಅಡಕಿಲ್, ಅಡಕೆ ಇತ್ಯುಯರ್ಾದಿರಾಕೃತಿಗಣಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಎತೇತಿಸಹಾರ್ಥೇತೃತೀಯಾ । ಎಕಾರಸಹಿತಸ್ಯೇತಿ । ಎಮ್ ಇತ್ಯೇವಂಭಾಗಸ್ಯೇತ್ಯರ್ಥಃ । ಅಸತ್ಯಸ್ಮಿನ್ಮಕಾರಮಾತ್ರಸ್ಯೈವೇಸುರಾದಿಶ್ಯೇತ ॥ ಅತ್ರಪ್ರಥಮಶ್ಚಕಾರಃಕೆಮಇತ್ಯೇತತ್ಸಮುಚ್ಚಿನೋತಿ । ಅನ್ತ್ಯಸ್ತುವ್ಯಞ್ಜನಇತ್ಯೇತತ್ । ಅಸತೋರನಯೋರ್ಬೆಮಪಿಪ್ರೋ

ಯರ್ಾದಾವಿಸುರಾವಿಶ್ಯತೇ । ನಕೆವೋಽನಾಪಿವ್ಯಞ್ಜನಾದಾಽಚೇತಿ ॥ ಉಯರ್ಾದೀನಾಂಸ್ವರಾದಿತ್ವಾತ್ಪೂರ್ವೇಣಾಪ್ರಾಪ್ತಿರಿತ್ಯುಪಾದಾನಂ ॥ ಉದಾಹೃತೌಕೆವೋಽಜಮಿಶ್ರಕ್ರಮೇಣವ್ಯಞ್ಜನಾದಾವಾದರ್ಶಯತಿ ಕಿಸುಸಂಜೆಇತ್ಯಾದಿ । ಕಿಸುಬಿಸ್ವೋರಿನಾದಾವಾತಾದೆದಾದೇಶೋನಾಸ್ತಿ । ಅನಿನಾದೇರಿತಿಪ್ರತಿಷೇಧಾತ್ ॥ ತಥಾತಯೋರೇವೋಽಯರ್ಾದಾವಾದರ್ಶಯತಿ ಕೇಸುರಿಇತ್ಯಾದಿ । ಕೆಚ್ಚನೆ ಉರಿ ಇತಿವಿಗ್ರಹಃ । ವಿಶೇಷಣಮೇಕಾರ್ಥೇನ[309] ಇತಿಸಮಾಸಃ । ಕೃದ್ಗ್ರಣೋಕ್ತೇಃ[333] ಇತ್ಯಾದಿನಾಅಸೆಇತ್ಯುತ್ತರಭಾಗಸ್ಯಲೋಪಃ । ಕೆಚ್ಚ್ವಚ್ಛ್ವ[341] ಇತ್ಯಾದಿನಾಚಸಂಯೋಗಸ್ಯಮಕಾರಾದೇಶಃ । ಎತ್ತೇಸುಃ[343] ಇತ್ಯಾದಿನಾಎಮುಇಸ್ವಾದೇಶಃ । ಎದೇಃ[334] ಇತ್ಯಾದಿನಾ ಇಕಾರಸ್ಯ ಎದಾದೇಶಃ । ಸ್ವರಾದ್ಯುತ್ತರಪದವಿಷಯೇಕಿ ಸುಬಿಸ್ವೋರಿನಾದಾವಾತಾಭಾವಾದನಿನಾದೇರಿತ್ಯನಿಷೇಧಾತ್ ದೀರ್ಘಃ[335] ಇತ್ಯಾದಿನಾ ಎತೋದೀರ್ಘಾದೇಶಃ । ಲುಬನಾಮಹಾನಾ[36] ಇತಿಇಸೋರುಕಾರಸ್ಯಲೋಪಃ । ಏವಂಚಕೇಸುರಿಇತಿಸಿದ್ಧಂ । ಏವಮುತ್ತರತ್ರಾಪಿಪ್ರಕ್ರಿಯಾಸಮೂಹ್ಯಾ ॥ ಪಶ್ಚಾನ್ತರಂದರ್ಶಯರ್ವ್ಯಞ್ಜನಾದಾವಾದರ್ಶಯತಿ ಕೆಂಜಂಜೆಇತ್ಯಾದಿ । ಸಶ್ಚೋಽಬಹುಳಮುಲಯುಃ[93] ಇತ್ಯತ್ರಬಹುಳಗ್ರಹಣಾತ್ಕ್ವಚಿದನ್ಯದೇವೇತಿಸಕಾರಸ್ಯಜಕಾರಃ ॥ ತಥೈವೋಯರ್ಾದಾವಾದರ್ಶಯತಿ ಕೆನ್ನುರಿಇತ್ಯಾದಿ । ಮೋನಸ್ಸ್ವರೇ[77] ಇತಿಕೆವೋಮಕಾರಸ್ಯನಕಾರಾದೇಶಃ । ಹ್ರಸ್ವಾನ್ನಣಲಯುಳತಟಃ[3] ಇತ್ಯಾದಿನಾ ಅನ್ತರಜ್ಞೇದ್ವಿತ್ವೇಕೃತೇಗುರುತ್ವಾದ್ದೀರ್ಘಾಭಾವಃ ॥ ನನುಚಾತ್ರೋಯರ್ಾದಿಷುಪರತೋಽಚೆಮುಃ ಕೆಮಶ್ಚಕಥಮಿಸುರಾದೇಶಃಕಥ್ಯತೇ । ಯತಃ ಕೆಚ್ಚನೆ, ಬೆಚ್ಚನೆ ಶಬ್ದಯೋಶ್ಚಸಂಯೋಗಸ್ಯವ್ಯಞ್ಜನಾದಾವುತ್ತರಪದೇ ಪರತಏವಮಕಾರಆದಿಶ್ಯತೇ । ನಸ್ವರಾದಾ । ತಥಾಚಾತ್ರಜೆಮೂಪಸ್ಯೈವಾಭಾವಾನ್ನಿರ್ದೇಶಏವಾನುಪಪನ್ನಃ । ಕಸ್ಯವಾಯುಮಾದೇಶಇತ್ಯಾಶಜ್ಕ್ಯಾಹ ಇದಮೇವೇತ್ಯಾದಿ । ಅಯಮಾಶಯಃ । ಉಯರ್ಾದಿಷುಪರತಃ ಕೆಚ್ಚನೆ, ಬೆಚ್ಚನೆ ಶಬ್ದಯೋಶ್ಚಸಂಯೋಗಸ್ಯಮಾದೇಶೋಭವೇದೇವ । ಯದಿನಭವೇನ್ನನಿರ್ದಿಶೇತ್ । ನಿರ್ದೇಶಚಾತ್ತೋಽಭವೇದೇವೇತಿತರ್ಕಿತಪ್ರತಿಸನ್ಧಾನಾದೇವಜ್ಞಾಯತಇತಿ ॥

ಸೂತ್ರಂ ॥ ಕೃತೋಽಮೋಗದಬಜ್ಯನಕಿ ॥ 344 ॥

ವೃತ್ತಿಃ ॥ ಕೃದನ್ತಾನಾಂಶಬ್ದಾನಾಂ ಮಕಾರಾದೇಶೋಽಭವತಿ ಗದಬಜಾದಾವುತ್ತರಪದೇಪರೇ ತತ್ರವಿಷಯೇ । ಅಕಿತುನಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಎತ್ತುವುದು ಕೋಲ್—ಎತ್ತುಂಗೋಲ್ । ಏವಂ ಕುತ್ತುಂಗಜು, ತೂಗುಂದೊಟ್ಟಿಲ್, ಅಡುಂದೊರೆ, ಬತ್ತುಂಬರ್ಯ್ಕ, ಮಿಂಚುಂಬುಳು, ತೂಗುಂಜೋಡರ್, ಓಡುಂಜಗಳ್ಗಂ ॥ ಅನಕೀತಿಕಿಂ । ಎತ್ತುವಗಳೆ, ಓಡುವದಾರಿ, ಬತ್ತುವಬಾವಿ, ಮೂಡುವಜಗಳಂ ॥ ಕೃತಇತಿಕಿಂ । ಬೆಳ್ದಾವರೆ, ಕರ್ಗಂಟೆ ॥ ಗದಬಜೇತಿಕಿಂ । ತೂಗುವಡಾಣೆ, ಕೇಗುವಸೋಗೆ ॥ ತತ್ರೇತಿಕಿಂ । ಪಾಡುವುದೇಳ್ಗೆ ॥ ಅನೆಕೀತಿವಚನಾದ್ಬಹುಳವಚನಾಚ್ಚಾತ್ರವಿಷಯೇ ಅಗ್ವಿಕಲ್ಪೋವಸೀಯತೇ । ಸಾಚವ್ಯವಸ್ಥಿತವಿಭಾಷಾವಿಜ್ಞಾಯತಇತಿಪಡುಧಾತೋಃ ಕೃದನ್ತಸ್ಯನಿತ್ಯಮೇವಾಗ್ಭವತಿ । ಮಾಡಲ್ಪಡುವಜಗಳಂ, ತೂಗಲ್ಪಡುವದೀವಿಗೆ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅನುವೃತ್ತಿಬಲಾದೇವಕೃದುಪಲಬ್ಧೇಽಪಿಕೃದ್ಗ್ರಹಣಂಗುಣೋಕ್ತಿವ್ಯುದಾಸಾರ್ಥಂ ॥ ವ್ಯಞ್ಜನಇತಿವರ್ತತೇ । ತದೇವಸಜ್ಕೋಚ್ಯತೇ ಗದಬಜ್ಯನಕಿ ॥ ಅನಕೀತಿವಿಷಯನಿರ್ದೇಶಃ । ಆಗಾಗಮವಿಷಯೇಽನಭವತೀತಿ । ನತ್ವಾಗಾಗಮೇಪರೇನಭವತೀತಿಪರನಿರ್ದೇಶಃ । ತತ್ರನಿಮಿತ್ತಾಭಾವಾದೇವಕಾರ್ಯಾಭಾವಇತ್ಯಕಿಂಚಿತ್ಕರಮೇತತ್ಸ್ಯಾತ್ । ಅಗ್ಬಹುಳಂ[345] ಇತ್ಯನುಪದಮೇವವಕ್ಷ್ಯತೇ । ತತಶ್ಚಾಗಾಗಮೋಯತ್ರಬುದ್ಧ್ಯಾಕಾಸ್ತ್ಯತ್ರಾಗಾಗಮಂವಿಧಾಸ್ಯಾಮಇತಿತತ್ರವಿಷಯೇಮಕಾರಾದೇಶೋನಭವತೀತ್ಯರ್ಥಃ ॥ ಪ್ರತ್ಯುದಾಹರಣೇಗದಬಜೇತಿಕಿಂ । ತೂಗುವಡಾಣೆ, ಕೇಗುವಸೋಗೆ ಇತಿಪ್ರದರ್ಶನಂಯದ್ಯಪ್ಯಸಾಧಾರಣಂನಭವತಿ । ಅತ್ರಾಗ್ವಿಷಯತ್ವಾತ್ಕಾರ್ಯಾಭಾವಇತ್ಯನ್ಯಥಾನಯನಸ್ಯಾಪಿಭಾವಾತ್ ॥ ಯತ್ರೇತರಸಕಲಾರ್ಥಸತ್ವೇಽಪಿಯದಭಾವಸ್ತದೇವತತ್ರಪ್ರತ್ಯುದಾಹರ್ತವ್ಯಂ । ತಾದೃಶಂತುನಾಸ್ತ್ಯೇವ । ಯತ್ರಮಾದೇಶೋನಾಸ್ತಿತತ್ರಾಗಾಗಮೋನಿಯಮೇನಭವತೀತಿ ॥ ನನುಯದ್ಯೇವಂತರ್ಹಿಕೃತೋಽಮೋನಕೀತ್ಯೇತಾವದೇವವಕ್ತವ್ಯಂ । ನತುಗದಬಜೇತಿ । ವ್ಯಾವರ್ತ್ಯಾಭಾವಾದಿತಿಚೇತ್ । ಸತ್ಯಂ । ನಹೀದಂಗದಬಜಾಭಾವೇಮಾದೇಶೋನಭವತೀತಿವಕ್ತುಮಾಗತಂ । ತೂಗುಂಡಾಣೆ, ಕೇಗುಂಜೋಗೆ ಇತ್ಯಪಿಕ್ವಚಿತ್ಪ್ರಯೋಗದರ್ಶನಾತ್ । ಕಿಂತುಗದಬಜಾದಾವೇವಮಾದೇಶಃಪ್ರಭೂತೋಽನ್ಯತ್ರವಿರಳಸ್ತತ್ರಾಗಾಗಮಏವಪ್ರಭೂತಇತಿಜ್ಞಾಪಯಿತುಮೇವಾಗತಮಿತಿ ॥ ನಸ್ವತ್ರೇದಂಜ್ಞಾಯತೇಕೃದನ್ತಾನಾಮುತ್ತರಪದೇಪರೇಽಗಾಗಮೋಮಾದೇಶಶ್ಚಸರ್ವತ್ರಪಯರ್ಾಯೇಣಭವತಇತಿ । ಅನ್ಯಥಾಅನಕೀತ್ಯಸ್ಯಾನರ್ಥಕ್ಯಪ್ರಸಜ್ಗಾತ್ । ತಥಾಪಿಕರ್ಣ್ಯನುಪ್ರಯುಕ್ತಪಡುಧಾತುಪ್ರಕೃತಿಕಸ್ಯಶಬ್ದಸ್ಯೋತ್ತರಪದೇಪರೇಸರ್ವತ್ರಾಗಾಗಮಏವಶ್ರೂಯತೇ । ನಮಾದೇಶಇತಿ । ನತತ್ರಪಯರ್ಾಯಪ್ರಾಪ್ತಿರತೋಽತ್ರಯತ್ನಃಕರ್ತವ್ಯಇತ್ಯಾಶಜ್ಕ್ಯ ನಾತ್ರಾಪೂರ್ವೋಯತ್ನಃಕರ್ತವ್ಯೋಽಯಮತ್ರಪಯರ್ಾಯಸ್ಸಏವವ್ಯವಸ್ಥಯಾವಿವಕ್ಷ್ಯತೇ । ತಾವತ್ಯೈವಾರ್ಥಸಿದ್ಧೇರಿತ್ಯಾಹ ಅನಕೀತ್ಯಾದಿ ॥

ಸೂತ್ರಂ ॥ ಅಗ್ಬಹುಳಂ ॥ 345 ॥

ವೃತ್ತಿಃ ॥ ಅಗಾಗಮೋಬಹುಳಂಭವತಿ ಏಕಾರ್ಥೇವ್ಯಞ್ಜನಾದಾವುತ್ತರಪದೇಪರೇ ತತ್ರವಿಷಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ಬಟ್ಟಿತು—ಮೊಲೆ ಬಟ್ಟಮೊಲೆ, ತೋರಿತು—ಮುಡಿ ತೋರಮುಡಿ ॥ ಕ್ವಚಿನ್ನಭವತಿ । ಬಲ್ಮೊಲೆ, ಮೆಲ್ಲಡಿ, ಕೂರ್ಗ್ಗತ್ತಿ ॥ ಕ್ವಚಿದ್ವಿಕಲ್ಪಃ । ಜುಬ್ಬುವ ಕೊಳ್ಳಿ—ಜುಬ್ಬುಂಗೊಳ್ಳಿ, ತೂಗುವ ಸೋಡರ್—ತೂಗುಂಜೋಡರ್ ॥ ಕ್ವಚಿದನ್ಯದೇವಭವತಿ । ನಿಡಿಯುಂದಲೆ, ಇಳಿಯುಂಬೊಳ್ತು ॥

ವ್ಯಾಖ್ಯಾ ॥ ಯದ್ಯಪಿ ಸುಪ್ಸುಪಾ²⁹³ ಇತ್ಯತೋ ಬಹುಳಮಿತಿವರ್ತತೇ । ತೇನೈವಕ್ವಚಿತ್ಪ್ರವೃತ್ತ್ಯಾದಿಚಾತುರ್ವಿಧ್ಯಂಸಿಧ್ಯತಿ । ತಥಾಪಿ ಪುನರ್ಬಹುಳಗ್ರಹಣಾಧಿಕ್ಯಾದಿದಂಜ್ಞಾಯತೇ । ನಾತ್ರಾಗಮಃ ಕೃತಏವೇತಿನಿಯಮಃ । ಕ್ವಚಿದ್ಗುಣೋಕ್ತೇರಪಿಭವತಿ । ಬಟ್ಟಮೊಲೆ, ತೋರಮುಡಿ ಇತ್ಯಾದಿಪ್ರಯೋಗದರ್ಶನಾತ್ ॥ ತಥಾನವ್ಯಞ್ಜನಾದಾವೇವೇತ್ಯಪಿನಿಯಮಃ । ಕ್ವಚಿತ್ಸ್ವರಾದಾವಪಿಭವತಿ । ಪಾಡುವಂಗನೆಯರ್, ಆಡುವಚ್ಚರಸೆಯರ್ ಇತ್ಯಪಿಪ್ರಯೋಗದರ್ಶನಾತ್ ॥ ತಥಾನಸಮಾಸಏವೇತ್ಯಪಿಚನಿಯಮಃ । ವಾಕ್ಯೇಪಿಪ್ರಚುರಂಪ್ರಯೋಗದರ್ಶನಾತ್ ।

ಯಥಾ ।

ಕಂ ॥ ಲಂಕಾಧೀಶನಜಯುವಧು ।
ಪಂಕಜನಾಭಂಗೆಸೋಲ್ತುರಣಮುಖದೆಡೆಯೊಳ್
ಮುಂಕೊಟ್ಟಟ್ಟಿದರಂನದ ।
ಕಂಕಣಮೆಂಬಂತೆಕಯ್ಗೆಬಂದುದುಚಕ್ರಂ ॥

ತಥಾ ॥

ಕಂ ॥ ಮೆಟ್ಟಿದಕಾಲೊಳ್ಪಾವುಗೆ ।
ಕಟ್ಟಿದಕೊರಲಲ್ಲಿಮುತ್ತಿನೆಕ್ಕಾವಳ ॥
ನ್ನಿಟ್ಟನೊಸಲಲ್ಲಿಕತ್ತುರಿ ।
ಪೊಟ್ಟುಕರಂಸೊಬಗುವಡೆದುದಾನೃಪಸುತನಾ ॥

ತಥಾ ॥

ಕಂ ॥ ಮಾಡುವನಿನ್ನೊಳಿಗಮಂ ।
ಪಾಡುವನಿನ್ನೊಳ್ಗುಣಂಗಳಂಸಂತಸದಿಂ ॥
ದಾಡುವನಿಂನೊಡನಮರರ ।
ಗಾಡಿಯೊಳ್ದಪ್ರದುನಿಂನಪೆಂಪಂಜಿನಪಾ ॥

ತಥಾ ॥

ವೃ ॥ ಶ್ರೀರಾಮಾನಟಿಕೌಸ್ತುಭದ್ಯುತಿಕಿರತ್ಪುಷ್ಪಾಂಜಲಿಕ್ಷೇಪವ ।
ಕ್ಷೋರಂಗಸ್ಥಿತೆಯೂದಪಾದನಖರೋಚಿರ್ಗ್ಗಂಗೆಪೃಥ್ವೀಶಕೋ ॥
ಟೀರವ್ಯಾಪ್ತಿಗೆಸಂದಚಕ್ರವಿದ್ವೈತ್ಯಧ್ವಾಂತಮಂಗೆಲ್ದಭೂ ।
ಭಾರಚ್ಛೇದವಿನೋದಿಕೃಷ್ಣನೆಮಗೀಗಾನಂದಸಂದೋಹಮಂ ॥

ಇತ್ಯಾದೀನಾಂ ಬಹುಳಮುಪಲಮ್ಭಾತ್ ॥ ಅತೋತ್ರ ತತ್ರಾನುವೃತ್ತಿರುತ್ತರಾರ್ಥೈವ ನಾತ್ರಾರ್ಥಾ । ಅತಏವಾಕಿಪರೇಪೂರ್ವಸ್ವರೇಣಸಹದೋರ್ಲೋಪೋಭವತಿ । ಅತಏವಚಾಗನ್ತಂ ಶಬ್ದರೂಪಂಕಥಂಚಿದವ್ಯಯಂಭವತೀತಿಚೇತಿ ॥

ಸೂತ್ರಂ ॥ ಕಮ್ನ್ಣಃ ॥ 346 ॥

ವೃತ್ತಿಃ ॥ ನಕಾರಾನ್ತಸ್ಯ ಣಕಾರಾನ್ತಸ್ಯಚಶಬ್ದಸ್ಯಕಮಾಗಮೋಬಹುಳಂಭವತಿ ಏಕಾರ್ಥೇವ್ಯಞ್ಜನಾದಾವುತ್ತರಪದೇಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಮೀನಱ ಬುೞು, ಮೀಂಬುೞು, ಬಾನಂ ಗುೞಿ, ಬಾಂಗುೞಿ; ಕಣ್ಣಂ ದೊೞಲಿ, ಕಣ್ದೊೞಲಿ, ಗೋಣಂ ಸಾೞ, ಗೋಣ್ಸಾೞ ॥ ನಣ್ಣಿತಿಕಿಂ । ತೇೞ್ವಸುಱು ॥

ವ್ಯಾಖ್ಯಾ ॥ ಕೃದ್ಗುಣೋಕ್ತೇರಿತಿನಿವೃತ್ತಂ । ಅತಏವತತ್ರೇತ್ಯಪಿನ್ಯವರ್ತತ । ತಸ್ಯತನ್ನಿಯತತ್ವಾತ್ ॥ ಕೇವಲಮೇಕಾರ್ಥೇಇತಿ ವ್ಯಞ್ಜನೇಇತಿಚಾನುವರ್ತತಇತ್ಯಾಹ ವ್ಯಞ್ಜನೇತ್ಯಾದಿ ॥ ಮೀನಂಬುೞು । ಪುೞುಶಬ್ದಃಕ್ರಿಮಿವಾಚೀ । ಮತ್ಸ್ಯಕ್ರಿಮಿರಿತ್ಯರ್ಥಃ ॥ ಬಾನಂಗುೞಿ। ಅತ್ರಗುೞಿರಿತಿನಪ್ರತ್ಯಯಃ । ಕಿಂತುಗರ್ತವಾಚೀಕುೞಿಶಬ್ದಃ । ಕತಪಃ59 ಇತ್ಯಾದಿನಾಕಸ್ಯಗಾದೇಶಃ । ಗಗನಗರ್ತಇತ್ಯರ್ಥಃ ॥ ಕಣ್ಣಂದೊೞಲಿ । ತೊೞಲೀತಿಗೋೞಕಂ । ಕಮ್ಕುಮಿ55 ಇತಿಣಕಾರಸ್ಯದ್ವಿರ್ಭಾವಃ । ಚಕ್ಷುರ್ಗೋಳಕಮಿತ್ಯರ್ಥಃ ॥

ಸೂತ್ರಂ ॥ ೞಃಕುಮ್ ॥ 347 ॥

ವೃತ್ತಿಃ ॥ ೞಕಾರಾನ್ತಸ್ಯಶಬ್ದಸ್ಯಕುಮಾಗಮೋಭವತಿ ಬಹುೞಮೇಕಾರ್ಥೇವ್ಯಞ್ಜನಾದಾವುತ್ತರಪದೇಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಬೆೞ್ಕುಂ ಬಟ್ಟೆ, ಬೆೞ್ಬಟ್ಟೆ, ತೆೞ್ಕುಂ ಬಸುಱು, ತೆೞ್ವಸುಱು ॥

ವ್ಯಾಖ್ಯಾ ॥ ಸ್ಪಷ್ಟಂ ॥

ಸೂತ್ರಂ ॥ ದೋರ್ವರ್ಾಂಶಿನ್ಯಡಿಮೇಗೋಃ ॥ 348 ॥

ವೃತ್ತಿಃ ॥ ಅಡಿ, ಮೇಗು ಇತ್ಯನಯೋರಂಶವಾಚಿನೋರ್ದೋರ್ವರ್ಾಕಾರಾದೇಶೋಭವತಿ ವ್ಯಞ್ಜನಾದಾವಂಶಿವಾಚಿನಿಪದೇಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಕಯ್ಯ ಅಡಿ—ಅಂಗಯ್, ಕಾಲ ಮೇಗು—ಮೇಂಗಾಲ್ ॥ ಅನಯೋರಿತಿಕಿಂ । ಕಯ್ಯ ಒಳಗು—ಒಳಕಯ್, ಕಾಲ ಪೊಱಗು—ಪೊಱಕಾಲ್ ॥ ಅಂಶಿನೀತಿಕಿಂ । ಅಡಿಮೇಗುಗಳ್ ॥ ವ್ಯಞ್ಜನಾದಾವಿತಿಕಿಂ । ಇಟ್ಟ ಯಅಡಿ—ಅಡಿಯಿಟ್ಟ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅಂಶಿನೀತ್ಯುತ್ತರಪದಂವಿಶಿಷ್ಯತೇ । ತಸ್ಮಿನ್ಪರತಃಪೂರ್ವಪದಭೂತಾವಡಿಮೇಗುಶಬ್ದಾವಂಶವಾಚಕಾವೇವೇತ್ಯಾಹ ಅಡೀತ್ಯಾದಿ ॥ ಅಂಶೇನಾಭಿನ್ನೇನ306 ಇತಿಸಮಾಸಃ ॥ ದೋರಿತ್ಯನ್ಯಾದೇಶನಿವೃತ್ತ್ಯರ್ಥಂ । ಒಳಕಯ್, ಪೊಱಕಾಲ್ ಅತ್ರಒಳಗು, ಪೊಱಗುಶಬ್ದಯೋರರಸ್ವಾದಿತ್ವಾದ್ದುಲೋಪಃ ॥ ಅತ್ರಬಹುೞಾಧಿಕಾರಾನ್ಮಾವುಶಬ್ದಸ್ಯಾಂಶವಾಚಿನಿಪರೇಪಿದೋರ್ವರ್ಾದೇಶಇಷ್ಯತೇ । ಮೊಂಗದಿರ್, ಮೊಂಗೊನರ್, ಮೊಂಚಳೆ, ಮೊಂಜೊಂಪಂ, ಮೊಂಡೊಣೆ, ಮೊಂದಳಿರ್, ಮೊಂಬೂಗಳ್, ಮೊಂಬೊಣರ್ ಇತ್ಯಾದಿಪ್ರಯೋಗದರ್ಶನಾತ್ ॥ ಮಾಮರಂ, ಮಾಮಿಡಿ ಇತ್ಯಾದೌ ಮಾವೋರರಸ್ವಾದಿತ್ವಾದ್ದುಲೋಪಮೇಷ್ಟವ್ಯಃ ॥

ಸೂತ್ರಂ ॥ ಲುಪ್ಪಿಂದುಮುಂದೋಃ ॥ 349 ॥

ವೃತ್ತಿಃ ॥ ಪಿಂದು, ಮುಂದು ಇತ್ಯೇತಯೋರಂಶವಾಚಿನೋರ್ದೋರ್ಲುಗ್ಭವತಿ ವ್ಯಞ್ಜನಾದಾವಂಶಿವಾಚಿನಿಪದೇಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಮಾಗಿಯ ಮುಂದು—ಮುಂಮಾಗಿ, ಕಾಲ ಮುಂದು—ಮುಂಗಾಲ್, ಕಾಲ ಪಿಂದು—ಪಿಂಗಾಲ್, ತಲೆಯ ಪಿಂದು—ಪಿಂದಲೆ ॥

ವ್ಯಾಖ್ಯಾ ॥ ದೋರಿತ್ಯೇವ । ಪೂರ್ವವದೇವಸಮಾಸಃ ॥

ಸೂತ್ರಂ ॥ ನಿತ್ಯಂಮೆವರಿ ॥ 350 ॥

ವೃತ್ತಿಃ ॥ ಅಧಿಕಾರೋಽಯಂ । ಯದಿತಊರ್ಧ್ವಮನುಕ್ರಮಿಷ್ಯಾಮಸ್ತಸ್ಮಿನ್ಮೆವರಿನಿತ್ಯಂ ಭವತೀತಿವೇದಿತವ್ಯಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಇಹವಿಧೇಯಾಭಾವಾತ್ಪರಾರ್ಥಏವಾಯಂ । ಪರಾರ್ಥೋಹಿದ್ವಿವಿಧೋಽಧಿಕಾರಃ ಪರಿಭಾಷಾಚೇತಿ । ತತ್ರನಾಸಾಪರಿಭಾಷಾ । ಕಿಂತ್ವಧಿಕಾರಇತ್ಯಾಹ ಅಧಿಕಾರೋಽಯಮಿತಿ । ಆಪಯಿನ್ಸ್ವತ್ರೋಃ[363] ಇತಿಶೇಷಃ ॥ ನಸ್ವತ್ರನಿತ್ಯಮಿತ್ಯೇತದ್ವಿಧೇಯವಿಶೇಷಣಂ । ಯದ್ವಿಧೀಯತೇತನ್ನಿತ್ಯಂಭವತೀತಿ । ತಚ್ಚವಿಧೇಯಂಭೂತಂಭವದ್ಭಾವಿಚವಾವಕ್ತವ್ಯಂ । ಗತ್ಯನ್ತರಾಭಾವಾತ್ । ತತ್ರತಾವದ್ಭೂತಮೇತತ್ಸಮ್ಬಧ್ಯತೇ । ತಥಾಚಾದ್ಯಯಾವದುಕ್ತಂತಸ್ಮಿನ್ಮೆವರಿನಿತ್ಯಂಭವತೀತಿಸ್ಯಾನ್ನತದ್ಯುಕ್ತಿಪದಮಧ್ಯಾಸ್ತೇ । ಉಕ್ತವಿಧೇರ್ಮೆವರಿಪ್ರಾಪ್ತೇರೇವಾಭಾವಾತ್ ॥ ನಚಾನೇನೈವಪ್ರಾಪ್ತಿಃಶಙ್ಕ್ಯಾ । ಅಧಿಕಾರತ್ವೇನೈವಾಸ್ಯವಿಧಾಯಕತ್ವಾಭಾವಾತ್ । ಕಿಂಚಮೆವರೀತ್ಯೇತೌಪ್ರತ್ಯಯವಿಶೇಷಾಸಙ್ಖ್ಯಾಶಬ್ದಾದ್ವಾರಾರ್ಥೇಽನೇಕತ್ವೇಽಚಭವತಇತಿಪೂರ್ವತ್ರಾನಯೋಃ ಪ್ರಸಙ್ಗಏವನಾಸ್ತೀತಿಕುತ್ರವಿಧಿಃಕಸ್ಯವಾನಿತ್ಯತೇತಿ ॥ ನಾಪಿಭವತ್ । ತತ್ಪ್ರಸಙ್ಗಸ್ಯೈವಾಭಾವಾತ್ । ಅತಃಪಾರಿಶೇಷ್ಯಾದ್ಭಾವ್ಯೇವೇತ್ಯವಗಮ್ಯಾಹ ಯದಿತಇತ್ಯಾದಿ ॥ ಮೆವರಿನಿತ್ಯತ್ವವಿಧಾನಾದನ್ಯತ್ರವಿಕಲ್ಪಃ ॥

ಸೂತ್ರಂ ॥ ಎಣ್ಟುನಾಲ್ಕಯ್ದೋರದ್ವನ್ದ್ವೇ ॥ 351 ॥

ವೃತ್ತಿಃ ॥ ಎಣ್ಟು, ನಾಲ್ಕು, ಅಯ್ದು ಇತ್ಯೇತೇಷಾಂದೋಽರ್ಲುಗ್ಭವತಿ ವ್ಯಞ್ಜನಾದಾವುತ್ತರಪದೇಪರೇ ನದ್ವನ್ದ್ವಸಮಾಸೇ । ಮೆವರಿತುನಿತ್ಯಂಭವತಿ । ಮೆವರಿನಿತ್ಯವಿಧಾನಾದನ್ಯತ್ರವಿಕಲ್ಪಃ ॥

ಪ್ರಯೋಗಃ ॥ ಎಣ್ಗಾವುದಂ, ಎಣ್ಟುಗಾವುದಂ ; ಎಣ್ದೆಸೆ, ಎಣ್ಟುದೆಸೆ ; ನಾಲ್ಮೊಗಂ, ನಾಲ್ಕುಮೊಗಂ ; ನಾಲ್ಗಾವುದಂ, ನಾಲ್ಕುಗಾವುದಂ ; ಅಯ್ಮುಸುಡಂ, ಅಯ್ದುಮುಸುಡಂ ; ಅಯ್ಮೂಲೆ, ಅಯ್ದುಮೂಲೆ ; ಎಣ್ಮೆ, ಎಣ್ಬರ್ ; ನಾಲ್ಮೆ, ನಾಲ್ವರ್ ; ಅಯ್ಮೆ, ಅಯ್ವರ್ ॥ ಅದ್ವನ್ದ್ವಇತಿಕಿಂ । ಅಯ್ದುನಾಲ್ಕೆಣ್ಟು ॥ ವ್ಯಞ್ಜನಾದಾವಿತಿಕಿಂ । ಎಣ್ಟಾನೆಯಂ, ನಾಲ್ಕಾಕಳ್, ಅಯ್ದಾಡು ॥

ವ್ಯಾಖ್ಯಾ ॥ ದೋಽರ್ಲುಗಿತಿಚವರ್ತತೇ ॥ ಸಙ್ಖ್ಯಾಯಾಮೆದ್ವಾರೇ[433], ಸಙ್ಖ್ಯಾಯಾವರ್[241] ಇತ್ಯೇತಾಭ್ಯಾಂಯೋಗಾಭ್ಯಾಂಮೆಪ್ರತ್ಯಯೋವಪ್ರತ್ಯಯಶ್ಚವಿಧಾಸ್ಯೇತೇ । ತತ್ರನಿತ್ಯತ್ವವಚನಾದನ್ಯತ್ರವಿಭಾಷೇತ್ಯಾಹ ಮೆವರೀತ್ಯಾದಿ ॥ ಎಣ್ಮೆ—ಅಷ್ಟವಾರಾನ್, ಎಣ್ಬರ್—ಅಷ್ಟಪುರುಷಾಃಸ್ತ್ರಿಯೋವಾ । ಎಣ್ಬೋಃ[99] ಇತಿವಕಾರಸ್ಯಬಕಾರಾದೇಶಃ ॥ ನಾಲ್ಮೆ—ಚತುರೋವಾರಾನ್ । ನಾಲ್ವರ್—ಚತ್ವಾರಃಪುರುಷಾಃ ಚತಸ್ರಃಸ್ತ್ರಿಯೋವಾ ॥ ಅಯ್ಮೆ—ಪಞ್ಚವಾರಾನ್ । ಅಯ್ವರ್—ಪಞ್ಚಪುರುಷಾಃಸ್ತ್ರಿಯೋವಾ ॥

ಸೂತ್ರಂ ॥ ಮೂಱರೋಃ ॥ 352 ॥

ವೃತ್ತಿಃ ॥ ಮೂಱುಇತ್ಯಸ್ಯದೋಽರ್ಲುಗ್ಭವತಿ ವ್ಯಞ್ಜನಾದಾವುತ್ತರಪದೇಪರೇ ನದ್ವನ್ದ್ವಸಮಾಸೇ । ಮೆವರಿತು ನಿತ್ಯಂಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಮೂಗಾವುದಂ, ಮೂಱುಗಾವುದಂ; ಮೂದಲೆಯಂ, ಮೂಱುತಲೆಯಂ; ಮೂಮೆ, ಮೂವರ್॥ ಅದ್ವನ್ದ್ವಇತಿಕಿಂ । ಮೂಱುನಾಲ್ಕು ॥ ವ್ಯಞ್ಜನಇತಿಕಿಂ । ಮೂಱಾವು । ಯೋಗವಿಭಾಗಉತ್ತರಾರ್ಥಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಮೂದಲೆಯಂ—ತ್ರಿಶಿರಾಃ । ಮೂಱುತಲೆಯಂ—ತ್ರಿಶಿರಾಇತ್ಯೇವ । ಅವಿಕೃತೇಸ್ಸಙ್ಖ್ಯಾಯಾಃ[97] ಇತಿಪ್ರಕೃತಿಭಾವಃ ॥ ಮೂಮೆ—ತ್ರೀನ್ವಾರಾನ್ ॥ ಮೂವರ್—ತ್ರಯಃಪುರುಷಾಸ್ತಿಸ್ರಃಸ್ತ್ರಿಯೋವಾ ॥ ಮೂಱಾವು—ತ್ರಿಗವೀಇತ್ಯೇವ । ನತುತಿಸ್ರೋಗಾವಇತಿ ॥ ಅತ್ರಬಹುಳಾಧಿಕಾರಾನ್ಮೂಱುಶಬ್ದಸ್ಯವ್ಯಞ್ಜನಾದ್ಯುತ್ತರಪದೇಮೆಪ್ರತ್ಯಯೇವಾಪರೇದೋರೇಫಾದೇಶಮಪಿಕೇಚಿದಿಚ್ಛನ್ತಿ । ತಥಾಚಪ್ರಯೋಗಃ ।

ಇಮ್ಮಡಿಬಲಿಗೆದಧೀಚಿಗೆ ।
ಮೂಮ್ಮಡಿಜೀಮೂತವಾಹನಂಗಂಬಗೆಯ ॥
ಲ್ಮಾಮ್ಮಡಿಬಿಗಂದಿಟಸಾ ।
ಸಿಮ್ಮಡಿಮಿಗಿಲೀಗೆಚಾಗದೊಳ್ನೃಪತುಂಗಂ ॥

ತಥಾ ||

ಕೂರ್ಮ್ಮೆಯಿನಾಮುನಿಱುಂಕಂ |
ಡಾರ್ಮ್ಮೆಂನೀನಲ್ಲದಿಲ್ಲವೆಱತೆಂದರಸಂ ||
ಮೂರ್ಮ್ಮೆಬಲವೆಂದುನುತಿಸಿಪ |
ಉರ್ಮ್ಮೆತುಳಿಲ್ಗೆಯ್ದುಭಕ್ತಿಯಿಂಬೆಸಗೊಂಡಂ |

ಇತಿ || ನನ್ವತ್ರಾಱುಮೂಱೋಃ೩೩೪ ಇತಿಪ್ರತಿಪದೋಕ್ತ್ಯೈವನಿಷೇಧಾತ್ಕಥಮತ್ರದೋರೇಫಾದೇಶಇತಿಚೇನ್ನ | ತತ್ರೈವವ್ಯತ್ಯಸ್ತಕ- ದಸ್ತ್ಯತ್ರವಿಶೇಷಇತಿದರ್ಶಿತತ್ವಾದಿತಿ ||

ಸೂತ್ರಂ || ಹ್ರಸ್ವಸ್ತತ್ರವಾ || 353 ||

ವೃತ್ತಿಃ || ಮೂಱು ಇತ್ಯಸ್ಯ ದುಲೋಪೇಸತಿಹ್ರಸ್ವಾದೇಶೋವಾಭವತಿ ||

ಪ್ರಯೋಗಃ || ಮುಗ್ಗುಡ್ಡೆ, ಮೂಗುಡ್ಡೆ ; ಮುಕ್ಕೊಡೆ, ಮೂಗೊಡೆ ; ಮುಕ್ಕೋಟು, ಮೂಕೋಟು || ತತ್ರೇತಿಕಿಂ । ಮೂಱುಗಾವುದಂ ||

ವ್ಯಾಖ್ಯಾ || ಮೂಱೋರ್ಲೋಪೇತದ್ಧ್ವರ್ದ್ದೀದುಲೋಪಂಪರಾಮೃಶತೀತ್ಯಾಹ ದುಲೋಪೇಸತೀತಿ || ಮುಗ್ಗುಡ್ಡೆ | ವೋಃ೩೦೩ ಇತಿಗಕಾರಸ್ಯದ್ವಿರ್ಭಾವಃ || ಮುಕ್ಕೊಡೆ, ಮುಕ್ಕೋಟು, ಬೆಸೆಕೋಲಾದಿತ್ವಾನ್ನತೃತೀಯವರ್ಣಾದೇಶಃ ||

ಸೂತ್ರಂ || ಮೆವರಿ || 354 ||

ವೃತ್ತಿಃ || ಮೂಱು ಇತ್ಯಸ್ಯಹ್ರಸ್ವಾದೇಶೋವಾಭವತಿ ಮೆವರಿಪರೇ ||

ಪ್ರಯೋಗಃ || ಮುವ್ವೆ, ಮೂವೆ ; ಮುವ್ವರ್, ಮೂವರ್ ||

ವ್ಯಾಖ್ಯಾ || ನನುಮೆವರೀತಿಪ್ರಾಗೇವವರ್ತತೇ | ಕಿಂಪುನರ್ಗ್ರಹಣೇನೇತಿಚೇನ್ನ | ತೇನಾಪರ್ಯಾಪ್ತೇಃ | ತದ್ಧಿಸರ್ವಸ್ಯಾಪಿಮೆಪರಿನಿತ್ಯತಾಮಾಪಾದಯತಿ | ಇದಂತುಮೂಱೋರ್ದುಲೋಪೇಹ್ರಸ್ವಂವಿಕಲ್ಪಯತೀತಿಭಿನ್ನವಿಷಯತ್ವಾನ್ನಪ್ರಾಚೋತ್ರವಾಚೋಯುಕ್ತಿಃ ||

ಸೂತ್ರಂ || ಆಱೋಃ || 355 ||

ವೃತ್ತಿಃ || ಆಱು ಇತ್ಯಸ್ಯ ಹ್ರಸ್ವಾದೇಶೋ ಭವತಿ ವ್ಯಞ್ಜನಾದಾವುತ್ತರಪದೇಪರೇ ನದ್ವನ್ದ್ವಸಮಾಸೇ | ಮೆವರಿತುನಿತ್ಯಂ | ಅನ್ತ್ಯಸ್ಯಪ್ರಯೋಜನಾಭಾವಾದಾದೇರೇವ ಭವತಿ ||

ಪ್ರಯೋಗಃ || ಅಱುಗಾವುದಂ, ಆಱುಗಾವುದಂ ; ಅಱುಮೊಳಂ, ಆಱುಮೊಳಂ ; ಅಱುವೆ, ಅಱುವರ್ ||

ವ್ಯಾಖ್ಯಾ || ಹ್ರಸ್ವಇತ್ಯೇವವರ್ತತೇನತತ್ರೇತಿ | ಆಱುಶಬ್ದಸ್ಯದೋರ್ಲೋಪಾಭಾವಾತ್ || ಯದ್ಯಪ್ಯತ್ರಾನ್ತ್ಯಸ್ಯಪ್ರಾಪ್ತಿಃ | ತಥಾಪಿ ಪ್ರಯೋಜನಾಭಾವಾದಾದೇರೇವಭವತೀತ್ಯಾಹ ಅನ್ತ್ಯೇತ್ಯಾದಿ || ಅಱುವೆ—ಷಡ್ವಾರಾಃ | ಅಱುವರ್—ಷಟ್ಪುರುಷಾಃ ಸ್ತ್ರಿಯೋವಾ ||

ಸೂತ್ರಂ || ಉಪ್ಸಾಸಿರೈಳೋಃ || 356 ||

ವೃತ್ತಿಃ || ಸಾಸಿರ, ಏಳು ಇತ್ಯೇತಯೋಃ ಉಪ್ಭವತಿ ವ್ಯಞ್ಜನಾದಾವುತ್ತರಪದೇಪರೇ ನದ್ವನ್ದ್ವಸಮಾಸೇ | ಮೆವರಿತುನಿತ್ಯಂ ||

ಪ್ರಯೋಗಃ || ಸಾಸಿರ್ದ್ದಲೆಯುಂ, ಸಾಸಿರತಲೆಯುಂ ; ಸಾಸಿರ್ದ್ದೋಳಂ, ಸಾಸಿರತೋಳಂ ; ಏಳ್ಗಯ್ಯುಂ, ಏಳುಕಯ್ಯುಂ ; ಏಳ್ಗಾವುದಂ, ಏಳುಗಾವುದಂ ; ಸಾಸಿರ್ವ್ವೆ, ಸಾಸಿರ್ವ್ವರ್ ; ಏಳ್ವೆ, ಏಳ್ವರ್ ||

ವ್ಯಾಖ್ಯಾ ॥ ನಾತ್ರದೋರಿತಿ । ಪ್ರಾಗೇವ ನಿವೃತ್ತತ್ವಾತ್ ॥ ಸಾಸಿರ್ದ್ದಲೆಯಂ—ಸಹಸ್ರಶಿರಾಃ । ಸಾಸಿರ್ದೊಳ್ದೋಳಂ—ಸಹಸ್ರಬಾಹುಃ । ಏಳ್ಗಯ್ಯಂ—ಸಪ್ತಹಸ್ತಃ । ಸಾಸಿರ್ವ್ಮ್ಬರ್—ಸಹಸ್ರವಾರಾಃ । ಸಾಸಿರ್ವ್ವರ್—ಸಹಸ್ರಪುರುಷಾಃ ಸ್ತ್ರಿಯೋವಾ । ಏಳ್ಮ್ಬ—ಸಪ್ತವಾರಾಃ, ಏಳ್ವರ್—ಸಪ್ತಪುರುಷಾಃ ಸ್ತ್ರಿಯೋವಾ ॥

ಸೂತ್ರಂ ॥ ಶಿತ ॥ 357 ॥

ವೃತ್ತಿಃ ॥ ಯದಿತಃ ಪರಮನುಕ್ರಮಿಷ್ಯಾಮ ಸ್ತತ್ಸರ್ವಂಶಿದ್ವದ್ಭವತೀತಿ ವೇದಿತವ್ಯಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅಯಮಪಿಪರಾರ್ಥಃಸನ್ನಧಿಕಾರಏವ । ಇತಃಪ್ರಭೃತ್ಯಾದ್ವೇದೋರ್ದೊ[377] ಇತಿಯಾವದ್ವೇವಕ್ಷ್ಯನ್ತೇತ್ರಾದೇಶಾಸ್ತೇಷುಸರ್ವೇಷ್ವಪಿಸರ್ವಾದೇಶಾರ್ಥಂಶಾನುಬನ್ಧೇನಭಾವ್ಯಂ ॥ ತಥಾಚಪ್ರತಿಯೋಗಂಶಿತ್ಕರಣೇಗ್ರನ್ಥಗೌರವಂಸ್ಯಾದಿತಿಪ್ರತಿಯೋಗಮನುಚ್ಚಾರಣಾರ್ಥಮಿದಮುಚ್ಯತಇತ್ಯಾಹ ಯದಿತಇತ್ಯಾದಿ ॥

ಸೂತ್ರಂ ॥ ಒರೊಂದೋಃ ॥ 358 ॥

ವೃತ್ತಿಃ ॥ ವ್ಯಞ್ಜನಇತಿನಿವೃತ್ತಂ ॥ ಒಂದು ಇತ್ಯಸ್ಯಒರಿತ್ಯಾದೇಶೋ ಭವತಿ ಸಚಶಿದ್ವದ್ಭವತ್ಯುತ್ತರಪದೇ ಪರೇ ನದ್ವನ್ದ್ವೇಸಮಾಸೇ । ಮೊದರಿತುನಿತ್ಯಂ ॥

ಪ್ರಯೋಗಃ ॥ ಒತ್ತಲೆ, ಒಂದುತಲೆ ; ಒಕ್ಕಣ್ಣಂಗೆ, ಒಂದುಕಣ್ಣಂಗೆ ; ಒನ್ನುಡಿಯುಂ, ಒಂದುನುಡಿಯುಂ ; ಒಮ್ಮೆ, ಒರ್ವರ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ನಾತ್ರೋತ್ತರಪದಂವ್ಯಞ್ಜನಾದಿಕಮಿತಿನಿಯಮಃ । ಒರಾನೆ, ಒರೆಲೆ, ಒರಾಳ್ ಇತ್ಯಾದಿಪ್ರಯೋಗದರ್ಶನಾದಿತ್ಯಭಿಪ್ರಾಯೇಣಾಹ ವ್ಯಞ್ಜನಇತೀತ್ಯಾದಿ ॥ ಯದ್ಯಪಿಶಿದಧಿಕಾರಾದೋರಾದೇಶಃಶಿದ್ಭವತೀತಿವಕ್ತವ್ಯಂ । ತಥಾಪಿಕಾರ್ಯದೃಷ್ಟ್ಯಾಫಲಿತಮಾಹಶಿದ್ವದಿತಿ ॥ ಒತ್ತಲೆ—ಏಕಶಿರಃ । ಒಕ್ಕಣ್ಣಂಗೆ—ಏಕಲೋಚನಾಯ । ಒನ್ನುಡಿಯುಂ—ಏಕವಚನಃ । ಒಮ್ಮೆ—ಏಕವಾರಂ । ಒರ್ವರ್—ಏಕೇಪುರುಷಾಃ ಏಕಾಃಸ್ತ್ರಿಯೋವಾ । ನಾತ್ರಕಥಮೇಕತ್ವವಾಚಕಾದನೇಕತ್ವಪ್ರತ್ಯಯಇತಿಶಙ್ಕ್ಯಂ । ಕತಿಪಯವಚನತ್ವಾದಿತಿ ॥

ಸೂತ್ರಂ ॥ ಎರಡೋರಿರ ॥ 359 ॥

ವೃತ್ತಿಃ ॥ ಎರಡು ಇತ್ಯಸ್ಯ ಇರಿತ್ಯಾದೇಶೋಭವತಿ ಸಚಶಿದ್ವದ್ಭವತ್ಯುತ್ತರಪದೇಪರೇ ನದ್ವನ್ದ್ವೇಸಮಾಸೇ । ಮೊದರಿತುನಿತ್ಯಂ ॥

ಪ್ರಯೋಗಃ ॥ ಇರ್ಬ್ಬಾಳ್, ಎರಳ್ಬಾಳ್ ; ಇತ್ತಲೆ, ಎರಳ್ತಲೆ ; ಇರ್ಮ್ಮೆ, ಇರ್ವ್ವರ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಇತ್ತಲೆ, ಎರಳ್ತಲೆ । ನಾದಿಷ್ಟಾದ್ರಳಃ[90] ಇತಿತೃತೀಯವರ್ಣಾಭಾವಃ ॥ ಇರ್ಮ್ಮೆ—ದ್ವೌವಾರೌ । ಇರ್ವ್ವರ್—ದ್ವೌಪುರುಷಾದ್ವೇಸ್ತ್ರಿಯೌವಾ ॥

ಸೂತ್ರಂ ॥ ಸ್ವರೇಮುಯ್ಮೂಱೋಃ ॥ 360 ॥

ವೃತ್ತಿಃ ॥ ಮೂಱು ಇತ್ಯಸ್ಯ ಮುಯ್ ಇತ್ಯಾದೇಶಃಶಿದ್ವದ್ಭವತಿ ಸ್ವರಾದಾವುತ್ತರಪದೇಪರೇ ನದ್ವನ್ದ್ವೇಸಮಾಸೇ । ಮೊದರಿತುನಿತ್ಯಂ ॥

ಪ್ರಯೋಗಃ ॥ ಮುಯ್ಯಾನೆ, ಮೂಱಾನೆ ; ಮುಯ್ಯೇಳು, ಮೂಱೇಳು ; ಮುಯ್ಮ್ಮೆ, ಮುಯ್ವರ್ ॥ ಸ್ವರಇತಿಕಿಂ । ಮುತ್ತಲೆ, ಮೂಱುತಲೆ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಸ್ವರೇಇತ್ಯತ್ರ ಕಪದವಿಶೇಷಣಮಿತ್ಯಾಹ ಸ್ವರಾದಾವಿತಿ ॥ ಮುಯ್ಮೆ—ತ್ರೀನ್ವಾರಾನ್ । ಮುಯ್ವರ್—ತ್ರಯಃಪುರುಷಾಃತಿಸ್ರಸ್ತ್ರಿಯೋವಾ ॥

ಸೂತ್ರಂ ॥ ಒಂಬತ್ತೋಸ್ತೊಪ್ಪತ್ತೌ ॥ 361 ॥

ವೃತ್ತಿಃ ॥ ಒಂಬತ್ತು ಇತ್ಯಸ್ಯ ತೊಮಿತ್ಯಾದೇಶಃ ಶಿದ್ವದ್ಭವತಿ ಪತ್ತುಶಬ್ದೇಪರೇ ನದ್ವನ್ದ್ವಸಮಾಸೇ । ಮೊವರಿತುನಿತ್ಯಂ ॥

ಪ್ರಯೋಗಃ ॥ ತೊಂಬತ್ತು, ಒಂಬತ್ತುಪತ್ತು । ತೊಂಮೆ, ತೊಂಬರ್ ॥ ಪತ್ತಾವಿತಿಕಿಂ । ಒಂಬತ್ತುನಾಲ್ಕು ॥

ವ್ಯಾಖ್ಯಾ ॥ ತೊಂಬತ್ತು—ನವತಿಃ । ಒಂಬತ್ತು ಪತ್ತು—ನವತಿರೇವ । ತೊಮ್ಮೆ—ನವವಾರಾನ್ । ತೊಂಬರ್—ನವಪುರುಷಾಃಸ್ತ್ರಿಯೋವಾ ॥ ಒಂಬತ್ತುನಾಲ್ಕು—ಷಟ್ತ್ರಿಂಶದಿತ್ಯರ್ಥಃ ॥

ಸೂತ್ರಂ ॥ ಒಂಬಯ್ನೂಱುಸಾಸಿರೇ ॥ 362 ॥

ವೃತ್ತಿಃ ॥ ಒಂಬತ್ತುಇತ್ಯಸ್ಯ ಒಂಬಯ್ ಇತ್ಯಾದೇಶಃಶಿದ್ವದ್ಭವತಿ ನೂಱುಶಬ್ದೇ ಸಾಸಿರಶಬ್ದೇಚಪರೇ ನದ್ವನ್ದ್ವಸಮಾಸೇ । ಮೊವರಿತುನಿತ್ಯಂ ॥

ಪ್ರಯೋಗಃ ॥ ಒಂಬಯ್ನೂಱು, ಒಂಬತ್ತುನೂಱು ; ಒಂಬಯ್ಸಾಸಿರಂ, ಒಂಬತ್ತುಸಾಸಿರಂ ; ಒಂಬಯ್ಮೆ, ಒಂಬಯ್ವರ್ ॥ ನೂಱುಸಾಸಿರ ಇತಿಕಿಂ । ಒಂಬತ್ತುಲಕ್ಕಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಒಂಬಯ್ಇತಿಯಾನ್ತೋಯಮಾದೇಶಃ ॥ ಒಂಬೈಇತ್ಯೈದನ್ತಮಪಿಕೇಚಿದಿಚ್ಛನ್ತಿ ॥ ಒಂಬಯ್ಮೆ—ನವವಾರಾನ್ ॥

ಸೂತ್ರಂ ॥ ಪಯಿನ್ಪತ್ತೋಃ ॥ 363 ॥

ವೃತ್ತಿಃ ॥ ಪತ್ತುಇತ್ಯಸ್ಯಪಯಿನ್ಇತ್ಯಾದೇಶಃಶಿದ್ವದ್ಭವತಿ ನೂಱುಶಬ್ದೇಸಾಸಿರಶಬ್ದೇಚಪರೇ ನದ್ವನ್ದ್ವಸಮಾಸೇ । ಮೊವರಿತುನಿತ್ಯಂ ॥

ಪ್ರಯೋಗಃ ॥ ಪಯಿನ್ನೂಱು, ಪತ್ತುನೂಱು ; ಪಯಿನ್ಚಾಸಿರಂ, ಪತ್ತುಸಾಸಿರಂ; ಪಯಿಂಮೆ, ಪಯಿಂಬರ್ ॥ ಅನಯೋರಿತಿಕಿಂ । ಪತ್ತುಲಕ್ಕಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಪಯಿನ್ನೂಱು—ದಶಶತಂ, ಪಯಿನ್ಚಾಸಿರಂ—ದಶಸಹಸ್ರಂ ॥ ಕ್ವಚಿದನ್ಯದೇವೇತಿಸಕಾರಸ್ಯಚಕಾರಃ ॥ ಪಯಿಂಮೆ—ದಶವಾರಾನ್ । ಪಯಿಂಬರ್—ದಶಪುರುಷಾಃಸ್ತ್ರಿಯೋವಾ ॥

ಸೂತ್ರಂ ॥ ಪನ್ನೊಂದೌ ॥ 364 ॥

ವೃತ್ತಿಃ ॥ ನಿತ್ಯಂಮೊವರೀತಿನಿವೃತ್ತಂ ॥ ಪತ್ತುಇತ್ಯಸ್ಯಪನ್ಇತ್ಯಾದೇಶಃಶಿದ್ವದ್ಭವತಿ ಒಂದುಶಬ್ದೇಪರೇ ನದ್ವನ್ದ್ವಸಮಾಸೇ ॥

ಪ್ರಯೋಗಃ ॥ ಪನ್ನೊಂದು ॥ ಒಂದಾವಿತಿಕಿಂ । ಪತ್ತೊಂಬತ್ತು ॥

ವ್ಯಾಖ್ಯಾ ॥ ಯಾವದನನ್ತರಯೋಗಂಪ್ರಯೋಜನವಶಾದನುವೃತ್ತಮಪಿಮೊವರಿಪದಮಿತಊರ್ಧ್ವಂತದಭಾವಾತ್ಸ್ವಯಂನಿವರ್ತಮಾನಮಾತ್ಮಸಹಚಾರಿನಿತ್ಯಪದಮನತಿರಿಚ್ಯೈವನಿವೃತ್ತಮಿತ್ಯಾಹ ನಿತ್ಯಮಿತ್ಯಾದಿ ॥ ಮೊವರಿನಿತ್ಯತ್ವಾದನ್ಯತ್ರವಿಕಲ್ಪೋಽದ್ಯಯಾವದಭಿಮತಃ । ಇತಶ್ಚತನ್ನಿವೃತ್ತೌವಿಕಲ್ಪಕಾಭಾವಾನ್ನಿತ್ಯತ್ವಮಾರ್ಥಿಕಮೇವೇತಿ ॥

ಸೂತ್ರಂ ॥ ಎರಡೌ ॥ **365** ॥

ವೃತ್ತಿಃ ॥ ಪತ್ತುಶಬ್ದಸ್ಯಪನ್‌ಇತ್ಯಾದೇಶಃಶಿದ್ವದ್ಭವತಿ ಎರಡುಶಬ್ದೇಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಪನ್ನೆರಡು ॥ ಯೋಗವಿಭಾಗೋನಿರ್ದೇಶಾರ್ಥಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಸ್ಪಷ್ಟಂ ॥

ಸೂತ್ರಂ ॥ ಪದಿರ್ಮೂಱಾದ್ಯಾದಿಷಟ್ಕೇ ॥ **366** ॥

ವೃತ್ತಿಃ ॥ ಪತ್ತುಇತ್ಯಸ್ಯಪದಿರಾದೇಶಃಶಿದ್ವದ್ಭವತಿ ಮೂಱುಇತ್ಯೇತದಾದಿಷುಷಟ್ಸುಶಬ್ದೇಷುಪರೇಷು ॥

ಪ್ರಯೋಗಃ ॥ ಪದಿಮೂಱು, ಪದಿನಾಲ್ಕು, ಪದಿನಯ್ದು, ಪದಿನಾಱು, ಪದಿನೇೞು, ಪದಿನೆಂಟು ॥ ಮೂಱಾದಿಷಟ್ಕ ಇತಿಕಿಂ । ಪತ್ತೊಂಬತ್ತು ॥

ವ್ಯಾಖ್ಯಾ ॥ ಆದಿಶಬ್ದೋತ್ರವ್ಯವಸ್ಥಾವಚನಃ । ಯಾವಮಾನುಪೂರ್ವೀಮಾಶ್ರಿತ್ಯಲೋಕೇಸಙ್ಖ್ಯಾಶಬ್ದಾವ್ಯವತಿಷ್ಠನ್ತೇ । ತಥಾವ್ಯವಸ್ಥಿತೇಷ್ವೇವಮೂಱುಪ್ರಭೃತಿಷುಷಟ್ಸುಶಬ್ದೇಷುಪರೇಷು । ನಯಥಾಕಥಂಚಿದವಸ್ಥಿತೇಷ್ವಿತ್ಯರ್ಥಃ ॥

ಸೂತ್ರಂ ॥ ಪದೇರ್ನಕ್ಸ್ವರೇ ॥ **367** ॥

ವೃತ್ತಿಃ ॥ ಪದಿಇತ್ಯಸ್ಯನಗಾಗಮೋಭವತಿ ಸ್ವರಾದಾವುತ್ತರಪದೇಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಪದಿನಯ್ದು, ಪದಿನಾಱು, ಪದಿನೇೞು, ಪದಿನೆಣ್ಟು ॥ ಪದೇರಿತಿಕಿಂ । ಪತ್ತೊಂಬತ್ತು, ಪನ್ನೊಂದು ॥ ಸ್ವರಇತಿಕಿಂ । ಪದಿಮೂಱು, ಪದಿನಾಲ್ಕು ॥

ವ್ಯಾಖ್ಯಾ ॥ ಯೋಯಮನನ್ತರಯೋಗೇಪದಿರಾದಿಷ್ಟಸ್ತಸ್ಯೈವೇತ್ಯರ್ಥಃ ॥

ಸೂತ್ರಂ ॥ ಕೆಳಗೋಃಕೀೞ್ಕಿನೌ ॥ **368** ॥

ವೃತ್ತಿಃ ॥ ಕೆಳಗು ಇತ್ಯಸ್ಯ ಕೀೞ್, ಕಿನ್ ಇತ್ಯೇತಾವಾದೇಶೌಶಿತೌಭವತ ಉತ್ತರಪದೇಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಕೀೞೇಱು, ಕೀೞ್ಪೆಟ್ಟು, ಕಿನ್ನೆಲಂ, ಕಿನ್ನಿಟ್ಟೆ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಕೆಳಗುಇತ್ಯಂಶವಾಚೀ । ಸಚೇದಂಶಿನಾಸಮಸ್ತಸ್ತದಾತಸ್ಯೇಮಾವಾದೇಶೌ ॥ ಕೀೞೇಱುಇತ್ಯಾದೌಸರ್ವತ್ರಾಂಶಿನಾಭಿನ್ನೇನ306 ಇತಿಸಮಾಸಃ ॥ ಕಿನ್ನಿಟ್ಟೆ ಹ್ರಸ್ವಾತ್53 ಇತ್ಯಾದಿನಾನಕಾರಸ್ಯದ್ವಿರ್ಭಾವಃ ॥

ಸೂತ್ರಂ ॥ ಕಿಱಿದು ಬೆಟ್ಟಿತ್ತು ಪೆಱಗೋಃ ಕುಱು ಬಿಱು ಪೆಡಂ ॥ **369** ॥

ವೃತ್ತಿಃ ॥ ಕಿಱಿದು, ಬೆಟ್ಟಿತ್ತು, ಪೆಱಗು ಇತ್ಯೇತೇಷಾಂಯಥಾಕ್ರಮಂ ಕುಱು, ಬಿಱು, ಪೆಡ ಇತ್ಯಾದೇಶಾಶ್ಶಿತೋಭವನ್ತ್ಯುತ್ತರ ಪದೇಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಕುಱುಗಡ್ಡಂ, ಕುಱುಗಂಟು, ಕುಱುಮನೆ; ಬಿಱುಗಾೞಿ, ಬಿಱುನುಡಿ, ಬಿಱುವಜ್ಜೆ; ಪೆಡಗಾಲ್, ಪೆಡಗಯ್, ಪೆಡತಲೆ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಸಮವೇತನತ್ವಾದ್ಯಥಾಸಙ್ಖ್ಯಮಿತ್ಯಾಹ ಯಥಾಕ್ರಮಮಿತಿ ॥ ಅತ್ರಾದ್ಯಯೋರ್ವಿಶೇಷಣಸಮಾಸಃ । ಅನ್ತ್ಯಸ್ಯಾಂಶೆ ಸಮಾಸಃಪ್ರಸಿದ್ಧ ಇತಿತಥೈವೋದಾಹರಣಂ ॥ ಯದ್ಯಪ್ಯತ್ರಬಹುವ್ರೀಹಿರಪಿಕರ್ತುಂಶಕ್ಯಃ । ಸಮಾಸಸ್ಯವಕ್ತೃವಿವಕ್ಷಾಧೀನತ್ವಾತ್ । ತಥಾಪಿ ಯಥಾಯೋಗಂಸಮಾಸಾನ್ತೋಽನುಸನ್ಧೇಯಃ । ಕುಱುಗಡ್ಡಂ, ಕುಱುಗಂಟು, ಕುಱುಮನೆಯಂ ; ಬಿಱುನುಡಿಯಂ, ಬಿಱುವಜ್ಜೆಯಂ ; ಪೆಡಗಾಲಂ, ಪೆಡಗಯ್ಯಂ, ಪೆಡದಲೆಯಂಇತಿ ॥ ಬಿಱುಗಾಳೀತ್ಯತ್ರತುಬೆಟ್ಟಿತು ಗಾಳಿ ಆವುದಱೊಳದುಇತ್ಯನ್ಯಪದಾರ್ಥಃ ॥ ಕಾಲೋದೇಶೋವೇತ್ಯತ್ರಬಿಱುಗಾಳಿಇತ್ಯೇವನಾತ್ರಸಮಾಸಾನ್ತಃ । ಸಮಾಸಾನ್ತವಿಧೇರನಿತ್ಯತ್ವಾತ್ ॥ ಕುಱುಗಡ್ಡಮಿತ್ಯಾದೌ ಕಿಱಿದು ಗಡ್ಡಮಾವಂಗೆಇತಿಸಮಾನಾಧಿಕರಣೋವಿಗ್ರಹಃ ॥ ಪೆಡಗಾಲಂ ಇತ್ಯಾದೌತು ಕಾಲ ಪೆಱಗು ಆವಂಗೆಇತಿವ್ಯಧಿಕರಣಏವ । ಸಮಾನಾಧಿಕರಣಸ್ಯಾಭಾವಾತ್ । ವ್ಯಧಿಕರಣಬಹುವ್ರೀಹೇರಪಿಸಮ್ಮತತ್ವಾತ್ ॥ ಪೆಱಗುಕಾಲು ಆವಂಗೆಇತಿಸಮಾನಾಧಿಕರಣೋವಾವಿಗ್ರಹಃ । ಅಂಶಾಂಶಿನೋರಭೇದೋಪಚಾರಾಶ್ರಯಣಾತ್ ॥

ಸೂತ್ರಂ ॥ ಅದೀದೂದದ್ವಿದೂದೋಃ ॥ 370 ॥

ವೃತ್ತಿಃ ॥ ಅದು, ಇದು, ಉದು ಇತ್ಯೇತೇಷಾಂ ಯಥಾಕ್ರಮಂ ಆತ್, ಈತ್, ಊತ್ ಇತ್ಯೇತೇಽಆದೇಶಾಭವನ್ತ್ಯುತ್ತರ ಪದೇಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಆನಾಡು, ಆಬೀಡು ; ಈಯಾನೆ, ಈಮನೆ ; ಊಮಾನಿಸಂ, ಊವಾಳ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅತ್ರಾನನ್ತರೋತ್ತರೆತ್ರಾಪಿದನುವೃತ್ತಿರ್ನಾರ್ಥವತೀ । ಅಧ್ವಾದಿತ್ವಾದೇವಸಿದ್ಧೇಃ । ತಥಾಪ್ಯುತ್ತರಾರ್ಥಮಿಷ್ಯತಇತಿ ॥

ಸೂತ್ರಂ ॥ ಆಗೆಲ್ಲಸ್ಯವಾ ॥ 371 ॥

ವೃತ್ತಿಃ ॥ ಎಲ್ಲ ಶಬ್ದಸ್ಯ ಆಗಾಗಮೋವಾ ಭವತ್ಯುತ್ತರ ಪದೇಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಎಲ್ಲಾಧನಂ, ಎಲ್ಲಧನಂ, ಎಲ್ಲಾಜನಂಗಳ್, ಎಲ್ಲ ಜನಂಗಳ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ನನ್ವತ್ರಾಕಃಶಿದನ್ವಯಃಕಿಂನಸ್ಯಾದಿತಿಚೇನ್ನ । ಕಿತ್ವಾನರ್ಥಕ್ಯಪ್ರಸಙ್ಗಾದಿತಿ ॥

ಸೂತ್ರಂ ॥ ಕೊಂಕೋಃಕುಡುಃ ॥ 372 ॥

ವೃತ್ತಿಃ ॥ ಕೊಂಕು ಇತ್ಯೇತಸ್ಯ ಕುಡು ಇತ್ಯಾದೇಶೋವಾ ಭವತ್ಯುತ್ತರಪದೇಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಕುಡುವಿಲ್ಲಂ, ಕೊಂಕುವಿಲ್ಲಂ ; ಕುಡುವುರ್ವ್ಟ, ಕೊಂಕುವುರ್ವ್ಟ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಕೊಂಕುಶಬ್ದೋಽತ್ರಕುಟಿಲವಚನಂಸಾಮ್ಯೈವ । ನಕೌಟಿಲ್ಯವಾಚೀಧಾತುರಿತಿ ॥

ಸೂತ್ರಂ ॥ ಮಹತೋಮಾವ್ಯಞ್ಜನೇ ॥ 373 ॥

ವೃತ್ತಿಃ ॥ ಮಹಚ್ಛಬ್ದಸ್ಯ ಮಾಇತಿ ಶಿಷ್ಟಾದಾದೇಶೋವಾಭವತಿ ವ್ಯಞ್ಜನಾದಾವುತ್ತರ ಪದೇಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಮಾದೇವಂ, ಮಹಾದೇವಂ ; ಮಾದಾನಿ, ಮಹಾದಾನಿ ॥ ವ್ಯಞ್ಜನಇತಿಕಿಂ । ಮಹಾಂಗನೆ, ಮಹಾಬ್ಧಿ ॥

ವ್ಯಾಖ್ಯಾ ॥ ನನುಭಾಷಾಯಾಂಮಹಚ್ಛಬ್ದಃಸ್ವತನ್ತ್ರೋನಾಸ್ತ್ಯೇವ । ಸಂಸ್ಕೃತಪ್ರಕೃತಿಕೋಪಿಏಕೋಮಹಾನ್ತಃ ಅಪರೋಮಹತ್ತರಿತ್ಯತೋಽಯಂಸಂಸ್ಕೃತಏವಾಭಿಮನ್ತವ್ಯಸ್ತಸ್ಯಚಬಿರುದಾವಳ್ಯಾಮೇವಸಮಾಸೋನಾನ್ಯತ್ರೇತಿಕಥಮತ್ರಾದೇಶವಿಧಿರಿತಿಚೇತ್ । ನಾತ್ರಮಹಚ್ಛಬ್ದಸ್ಯಸಮಾಸೋವಿಧೀಯತೇ । ಯೇನೇದಂಚಿನ್ತ್ಯೇತ । ಕಿಂತುಪೂರ್ವೋತ್ತರಪದೇದ್ವೇಅಪಿಸಂಸ್ಕೃತೇಏವ । ತಯೋಃಸಮಾಸಃಕಾರ್ಯವಿಶೇಷೋವಾಪೂರ್ವಶಾಸ್ತ್ರೋಕ್ತಏವ । ನಹಿಭಾಷಾಯಾಂಮಹಾದೇವ, ಮಹಾದಾನೀತ್ಯಾದಿಸಿಧ್ಯತಿ । ಆನ್ಮಹತಸ್ಸಮಾನಾಧಿಕರಣೇಇತ್ಯಾದಿ

ಪೂರ್ವಶಾಸ್ತ್ರಏವತದ್ವಿಧಾನಾತ್ । ಕಿಂತೂತ್ತರಪದೇನಸಮಸ್ತಸ್ಯೈವಸಹಶಬ್ದಸ್ಯಾತ್ರಾದೇಶಮಾತ್ರಂವಿಧೀಯತೇ ॥ ಯದ್ಯಪಿತದ್ಭವಪ್ರಕರಣಏವೇದಂವಕ್ತವ್ಯಂ । ತಥಾಪಿತತ್ರವ್ಯಸ್ತಾನಾಮೇವವಿಧಾನಮಿದಂತುಸಮಸ್ತಸ್ಯೇತಿಸಮಾಸಪ್ರಸಙ್ಗಾದತ್ರಪ್ರದರ್ಶಿತಮಿತಿ ॥ ಯದ್ಯಪಿಕರಪ್ಪಾದೌಸಮಸ್ತಾನ್ಯಪಿಕತಿಚಿತ್ಪ್ರದರ್ಶಿತಾನಿ । ತಥಾಪಿತಾನಿಸಮಸ್ತಾನ್ಯಪಿನಾಮಾನ್ಯೇವೇತಿತತ್ರೈವೋಕ್ತಾನಿ । ನೈತಾನಿತಾದೃಶಾನೀತಿ ॥ ಇತಶ್ಚತುಃಸೂತ್ರ್ಯಾಮಪ್ಯೇಷೈವಗತಿಃ ॥

ಸೂತ್ರಂ ॥ ಸಹಸ್ಯಸಾ ॥ 374 ॥

ವೃತ್ತಿಃ ॥ ಸಹಶಬ್ದಸ್ಯ ಸಾ ಇತಿ ಶಿದ್ವದಾದೇಶೋವಾಭವತಿ ವ್ಯಞ್ಜನಾದಾವುತ್ತರ ಪದೇಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಸಾದೇವಂ, ಸಹದೇವಂ ; ಸಾವಾಸಿ, ಸಹವಾಸಿ ॥ ವ್ಯಞ್ಜನಇತಿಕಿಂ । ಸಹಾರ್ಜುನಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಸಹಶಬ್ದಸ್ಯೋತ್ತರಪದೇನಸಮಾಸೇಪೂರ್ವಶಾಸ್ತ್ರೇಸಭಾವೋವಿಕಲ್ಪಿತಸ್ತತ್ರಯೋಽಯಮನಾಪನ್ನಸಭಾವಃಸಏವಾತ್ರವಿವಕ್ಷಿತಇತಿ ಸಪುತ್ರ, ಸಜನಕಇತ್ಯಾದೌನಾತಿಪ್ರಸಙ್ಗಃ ॥

ಸೂತ್ರಂ ॥ ಎಕ್ಕಮೇಕಸ್ಯಾಸಂಸ್ಕೃತೇಪಿ ॥ 375 ॥

ವೃತ್ತಿಃ ॥ ಏಕಶಬ್ದಸ್ಯ ಎಕ್ಕ ಇತಿ ಶಿದ್ವದಾದೇಶೋವಾಭವತಿಸಂಸ್ಕೃತೇಪ್ಯಸಂಸ್ಕೃತೇಪಿವ್ಯಞ್ಜನಾದಾವುತ್ತರಪದೇಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಎಕ್ಕಸರಂ, ಏಕಸರಂ ; ಎಕ್ಕರಾಶಿ, ಏಕರಾಶಿ ; ಎಕ್ಕತುಳಂ, ಏಕತುಳಂ ॥ ವ್ಯಞ್ಜನಇತಿಕಿಂ । ಏಕಾಂಗಂ, ಏಕಾವಳಿ ॥ ಇದಮೇವಹಿಜ್ಞಾಪಕಮಸಂಸ್ಕೃತೇನಾಪ್ಯೇಕಶಬ್ದಸ್ಯ ಸಮಾಸೋಽಸ್ತೀತಿ ॥

ವ್ಯಾಖ್ಯಾ ॥ ನನ್ವತ್ರಾಸಂಸ್ಕೃತೇಪೀತ್ಯಯುಕ್ತಮಸಮ್ಭವದೋಷದುಷ್ಟತ್ವಾತ್ । ನಹ್ಯೇಕಶಬ್ದೋಽಸಂಸ್ಕೃತೇನಸಮಸ್ಯತಇತ್ಯಾಶಙ್ಕ್ಯಾಹ ಇದಮೇವೇತ್ಯಾದಿ । ಅಯಮಾಶಯಃ । ಏಕಶಬ್ದೋಽಸಂಸ್ಕೃತೇನಸಮಸ್ಯತೇ । ತಥಾನಿರ್ದಿಷ್ಟತ್ವಾತ್ । ಸಮ್ಪ್ರತಿಪನ್ನವತ್ ॥ ಯದ್ಯಯಮನೇನನಸಮಸ್ಯೇತ । ನೈವಂನಿರ್ದಿಶ್ಯೇತ । ನಿರ್ದಿಶ್ಯತೇಚತಥಾ । ಅತಃಸಮಸ್ಯತಏವೇತಿತರ್ಕಾನುಗೃಹೀತೇನವಚನಪ್ರಾಮಾಣ್ಯೇನನಿರ್ಣೀಯತೇ । ಅನ್ಯಥಾವಚನಮಪ್ರಮಾಣಮೇವಭವೇದಿತಿ ॥ ಅನನ್ತರದ್ವಿಸೂತ್ರ್ಯಾಮಪ್ಯೇಷೈವರೀತಿಃ ॥

ಸೂತ್ರಂ ॥ ತ್ರಿಚತುರೋಸ್ತಿಚೌವಾ ತದ್ಧಿತೇಚ ॥ 376 ॥

ವೃತ್ತಿಃ ॥ ತ್ರಿ, ಚತುರ್ ಇತ್ಯೇತಯೋಃ ತಿ ಚೌ ಇತ್ಯಾದೇಶೌ ಶಿತೌವಾ ಭವತಃ ಸಂಸ್ಕೃತೇಪ್ಯಸಂಸ್ಕೃತೇಪಿ ವ್ಯಞ್ಜನಾದಾವುತ್ತರಪದೇಪರೇ ತದ್ಧಿತೇಚಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ತಿದಂಡಿ, ತ್ರಿದಂಡಿ, ತಿಗುಂಡಂ, ತ್ರಿಕುಂಡಂ, ತಿಮೊಗಂ, ತ್ರಿಮುಖಂ ; ಚೌದಂತಂ, ಚತುರ್ದಂತಂ, ಚೌವಿಧಂ, ಚತುರ್ವಿಧಂ, ಚೌಭಾಗಿ, ಚತುರ್ಭಾಗಿ ॥ ತದ್ಧಿತೇ । ತಿತಯಂ, ತ್ರಿತಯಂ; ಚೌತಯಂ, ಚತುಷ್ಟಯಂ ॥ ಅನಯೋರಿತಿಕಿಂ । ಪಂಚಮುಖಂ, ಪಂಚತಯಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅಸಂಸ್ಕೃತೇಪೀತಿವರ್ತತೇ ॥ ತ್ರಿಚತುರೋಃಸಂಸ್ಕೃತಶಬ್ದತ್ವಾತ್ತದ್ಧಿತಪ್ರತ್ಯಯೋಪಿಸಂಸ್ಕೃತಏವಾವಗನ್ತವ್ಯೋನಭಾಷಾವಿಷಯಃ । ಅಯೋಗ್ಯತ್ವಾತ್ ॥ ನನ್ವತ್ರಾಸಂಸ್ಕೃತೇಪೀತಿವರ್ತತಏವ । ತಚ್ಚೋತ್ತರಪದೇತದ್ಧಿತೇಪೀತ್ಯುಭಯತ್ರಾಪಿಸಮ್ಬಧ್ಯತಾಂ । ತಥಾಚೋತ್ತರಪದವತ್ತದ್ಧಿತೋಪ್ಯುಭಯರೂಪೋಸ್ತ್ವಿತಿಚೇನ್ನ । ತಾದೃಕ್ತದ್ಧಿತಸ್ಯಭಾಷಾಯಾಮನಭಿಧಾನಾತ್ । ಯಾದೃಕ್ತ್ರಿಚತುರ್ಭ್ಯಾಂಪರತಃಪ್ರಯೋಕ್ತುಮರ್ಹಇತ್ಯತೋತ್ರತಯಪ್ಪ್ರತ್ಯಯಕಥನಾಮೇವಗ್ರಹಣಮಿತಿ ॥ ತಾನೇವೋದಾಹರತಿ । ತಿತಯಂ, ತ್ರಿತಯಂ, ಚೌತಯಂ, ಚತುಷ್ಟಯಂ ಮಿತಿ ॥ ಏವಂ ತಿಕಂ, ತ್ರಿಕಂ, ಚೌಕಂ, ಚತುಷ್ಕಂ ॥ ತಥಾ ತಿತಿಯಂ, ತೃತೀಯಂ, ಚೌತಂ, ಚತುರ್ಥಮಿತಿ ಚಾನುಸನ್ಧೇಯಂ ॥

ಸೂತ್ರಂ ॥ ದ್ವೇರ್ದೂದೂ ॥ 377 ॥

ವೃತ್ತಿಃ ॥ ದ್ವಿಶಬ್ದಸ್ಯ ದೂ, ದು ಇತಿ ಶಿತಾವಾದೇಶೌ ವಾ ಭವತಃ ಸಂಸ್ಕೃತೇಪ್ಯಸಂಸ್ಕೃತೇಪಿ ವ್ಯಞ್ಜನಾದಾವುತ್ತರಪದೇಪರೇ ತದ್ಧಿತೇಚಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ದೂಮುಖಂ, ದುಮುಖಂ, ದ್ವಿಮುಖಂ; ದೂಜಾಮಂ, ದುಜಾಮಂ, ದ್ವಿಯಾಮಂ; ದೂತಯಂ, ದುತಯಂ, ದ್ವಿತಯಂ; ದೂತೀಯಂ, ದುತೀಯಂ, ದ್ವಿತೀಯಂ ॥ ಅಮಾವೇವಯೋಗೌಗಮಕೌದ್ವಿತ್ರಿಚತುಶ್ಶಬ್ದಾನಾಮತ್ರವಿಷಯೇ ಲಿಙ್ಗಸಂಜ್ಞಾಭವತೀತಿ ॥

ವ್ಯಾಖ್ಯಾ ॥ ದೂಶ್ಚದುಶ್ಚದೂದೂ ॥ ನನ್ವತ್ರಚಪೂರ್ವತ್ರಚದ್ವಿತ್ರಿಚತುಶ್ಶಬ್ದಾನಾಮುತ್ತರಪದೇಪ್ರತ್ಯಯೇಚಪರೇಕಾರ್ಯಮುಚ್ಯತೇ । ಕಥಮೇಷಾಂತತ್ಪರತ್ವಂ । ಯತೋದ್ವ್ಯಾದ್ಯಾವಶ್ಚ[11] ಇತ್ಯತೋಲಿಙ್ಗಸಂಜ್ಞಾನಿಷಿದ್ಧಾ । ತನ್ನಿಷೇಧೇಚಕಥಂಸುಬುತ್ಪತ್ತಿಃ । ಲಿಙ್ಗಾತ್ಸುಪ್[203] ಇತಿವಚನಾತ್ । ತದನುತ್ಪತ್ತೌಚಕಥಂಸಮಾಸಃ । ಸುಪ್ಸುಪಾಸಮಾಸಃ[293] ಇತಿವಚನಾತ್ । ತದಭಾವೇಚಕಥಮುತ್ತರಪದತ್ವಂ । ತತ್ರೈವತನ್ನಿಯಮಾದಿತ್ಯಾಶಙ್ಕ್ಯಾಹ ಅಮಾವಿತ್ಯಾದಿ । ಯತೋತ್ರಪ್ರತ್ಯಯೋತ್ತರಪದಪರತ್ವಮಙ್ಗೀಕೃತ್ಯಕಾರ್ಯವಿಶೇಷೋಭಿಧೀಯತೇ । ತಚ್ಚಸಮಾಸಮನ್ತರಾನುಪಪನ್ನಂಸತ್ತಮಾಕ್ಷಿಪತಿ । ಸಚಸುಬುತ್ಪತ್ತಿಂ । ಸಾಚಲಿಙ್ಗಸಂಜ್ಞಾಮಿತಿ । ತದೇತತ್ಸರ್ವಂವಚನಬಲಾದೇವಾವಗನ್ತವ್ಯಂ ॥ ಯದ್ಯಪಿಪೂರ್ವಶಾಸ್ತ್ರೇಸಮಾಸಾದಿವಿಧಿನಿಷ್ಪನ್ನಾಏವಾತ್ರೈಕದೇಶತೋವಿಕ್ರಿಯನ್ತ ಇತಿನಾತ್ರಲಿಙ್ಗಸಂಜ್ಞಯಾಸುಬುತ್ಪತ್ತ್ಯಾಸಮಾಸವಿಧಿನಾವಾಪ್ರಯೋಜನಂ । ತಥಾಪ್ಯಸಂಸ್ಕೃತೋತ್ತರಪದವಿವಕ್ಷಯಾಲಿಙ್ಗಸಂಜ್ಞಾದ್ಯನ್ವಯನಮರ್ಥವದಿತಿ ॥

ಸೂತ್ರಂ ॥ ಕೀಲಾರಾದೀನಿಯಥೋಪದಿಷ್ಟಂ ॥ 378 ॥

ವೃತ್ತಿಃ ॥ ಕೀಲಾರಾದಯಃ ಶಬ್ದಾಯಥೋಪದೇಶಂ ಸಾಧವೋವೇದಿತವ್ಯಾಃ ॥

ಪ್ರಯೋಗಃ ॥ ಕೀಲಾರಂ, ಕೀರಾರಂ; ದೇವಾರಂ, ಧವಳಾರಂ, ಗೂಡಾರಂ, ದೀವಳಿಗೆ, ದೀವಾಳಿಗೆ; ಸೀಯುದರಂ, ಸೀಯುದಾರಂ, ಸೀಯುಬಾರಂ; ಸಿರಿದರಂ, ಸಿರಿದಾರಂ, ಸಿರಿಬಾರಂ; ವಂಕದರಂ, ವಂಕದಾರಂ, ವಂಕಬಾರಂ; ಪಾಣೀಯುದರಂ, ಪಾಣೀಯುದಾರಂ, ಪಾಣೀಯುಬಾರಂ; ಕಂಟೆಯುದರಂ, ಕಂಟೆಯುದಾರಂ, ಕಂಟೆಯುಬಾರಂ; ಚೌವಟ್ಟಂ, ಪಾಯವಟ್ಟಂ, ರನ್ನವಟ್ಟಿಗೆ, ಸಂತೆವಟ್ಟಣಂ, ದೆಸೆವಲಿ, ಕನ್ನವುರಂ, ಬಣ್ಣಾವುರಂ, ಅಂತವುರಂ, ಕಂಡಪಟಂ, ನಿಬ್ಬುದ್ದಿ, ಮಾಲೆದೋರಣಂ, ದಂಮಾಣಿ, ಚಂಮಟಿಗೆ, ಚಂಮಟ್ಟಿಗೆ; ಕಂಸಾಳಂ, ದೇಗುಲಂ, ಸೂಯಾಣಂ, ದೇಶಾಕೆ, ದುಗಂ, ದೂಗಂ; ತಿಗಂ, ತೀಗಂ; ಚೌಕಂ ಇತಿಕೀಲಾರಾದಿರಾಕೃತಿಗಣಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಕ್ಷೀರಾಗಾರಇತ್ಯಾದೀನಾಂಸಮಸ್ತಾನಾಂಶಬ್ದಾನಾಂಪೂರ್ವೋತ್ತರತೋಭಯತ್ರವಾಯಥಾಯಥಮಾಗಮಪ್ರತ್ಯಯಾದಿಕರಣೇನವಿಕೃತಿಮುಪಪಾದ್ಯಕೀಲಾರಇತ್ಯಾದಯಃಶಬ್ದಾ ಉಪದಿಶ್ಯನ್ತೇ ॥ ತತ್ರಕಸ್ಯಸ್ಥಾನೇಕಸ್ಮಿನ್ಪರತಃಕಿಂವಾದಿಶ್ಯತೇ । ಕೋವಾತ್ರಾಗಮಃ ಕಿಂನ್ವೇತದನುಶಾಸನಮಿತಿಲಕ್ಷಣಚಿನ್ತಾಮಪಹಾಯಯಸ್ಯಯದುಪದಿಷ್ಟಂತತ್ತಥೈವಸಾಧ್ವಿತಿವಿಜ್ಞಾತವ್ಯಮಿತ್ಯಾಹ ಯಥೋಪದೇಶಮಿತಿ ॥ ಅನೇನಸೂತ್ರಗತಮುಪದಿಷ್ಟಪದಂಭಾವಸಾಧನಮಿತ್ಯಪಿಸೂಚಿತಂ ॥ ಅತ್ರಪ್ರತಿಶಬ್ದಂಲಕ್ಷಣಕಥನೇಪ್ರಯಾಸವಭೂಯಾನ್ಪ್ರಯೋಜನಂತ್ವಲ್ಪಮೇವೇತಿನಿಪಾತವಿಧಿಃ । ಯಥಾಪೃಷೋದರಾದೀನಿಯಥೋಪದಿಷ್ಟಮಿತಿಪೂರ್ವಶಾಸ್ತ್ರಂ ॥ ಯದ್ಯಪಿಕರಂಬಾದಿಷ್ವೇವೈತೇಪಿಸಙ್ಗ್ರಾಹ್ಯಾಇತಿಶಙ್ಕಾ ॥ ತತ್ರಚೋಕ್ತಮೇವೋತ್ತರಮಿತಿ ॥ ಕೀಲಾರಂ । ಕ್ಷೀರಾಗಾರಶಬ್ದೇಷಕಾರಸ್ಯಲೋಪಃ । ರೇಫಸ್ಯಲಕಾರಾದೇಶಃ । ಗಾಪಿಣ್ಡಸ್ಯಾದರ್ಶನಂ ॥ ಕೀರಾರಂ । ತತ್ರೈವಷಕಾರಗಾಪಿಣ್ಡಯೋರ್ಲೋಪಏವ । ನರೇಫಸ್ಯಲಕಾರಾದೇಶಃ । ಉಭಯಥಾಪಿಪ್ರಯೋಗದರ್ಶನಾತ್ ॥ ಏವಮುತ್ತರತ್ರಾಪಿಯಥಾಯಥಂವ್ಯುತ್ಪತ್ತಿರೂಹ್ಯಾ ॥ ದೇವಾರಂ । ದೇವಾಗಾರಶಬ್ದೇಗಾಪಿಣ್ಡಲೋಪಃ ॥ ಏವಂ ಧವಳಾರಂ—ಧವಳಾಗಾರಂ ॥ ಗೂಡಾರಂ—ಗೂಢಾಗಾರಂ ॥ ದೀವಳಿಗೆ ದೀವಾಳಿಗೆ, ಉಭಯತ್ರಾಪಿದೀಪಾವಳಿಕಾ ॥ ಸೀಯುದರಂ, ಸೀಯುದಾರಂ, ಸೀಯುಬಾರಂ, ಸಿರಿದರಂ, ಸಿರಿದಾರಂ, ಸಿರಿಬಾರಂ ಸರ್ವತ್ರಶ್ರೀದ್ವಾರಮೇವ । ಶ್ರೀಶಬ್ದಸ್ಯಸೀಯ ಸಿರಿಭೇದಾದ್ದ್ವೈರೂಪ್ಯಂ । ದ್ವಾರಶಬ್ದಸ್ಯ ದರ ದಾರ ಬಾರಭೇದಾತ್ತ್ರೈರೂಪ್ಯಮಿತ್ಯಾಹತ್ಯ ಷಾಡ್ರೂಪ್ಯಾತ್ ॥ ವಂಕದರಂ, ವಂಕದಾರಂ, ವಂಕಬಾರಂ ತ್ರಿಷ್ವಪಿವಕ್ರದ್ವಾರಂ ॥ ಪಾಣೀಯುದರಂ, ಪಾಣೀಯುದಾರಂ, ಪಾಣೀಯುಬಾರಂ ತ್ರಿಷ್ವಪಿಪಾನೀಯದ್ವಾರಂ । ಕಂಟೆಯುದರಂ, ಕಂಟೆಯುದಾರಂ, ಕಂಟೆಯುಬಾರಂ ತ್ರಿಷ್ವಪಿಕಣ್ಟಕದ್ವಾರಮೇವ ॥ ಚೌವಟ್ಟಂ—ಚತುಷ್ಪಥಂ ಚತುಷ್ಪಟ್ಟಂವಾ ॥ ಪಾಯವಟ್ಟಂ—ಪಾದಪಟ್ಟಂ ॥ ರನ್ನವಟ್ಟಿಗೆ—ರತ್ನಪಟ್ಟಿಕಾ ॥ ಸಂತೆವಟ್ಟಣಂ—ಸಂಸ್ಥಾಪತ್ತನಂ ॥

ದೆಸೆವಲಿ—ದಿಶಾಬಲಿಃ, ಕನ್ನಪ್ರಂ—ಕರ್ಣಪೂರಃ, ಬಣ್ಣವೂರಂ—ವರ್ಣಪೂರಃ, ಅಂತವುರಂ—ಅನ್ತಃಪುರಂ, ಕಂಡಪಟಂ—ಕಾಣ್ಡಪಟಃ, ನಿಬ್ಬುದ್ದಿ—ನಿರ್ಬುದ್ಧಿಃ, ಮಾಲೆದೋರಣಂ—ಮಾಲಾತೋರಣಂ, । ದವಮ್ಮಾಣಿ—ದ್ರಮ್ಮಾಣಿಃ ದ್ರಮ್ಮಂನಾಣಕವಿಶೇಷಃ ಟಙ್ಕಶಾಲಾಇತ್ಯರ್ಥಃ । ಚಮ್ಮಟ್ಟಿಗೆ, ಚಮ್ಮಟಿಗೆ—ಉಭಯಪ್ರಚರ್ಮಪಟ್ಟಿಕಾ, ಕಂಸಾಳಂ—ಕಾಂಸ್ಯತಾಲಃ, ದೇಗುಲಂ—ದೇವಕುಲಂ ದೇವಗೃಹಮಿತಿಯಾವತ್ । ಸೊಯಾಣಂ—ಸೂಪಸ್ಥಾನಂ ಮಹಾನಸಮಿತಿಯಾವತ್ । ದೇಶಾಕೆ—ದೇಶಶಾಖಾ ಪ್ರತ್ಯನ್ತದೇಶಇತಿಯಾವತ್ । ಏವಮಾದಯೋಯಥಾಲಕ್ಷ್ಯಮನುಸರ್ತವ್ಯಾಃ ॥ ಯದ್ಯಪ್ಯತ್ರಕೇಚನಶಬ್ದಾಸ್ತದ್ಭವಸೂತ್ರೈರೇವಸಿದ್ಧಾಇವಭಾನ್ತಿ । ತಥಾಪಿಸಮಸ್ತತ್ವಾದತ್ರೈವನಿಪಾತಿತಾಇತಿ ॥

ಸೂತ್ರಂ ॥ ಮಕ್ವೈಬಗ್ವಾದೀನಾಂ ॥ 379 ॥

ವೃತ್ತಿಃ ॥ ಪೆಬಗ್ವಾದೀನಾಂ ಮಗಾಗಮೋ ವಾ ಭವತಿ ವ್ಯಞ್ಜನಾದಾವುತ್ತರಪದೇಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಪೆಡಂಗಯ್, ಪೆಡಗಯ್ ; ಬೆಟ್ಟಂಬೊಳ್, ಬೆಟ್ಟವೊಳ್ ; ಬೆಟ್ಟಂಗಾಡು, ಬೆಟ್ಟಗಾಡು ; ಆಗಸಂಬೊಚ್ಚಂ, ಆಗಸವೊಚ್ಚಂ ; ಬಗ್ಗಂಬೊವಲ್, ಬಗ್ಗದೊವಲ್ ; ಕಕ್ಕಂದಱಿ, ಕಕ್ಕದಱಿ ; ಮುದ್ದಂಗೊಳ್, ಮುದ್ದಗೊಳ್; ಕೊಂಕುಂಡಾಣೆ, ಕೊಂಕುಡಾಣೆ ॥ ಪೆಬಗ್ವಾದಯಃ ಪ್ರಯೋಗಗಮ್ಯಾಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಸ್ಪಷ್ಟಂ ॥

ಸೂತ್ರಂ ॥ ಧಾತಾವುತಃ ॥ 380 ॥

ವೃತ್ತಿಃ ॥ ಉಕಾರಾನ್ತಸ್ಯ ಶಬ್ದಸ್ಯ ಮಗಾಗಮೋವಾಭವತಿ ವ್ಯಞ್ಜನಾದೌಧಾತಾವುತ್ತರಪದೇಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಮಡುಂಬೀಳ್ದಂ, ಮಡುವೀಳ್ದಂ ; ಗಿಡುಂಗಡಿದಂ, ಗಿಡುಗಡಿದಂ ; ಕಾಡುಂಗಂಡಂ, ಕಾಡುಗಂಡಂ ; ಬೀಡುಂಬೊಕ್ಕಂ, ಬೀಡುವೊಕ್ಕಂ ॥ ಧಾತಾವಿತಿಕಿಂ । ಮಡುನೀರ್, ಗಿಡುಗಾಯ್ ॥ ವ್ಯಞ್ಜನಇತಿಕಿಂ । ಗಿಡುವಗುಳ್ದಂ ॥ ಉತಇತಿಕಿಂ । ಎಲೆಗಂಡಂ, ಬಡಿಗೊಂಡಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಧಾತಾವಿತಿಧಾತುಪದೇಇತ್ಯರ್ಥಃ । ತಿಙನ್ತೇಕೃದನ್ತೇವೇತಿಯಾವತ್ ॥ ಉದಾಹರಣೇ ಸರ್ವತ್ರಾಮುಕೃತ್ತಿಙಾ[298] ಇತಿ ಕೃತಾ[299] ಇತಿಚಸಮಾಸಃ ॥

ಸೂತ್ರಂ ॥ ಅತಃ ॥ 381 ॥

ವೃತ್ತಿಃ ॥ ಅಕಾರಾನ್ತಸ್ಯಶಬ್ದಸ್ಯ ಮಗಾಗಮೋವಾ ಭವತಿ ವ್ಯಞ್ಜನಾದೌಧಾತಾವುತ್ತರಪದೇಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಬಳಪಂಬಿಡಿದಂ, ಬಳಪವಿಡಿದಂ ; ನೆಲಂಬಿಡಿದಂ, ನೆಲವಿಡಿದಂ ॥ ಯೋಗವಿಭಾಗ ಉತ್ತರಾರ್ಥಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಯದ್ಯಪ್ಯನನ್ತರಾತೀತಯೋಗೇಧಾತಾವದುತಇತಿನಿರ್ದೇಶಏವಲಘುಃ । ತಥಾಪ್ಯುತ್ತರತ್ರಾತೋನುವೃತ್ತ್ಯಭಾವ್ಯಮಿತಿ ಪೃಥಗ್ಗ್ರಹಣಮಿತ್ಯಾಹ ಯೋಗೇತ್ಯಾದಿ ॥

ಸೂತ್ರಂ ॥ ಸಂಸ್ಕೃತಸ್ಯನಿತ್ಯಂ ॥ 382 ॥

ವೃತ್ತಿಃ ॥ ಅಕಾರಾನ್ತಸ್ಯ ಸಂಸ್ಕೃತಶಬ್ದಸ್ಯ ನಿತ್ಯಂಮಗಾಗಮೋಭವತಿ ವ್ಯಞ್ಜನಾದೌಧಾತಾವುತ್ತರಪದೇಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಚಕ್ರಂಗೊಂಡಂ, ವಜ್ರಂಗೊಂಡಂ, ಖಡ್ಗಂಬಿಡಿದಂ, ದಂಡಂಗೊಂಡಂ ॥ ಸಂಸ್ಕೃತಸ್ಯೇತಿಕಿಂ । ಮರಂಗಡಿದಂ, ಮರಗಡಿದಂ ॥ ಅತಇತಿಕಿಂ । ವಿಧುಂಗಂಡಂ, ವಿಧುಗಂಡಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅತಇತ್ಯೇವ । ನಿತ್ಯಗ್ರಹಣಮುತ್ತರಾರ್ಥಮೇವ । ಅತ್ರತುಯೋಗವಿಭಾಗಾದೇವನಿತ್ಯತ್ವಸಿದ್ಧೇರಿತಿ ॥

ಸೂತ್ರಂ ॥ ಗುೞಬೊಲಿ ॥ 383 ॥

ವೃತ್ತಿಃ ॥ ಅಕಾರಾನ್ತಸ್ಯಶಬ್ದಸ್ಯ ನಿತ್ಯಂಮಗಾಗಮೋ ಭವತಿ ಗುೞಪ್ರತ್ಯಯೇ ಬೊಲ್ಪ್ರತ್ಯಯೇಽಚಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಆಟಂಗುೞ, ಲಂಚಂಗುೞ, ಧನಂಗುೞ; ಇಂದ್ರಂಬೊಲ್, ಚಂದ್ರಂಬೊಲ್, ಆತಂಬೊಲ್, ಅಂಣಂಬೊಲ್ ॥ ಗುೞಬೊಲೀತಿಕಿಂ । ಆಟಗಾಱಂ, ಗೆಲ್ಲಗಾಱಂ; ಇಂದ್ರನವೊಲ್, ಚಂದ್ರನವೊಲ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅತಇತ್ಯೇವಗುೞಗೃಹ್ಣಾತಿ[414] ಪಾತೋಽಬೊಲ್[429] ಇತ್ಯಾಭ್ಯಾಂಗುೞ ಬೊಲ್ಪ್ರತ್ಯಯೌವಿಧಾಸ್ಯೇತೇ । ತಯೋಃಪರಯೋರ್ನಿತ್ಯಂಮಗ್ಭವತಿ । ತಥಾಚಪ್ರಯೋಗಃ ।

ಕಂ ॥ ಇಂಗಡಲಕುವರಿಯರಸಂ ।
ಗಂಗೇಟಪುದತ್ಥಸಿದ್ಧಿಯರಮನೆಯೊೞಲಂ ॥
ಚಂಗುೞಗಳೊೞರೆನಲ್ನೃಪ ।
ಸಂಗೞಸಾಸ್ವಾಮಿಕಾರ್ಯ್ಯಪರರಂಚರರಂ ॥

ತಥಾ ॥

ಕಂ ॥ ಇಂದ್ರಂಬೊಲ್ವಿಭವಯುತಂ ।
ಚಂದ್ರಂಬೊಲ್ಕಾಂತಿವಂತನಾದಿತ್ಯಂಬೊಲ್ ॥
ಸಾಂದ್ರಪರಿಪೂರ್ಣ್ಣತೇಜನು ।
ಪೇಂದ್ರಂಬೊಲ್ನೀತಿನಿಪುಣನಾನರನಾಥಂ ॥

ಇತಿ ॥

ಸೂತ್ರಂ ॥ ಉತೋಽಗಾಱೇ ॥ 384 ॥

ವೃತ್ತಿಃ ॥ ಉಕಾರಾನ್ತಾನಾಂಶಬ್ದಾನಾಂ ಮಗಾಗಮೋಽನಿತ್ಯಂಭವತಿ ಗಾಱಪ್ರತ್ಯಯೇಽಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಪಾಡುಂಗಾಱಂ, ಜೂದುಂಗಾಱಂ, ಓದುಂಗಾಱಂ ॥ ಉತಇತಿಕಿಂ । ಕುಂಭಗಾಱಂ, ಮಣಿಗಾಱಂ ॥ ಗಾಱಇತಿಕಿಂ । ಪಾಡುಗಂ, ಜೂದುಗಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಗಾಱೋಽಜಾತೌ[411] ಇತಿವಕ್ಷ್ಯತೇ । ತಸ್ಮಿನ್ಪರತೋಽಯದ್ಯಪ್ಯದನ್ತಾನಾಮೇವಮಗಾಗಮಃ ಸೂತ್ರಕೃದಭಿಮತಃ । ತಥಾಪ್ಯುಕಾರಾನ್ತಾನಾಂಚದೃಶ್ಯತೇ । ತಥಾಚಪ್ರಯೋಗಃ ।

ಕಂ ॥ ಅಂಕಂಗಾಱನಗಂಡುತ ।
ನಂಕೂರಿತೆತುಮುಲಯುದ್ಧದೊೞಪಟುಭಟರಂ ॥
ನೂಂಕುವಸಮರಂಗಾಱನ ।
ಮೂಂಕರಣೆಮಿಗಂಡುತನದತಿರುೞೞನೆವೇೞ್ಕುಂ ॥

ಇತಿ ॥

ಸೂತ್ರಂ ॥ ಸಮ್ಭ್ರಮೇಽಸಕೃತ್ ॥ 385 ॥

ವೃತ್ತಿಃ ॥ ಆಶುಪ್ರತಿಪಾದನೇ ಪ್ರಯೋಕ್ತುಸ್ತ್ವರಣಂ ಸಮ್ಭ್ರಮಃ । ತಸ್ಮಿನ್ಗಮ್ಯಮಾನೇಯತ್ಪದಂವಾಕ್ಯಂವಾವರ್ತತೇತದಸಕೃದನೇಕವಾರಂ ಪ್ರಯುಜ್ಯತೇ ॥

ಪ್ರಯೋಗಃ ॥ ಕುಡು ಕುಡು ಕುಡು, ತುಡು ತುಡು ತುಡು, ಒಪ್ಪಿಸೊಪ್ಪಿಸೊಪ್ಪಿಸು, ನೋಡು ನೋಡು ನೋಡು, ಇತ್ತಬಾ ಇತ್ತಬಾ ಇತ್ತಬಾ, ಆನೆಬಂದುದಾನೆಬಂದುದಾನೆಬಂದುದು, ದಂಡುಬಂದುದೇೞ್ ದಂಡುಬಂದುದೇೞ್ ದಂಡುಬಂದುದೇೞ್ ॥ ಸಮ್ಭ್ರಮಾದಾಪದಂವಾಕ್ಯಂವಾವರ್ತತೇ ನತದವಯವಇತಿ ನಾಸಾವಸಕೃದ್ದ್ವಿರ್ವಾಭವತಿ ॥ ಸಮ್ಭ್ರಮಇತಿಕಿಂ । ಆನೆಬಂದುದು ॥

ವ್ಯಾಖ್ಯಾ ॥ ಸಮ್ಭ್ರಮಶಬ್ದಸ್ಯಾರ್ಥಾನ್ತರೇಸಮ್ಭವತ್ಯಪಿವಿವಕ್ಷಿತಮರ್ಥಮಾಹ ಆವೇತ್ಯಾದಿ । ಆಶುಪ್ರತಿಪಾದನತ್ವರಯಾಜ್ಞಾಪನಂ । ತಚ್ಚ ಶಬ್ದಪ್ರಯೋಗಾದೇವನಾನ್ಯಥಾ । ಅತಏವಜ್ಞಾಪಕೋಽಪ್ಯತ್ರಪ್ರಯೋಕ್ತೃವೇತ್ಯಾಹ ಪ್ರಯೋಕ್ತುಸ್ತ್ವರಣಮಿತಿ ॥ ಯದ್ಯಪಿಕ್ರಿಯಾದ್ಯಭಿನಯತೋಽಪಿಪ್ರತಿಪಾದನಂಸಮ್ಭವತಿ । ತಥಾಪಿವಾಚಕಪ್ರಕರಣಾಚ್ಛಬ್ದಪ್ರಯೋಗಾದೇವೇತಿ ॥ ನನ್ವಸಕೃದಿತ್ಯನೇಕವಾರಮೇತಾವತ್ । ತತ್ರಕಿಂಜನ್ಯತೇಮ್ರಿಯತೇವೇತ್ಯನಿರ್ಣಯಏವೇತ್ಯತಆಹ । ಪ್ರಯುಜ್ಯತಇತಿ । ಕಿಂತದಿತ್ಯತಆಹ ಪದಂವಾಕ್ಯಂವೇತಿ । ಪ್ರಯೋಕ್ತ್ರಾಪ್ರಯುಜ್ಯಮಾನಮನ್ಯನ್ನಾಸ್ತೀತಿ ॥ ಪದಮುದಾಹರತಿ ಕುಡುಕುಡುಇತ್ಯಾದಿ ॥ ವಾಕ್ಯಮುದಾಹರತಿ ಆನೆಬಂದುದಾನೆಬಂದುದಿತ್ಯಾದಿ ॥ ನನ್ವತ್ರಪದಂವಾಕ್ಯಂವೇತಿನೋಕ್ತಂ । ಅತಸ್ತದಿವತದವಯವೋವರ್ಣಸ್ತತ್ಸಮುದಾಯೋವಾಪ್ರತ್ಯೇಕಮಸಕೃತ್ಪ್ರಯುಜ್ಯತಾಂ । ತಥಾಚ ಕುಡುಕುಡುಕುಡುಇತ್ಯಾದಿವತ್ ಕುಕುಕು, ಡುಡುಡು ಇತ್ಯಾದಿಪ್ರಯೋಗೋಽಪಿಸ್ಯಾದಿತ್ಯಾಶಙ್ಕ್ಯಾಯಮನುಯೋಗೋವಕ್ಷ್ಯಮಾಣದ್ವಿರ್ಭಾವೇಽಪಿಸಮಾನಇತ್ಯುಭಯತ್ರಾಪ್ಯೇಕದೈವಪ್ರತಿವಕ್ತಿ ಸಮ್ಭ್ರಮಾದಾವಿತಿ । ಅಯಮಾಶಯಃ । ಸಮ್ಭ್ರಮಾದೌಪದಂವಾಕ್ಯಂವಾವರ್ತತೇ । ನತದವಯವಃ ॥ ನಚತದ್ವೃತ್ತೌತದವಯವವೃತ್ತಿರಾವಶ್ಯಕೀ । ತೇನವಿನಾತದಭಾವಾದಿತಿವಾಚ್ಯಂ । ಪದೇವಾಕ್ಯೇವಾಽಸಕೃದ್ದ್ವಿರ್ವಾಪ್ರಯುಕ್ತಏವಸಮ್ಭ್ರಮಸಾತತ್ಯಾದ್ಯರ್ಥೋಽವಗಮ್ಯತೇ । ನತದವಯವೇ । ಅತೋಽತ್ರಾಸಕೃದ್ಭಾವೋದ್ವಿರ್ಭಾವೋವಾಪದಸ್ಯವಾಕ್ಯಸ್ಯವಾಸ್ಯಾನ್ನತದವಯವಸ್ಯೇತಿ ॥

ಸೂತ್ರಂ ॥ ಸಾತತ್ಯಕ್ರಿಯಾಸಾಕಲ್ಯಾಭೀಕ್ಷ್ಣ್ಯೇದ್ವಿಃ ॥ 386 ॥

ವೃತ್ತಿಃ ॥ ಸಾತತ್ಯಮವಿಚ್ಛೇದಃ ಕ್ರಿಯಾನ್ತರೈರವ್ಯವಧಾನಂ । ಕ್ರಿಯಾಸಾಕಲ್ಯಮವಯವಕ್ರಿಯಾಣಾಂಕಾರ್ತ್ಸ್ನ್ಯಂ । ಆಭೀಕ್ಷ್ಣ್ಯಮಾವೃತ್ತಿಃ ಪೌನಃಪುನ್ಯಂ ॥ ಸಾತತ್ಯಾದ್ಯರ್ಥೇಪ್ರವರ್ತಮಾನಂ ಶಬ್ದರೂಪಂದ್ವಿಃ ಪ್ರಯುಜ್ಯತೇ ॥

ಪ್ರಯೋಗಃ ॥ ಸಾತತ್ಯೇ । ಬಂದಂ ಬಂದಂ, ಪೋದಂ ಪೋದಂ, ಕಂಡಂ ಕಂಡಂ ॥ ಕ್ರಿಯಾಸಾಕಲ್ಯೇ । ಕೊಯ್ದುಕೊಯ್ದುಕೊಯ್ದಂ, ಪೊಯ್ದುಪೊಯ್ದುಪೊಯ್ದಂ, ಬಾಬಾಯೆನುತ್ತೆಬಂದಂ ॥ ಆಭೀಕ್ಷ್ಣ್ಯೇ । ಅಟ್ಟಟ್ಟೞಪಿದಂ, ಉಂಡುಂಡುಪೋದಂ, ನೋಡಿನೋಡಿನಕ್ಕಂ ॥ ಏತೇಷ್ವಿತಿಕಿಂ । ಬಂದಂ, ಕೊಯ್ದಂ, ಉಂಡಂ ಪೋದಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ನನುವಿಚ್ಛೇದೋನಾಶಸ್ತದಭಾವೋವಿಚ್ಛೇದ ಇತ್ಯಾನನ್ತ್ಯಮಿತ್ಯಪಿಸ್ಯಾದಿತ್ಯಾಶಙ್ಕ್ಯಾಹ ಕ್ರಿಯೇತ್ಯಾದಿ । ವಿವಕ್ಷಿತಕ್ರಿಯಾಸ್ವಯಂಯಾವದಾಸ್ತೇತಾವದ್ವಿಜಾತೀಯಕ್ರಿಯಾನ್ತರೈರವ್ಯವಧಾನಮೇವಸಾತತ್ಯಮಿತ್ಯರ್ಥಃ ॥ ಕ್ರಿಯಾಸಾಕಲ್ಯಮಿತಿ । ಸಕಲಾನಾಂಭಾವಃಸಾಕಲ್ಯಂ । ತದ್ಧಿನೈಕತ್ರಪ್ರಭವತೀತ್ಯಾಹ ಅವಯವೇತ್ಯಾದಿ । ಕ್ರಿಯಾಹಿಲೋಕೇಸ್ವಾವಾನ್ತರಾನೇಕಕ್ರಿಯಾಕಲಾಪರೂಪೈವನಾಖಣ್ಡೈಕಾ । ಪ್ರತ್ಯಪಾದಿಚೈತತ್ಕ್ರಿಯಾರ್ಥೋಧಾತುಃ[12] ಇತ್ಯತ್ರ । ತಥಾಚತಾಸಾಮವಯವಕ್ರಿಯಾಣಾಮವೈಕಲ್ಯಮೇವಮುಖ್ಯಕ್ರಿಯಾಯಾಃಸಾಕಲ್ಯಮಿತಿ ॥ ಆಭೀಕ್ಷ್ಣ್ಯಮಿತ್ಯತ್ರಆವೃತ್ತಿರವಿಚ್ಛೇದ ಇತಿಸಾತತ್ಯಮೇವಸ್ಯಾದಿತ್ಯಾಹ ಪೌನಃಪುನ್ಯಮಿತಿ । ಕ್ರಿಯಾನ್ತರವ್ಯವಧಾನೇಽಪಿಪೌನಃಪುನ್ಯಂಭವತೀತಿ ಸಾತತ್ಯಾದಸ್ಯಭೇದಇತಿಭಾವಃ ॥ ಕ್ರಮೇಣೋದಾಹರತಿ ಸಾತತ್ಯಇತ್ಯಾದಿ ॥ ಬಂದಂ ಬಂದಂ । ಅತ್ರಾಗಮನಕ್ರಿಯೈವ ನಾನ್ಯಕ್ರಿಯಾನ್ತರಂ ॥ ಕೊಯ್ದುಕೊಯ್ದುಕೊಯ್ದಂ । ಅತ್ರಲುನೀಹಿ ಲುನೀಹೀತ್ಯನನ್ಯಮನಸ್ಕತಯಾನ್ಯೈರಪಿಲಾವಯಸ್ವಯಂಚಲುನಾತೀತಿ ॥ ಅಟ್ಟಟ್ಟೞಪಿದಂ । ಅತ್ರಯತ್ಕಿಂಚಿತ್ಕ್ರಿಯಾನ್ತರವ್ಯವಧಾನೇಽಪಿಪುನಃಪುನಃಪಚತೀತಿ ॥

ಸೂತ್ರಂ ॥ ನಾನಾವಧಾರಣೇ ॥ 387 ॥

ವೃತ್ತಿಃ ॥ ನಾನಾಭೂತಾನಾಂ ಭೇದೇನೇಯತ್ತಾಪರಿಚ್ಛೇದೋನಾನಾವಧಾರಣಂ । ತತ್ರವರ್ತಮಾನಂ ಶಬ್ದರೂಪಂದ್ವಿಃಪ್ರಯುಜ್ಯತೇ ॥

ಪ್ರಯೋಗಃ ॥ ಈಜಾೞಗೆಯೊೞವರ್ಗ್ಗೆ ಪೊನ್ನಂಪೊನ್ನಂಕುಡು, ಈಗಂಟಿನೊೞವರ್ಗ್ಗೆಪೊನ್ನಂಪೊನ್ನಂಕುಡು—ಪ್ರತ್ಯೇಕಂನಿಷ್ಕಮಾತ್ರಂದೇಹಿನಾಧಿಕಮಿತ್ಯರ್ಥಃ ॥ ನಾನೇತಿಕಿಂ । ಜಾೞಗೆಯೊೞವರ್ಗ್ಗೆಪೊನ್ನಂಕುಡು—ಏಕಮೇವನಿಷ್ಕಮಿತ್ಯರ್ಥಃ ॥ ಅವಧಾರಣಇತಿಕಿಂ । ಜಾೞಗೆಯೊೞವರ್ಗ್ಗೆಪೊನ್ನಂಕುಡು । ಅತ್ರಪೊನ್‌ಶಬ್ದೋಧನವಾಚೀತಿನಾವಧಾರಣಂ । ಏಕಂ ದ್ವೌ ತ್ರೀನ್ದಶವಾನಿಷ್ಕಾನ್ದೇಹೀತ್ಯರ್ಥಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅವಧಾರಣಂನಿರ್ಣಯಃ । ಸಕಲೋಽನೇಕಪ್ರಕಾರಃ । ತತ್ರಕೀದೃಶೋನಿರ್ಣಯಇತ್ಯತಆಹ ಇಯತ್ತಾಪರಿಚ್ಛೇದಇತಿ । ಇದಂಪ್ರಮಾಣಮಸ್ಯೇಯತ್ತಾ ತಸ್ಯಭಾವಸ್ತತ್ತಾ ಇಯತ್ತಾಪರಿಚ್ಛೇದಇತ್ಯರ್ಥಃ ॥ ತಥಾಪರಿಚ್ಛೇದೋಽಪಿನಾನಾರ್ಥಾನಾಂಮೇಳನೇಪ್ರತ್ಯೇಕಂವೇತ್ಯತಆಹ ಭೇದೇನೇತಿ । ಭೇದೋವಿಶೇಷಃ । ಪ್ರತಿವ್ಯಕ್ತೀತ್ಯರ್ಥಃ ॥ ಉದಾಹರತಿ ಜಾಳಿಗೆಯೊಳಿತ್ಯಾದಿ ॥ ಇವಗ್ಗೆ ಇತಿಯಾವನ್ತಃಸನ್ತಿತಾವತಾಂಪ್ರತ್ಯೇಕಮಿತ್ಯರ್ಥಃ ॥ ನಿಷ್ಕಮಿತಿನಾಣಕವಿಶೇಷಃ ॥ ನಾಧಿಕಮಿತ್ಯತ್ರನನ್ಯೂನಮಿತ್ಯಪಿವಕ್ತವ್ಯಂ । ಅತಏವನಿಷ್ಕಮಾತ್ರಮಿತ್ಯನ್ಯೂನಾನತಿರಿಕ್ತಾರ್ಥಕಮಾತ್ರಶಬ್ದಪ್ರಯೋಗಃ ॥

ಸೂತ್ರಂ ॥ ಆಧಿಕ್ಯೇ ॥ 388 ॥

ವೃತ್ತಿಃ ॥ ಆಧಿಕ್ಯಂಪ್ರಕರ್ಷಃ । ತಸ್ಮಿನ್ದ್ಯೋತ್ಯೇಯದ್ವರ್ತತೇಪದಂ ವಾಕ್ಯಂವಾತದ್ದ್ವಿಃಪ್ರಯುಜ್ಯತೇ ॥

ಪ್ರಯೋಗಃ ॥ ತುಳಿಲ್ ತುಳಿಲ್—ಅಧಿಕಂ ನಮಃಇತ್ಯರ್ಥಃ । ಏವಂ ಆದುದಾದುದು, ಲೇಸುಲೇಸು; ಎಮಗಪ್ಪುದೆಮಗಪ್ಪುದು, ಬಳ್ಳಿದಳೊಳ್ಳಿದಳ್ ॥ ಆಧಿಕ್ಯಇತಿಕಿಂ । ತುಳಿಲ್, ಲೇಸು ॥ ಯೋಗವಿಭಾಗಉತ್ತರಾರ್ಥಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಆಧಿಕ್ಯಮೇವಪರ್ಯಾಯಾನ್ತರೇಣವಿಶದಯತಿ ಪ್ರಕರ್ಷಇತಿ । ಸೋಽಪಿದ್ರವ್ಯಕ್ಷೇತ್ರಕಾಲಪ್ರಧಾನಃ । ಅಪಿತುಭಾವಪ್ರಧಾನಇತಿತದೈವೋದಾಹರತಿ ತುಳಿಲ್ತುಳಿಲಿತಿ ॥ ಅನ್ತಃಕರಣೇಭಕ್ತಿವಿಶೇಷೋದ್ಯೋತ್ಯತೇ । ನಾತ್ರವೀಪ್ಸಾಯಾಂದ್ವಿರ್ವಚನಮಿತಿಶಙ್ಕ್ಯಂ । ಏಕವಿಷಯತ್ವಾತ್ । ವೀಪ್ಸಾಹ್ಯನೇಕವಿಷಯೇತಿ ॥

ಸೂತ್ರಂ ॥ ತುದಿಮೊದಲಃಪೂರ್ವಸ್ಯಾದಿಸ್ವರಾತ್ತ್ತಶ್ಚ ॥ 389 ॥

ವೃತ್ತಿಃ ॥ ಆಧಿಕ್ಯೇದ್ವಿಃಪ್ರಯುಜ್ಯಮಾನಸ್ಯ ತುದಿಶಬ್ದಸ್ಯ ಮೊದಲ್‌ಶಬ್ದಸ್ಯಚ ಪೂರ್ವಸ್ಯಾದಿಸ್ವರಾದುತ್ತರಾವಯವಸ್ಯ ತ್ತ ಇತಿದ್ವಿತಕಾರಾದೇಶೋಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ತುತ್ತತುದಿ, ಮೊತ್ತಮೊದಲ್ ॥ ತುದಿಮೊದಲ ಇತಿಕಿಂ । ಒಳಗೊಳಗು ॥ ಪೂರ್ವಸ್ಯೇತ್ಯುತ್ತರಸ್ಯಮಾಭೂತ್ । ಆದಿಸ್ವರಾದಿತ್ಯನ್ತಸ್ವರಾನ್ಮಾಭೂತ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ನಾತ್ರದ್ವಿರ್ವಚನಮರ್ಥಾನ್ತರೇ । ಕಿಂತ್ವಾಧಿಕ್ಯಏವ । ತಚ್ಚದ್ವಿರ್ವಚನಂಪೂರ್ವಸ್ಯಭವತೀತ್ಯತ್ರನಿರ್ದೇಶಾಪೇಕ್ಷಯಾತುದಿಶಬ್ದಏವಪೂರ್ವಇತಿತಸ್ಯೈವಸ್ಯಾನ್ನಮೊದಲ್‌ಶಬ್ದಸ್ಯೇತಿಭ್ರಾನ್ತಿಂವಾರಯನ್ನಾಹ ಆಧಿಕ್ಯಇತಿ ॥ ದ್ವಿರ್ವಚನೇಗತಿಯೋತ್ರಪೂರ್ವಸ್ತಸ್ಯೇತ್ಯರ್ಥಃ ॥ ನನ್ವಾದಿಸ್ವರಾದಿತಿಪಞ್ಚಮ್ಯಾಉತ್ತರಸ್ಯೇತಿಪ್ರತೀಯತೇ । ತಥಾಚತತಉತ್ತರಸ್ಯವರ್ಣಮಾತ್ರಸ್ಯಸ್ಯಾದಿತಿಭ್ರಾನ್ತಿಂವಾರಯತಿ ಅವಯವಸ್ಯೇತಿ । ವರ್ಣಮಾತ್ರಸ್ಯೇತಿವಿಶಿಷ್ಯಾನುಕ್ತತ್ವಾತ್ತದುತ್ತರಸ್ಯಸರ್ವಸ್ಯಾಪೀತಿಲಭ್ಯತೇ ॥ ಚಕಾರಆಧಿಕ್ಯೇದ್ವಿರಿತ್ಯೇತತ್ಸಮುಚ್ಚಿನೋತಿ ॥ ವಿಧೇಯಸ್ಯತಕಾರಸ್ಯದ್ವಿತ್ವಂನಿರ್ದೇಶಬಲಾದೇವಸಯತ್ನಾನ್ತರಾದಿತ್ಯಾಹ ತ್ತ ಇತ್ಯಾದಿ ॥

ಸೂತ್ರಂ ॥ ಕಡೆನಡೋಷ್ಟ್ಟಃ ॥ 390 ॥

ವೃತ್ತಿಃ ॥ ಆಧಿಕ್ಯೇದ್ವಿರುಚ್ಯಮಾನಯೋಃ ಕಡೆ ನಡು ಇತ್ಯೇತಯೋಃ ಪೂರ್ವಸ್ಯಾದಿಸ್ವರಾದುತ್ತರಾವಯವಸ್ಯ ಟ್ಟ ಇತ್ಯಾದೇಶೋಭವತಿ । ಪೂರ್ವವದತ್ರಾಪಿದ್ವಿಟಕಾರಕೋನಿರ್ದೇಶಃ ॥

ಪ್ರಯೋಗಃ ॥ ಕಟ್ಟಕಡೆ, ನಟ್ಟನಡು ॥ ಅನಯೋರಿತಿಕಿಂ । ದೆಸೆ ದೆಸೆ, ಮೂಲೆ ಮೂಲೆ ॥

ವ್ಯಾಖ್ಯಾ ॥ ನಾತ್ರವಿಶೇಷಃ । ಪೂರ್ವತ್ರತಕಾರೋತ್ರಟಕಾರಇತ್ಯೇತಾವಾನೇವ ನಾಧಿಕಇತಿ ॥

ಸೂತ್ರಂ ॥ ದೋರದ್ಗುಣೋಕ್ತೇಃ ॥ 391 ॥

ವೃತ್ತಿಃ ॥ ಆಧಿಕ್ಯೇದ್ವಿರುಚ್ಯಮಾನಸ್ಯ ಗುಣವಚನಸ್ಯಪೂರ್ವಸ್ಯ ದೋರಕಾರಾದೇಶೋಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ತೋರತೋರ ಮುತ್ತುಗಳ್, ಬಟ್ಟಬಟ್ಟವೊಲೆಗಳ್, ಬಿಳಿಯ ಬಿಳಿಯಂಬೆಗಳ್, ದೊಡ್ಡ ದೊಡ್ಡಾನೆಗಳ್ ॥ ಗುಣೋಕ್ತೇರಿತಿಕಿಂ । ಪತ್ತು ಪತ್ತಾನೆಗಳ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ನನುಕಿಮರ್ಥೋಽಯಮಾರಮ್ಭಃ । ಆಧಿಕ್ಯೇದ್ವಿರುಚ್ಯಮಾನಾನಾಂಗುಣವಚನಾನಾಂದೋರದಾದೇಶಾರ್ಥಃ । ಕಿಂಪ್ರಯೋಜನಂ । ತೋರತೋರಮುತ್ತುಗಳ್, ಬಟ್ಟಬಟ್ಟವೊಲೆಗಳಿತ್ಯಾದಿಪ್ರಯೋಗಃಪ್ರಯೋಜನಂ । ನಹ್ಯೇತದರ್ಥಮಯಮಾರಬ್ಧವ್ಯಃ । ಅನ್ಯಥಾಪಿಸಿದ್ಧೇಃ । ತಥಾಹಿ । ತೋರಿತುಮುತ್ತು, ಬಟ್ಟಿತುವೊಲೆಇತ್ಯಾದಾವಗ್ಬಹುಳಂ345 ಇತ್ಯನೇನತೋರಮುತ್ತು, ಬಟ್ಟವೊಲೆ ಇತ್ಯಾದಿಸಿದ್ಧತ್ಯೇವ । ಸರ್ವತ್ರಪದಂವಾಕ್ಯಂವಾಪರಿನಿಷ್ಪನ್ನಮೇವಾರ್ಥಬೋಧಕಂನಾಪರಿನಿಷ್ಪನ್ನಮಿತಿ । ತಥಾನಿಷ್ಪನ್ನಸ್ಯತೋರ, ಬಟ್ಟಇತ್ಯಾದೇರೇವದ್ವಿರ್ವಚನಮಸ್ತು । ಕಿಮನೇನೇತಿಚೇತ್ಸತ್ಯಂ । ಅತ್ರಹಿಪದಸ್ಯೈವದ್ವಿರ್ವಚನಂ ನತದವಯವಸ್ಯ । ತೋರಇತ್ಯೇತಚ್ಚನಪದಂ । ವಿಗ್ರಹಕಾಲೇತೋರಿತುಇತ್ಯವಸ್ಥಸ್ಯಪದತ್ವೇಽಪಿಸಮಾಸೇತೋರಮುತ್ತು ಇತಿಸಮುದಾಯಸ್ಯೈವಪದತ್ವೇನತೋರಇತ್ಯಸ್ಯೈಕದೇಶತಯಾಪದತ್ವಾಭಾವಾತ್ ॥ ನಚತೋರ, ಬಟ್ಟಇತ್ಯಾದಿಕಮಪ್ಯಗನ್ತಮವ್ಯಯಂಪದಮೇವೇತಿವಾಚ್ಯಂ । ತಸ್ಯೈಸಾಕ್ಷಿಕತ್ವಾತ್ । ಉಕ್ತಂಚೈತದಗ್ಬಹುಳಂ345ಇತ್ಯತ್ರಾತಃಪದಾವಸ್ಥಾಯಾಮೇವದ್ವಿರ್ವಚನಂ । ತತ್ರಪೂರ್ವಸ್ಯತೋರ, ಬಟ್ಟಇತ್ಯಾದಿರೂಪನಿಷ್ಪತ್ತ್ಯರ್ಥಮಯಮಾರಬ್ಧವ್ಯಏವೇತಿ । ಉತ್ತರಸ್ಯತುಪೂರ್ವವದೇವ ॥

ಸೂತ್ರಂ ॥ ಗೋರ್ವ್ಯಞ್ಜನಾದೇರ್ಲುಕ್ ॥ 392 ॥

ವೃತ್ತಿಃ ॥ ಆಧಿಕ್ಯೇದ್ವಿರುಚ್ಯಮಾನಾನಾಂ ಗುಶಬ್ದಾನ್ತಾನಾಂ ವ್ಯಞ್ಜನಾದೀನಾಂ ಶಬ್ದಾನಾಂ ಪೂರ್ವಸ್ಯದೋರ್ಲುಗ್ಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಕೆಳಕೆಳಗೆಪೋದಂ—ಅತ್ಯನ್ತಮಧೋಗತಇತ್ಯರ್ಥಃ । ಏವಂ ಸೆರಸೆರಗು, ಬೆಳಬೆಳಗು, ತಳತಳಗು, ಮೇಮೇಗು, ಮೂಮೂಗು ॥ ಗೋರಿತಿಕಿಂ । ಬೇಗೆಬೇಗೆ ॥ ವ್ಯಞ್ಜನಾದೇರಿತಿಕಿಂ । ಒಳಗೊಳಗು ॥

ವ್ಯಾಖ್ಯಾ ॥ ದೋರಿತ್ಯೇವ । ನಗುಣೋಕ್ತೇರಿತಿ । ಕೇವಲಂಗುಶಬ್ದಾನ್ತಾನಾಂವ್ಯಞ್ಜನಾದೀನಾಮೇವೇತಿ ॥

ಸೂತ್ರಂ ॥ ಧಾತೋರ್ಬಹುಸ್ವರಸ್ಯ ॥ 393 ॥

ವೃತ್ತಿಃ ॥ ಆಧಿಕ್ಯೇದ್ವಿರುಚ್ಯಮಾನಾನಾಂ ಗುಶಬ್ದಾನ್ತಾನಾಂವ್ಯಞ್ಜನಾದೀನಾಂ ಬಹುಸ್ವರಾಣಾಂಧಾತೂನಾಂ ಪೂರ್ವಸ್ಯದೋರ್ಲುಗ್ಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ತೊಳತೊಳಗಿದುದು, ಬೆಳಬೆಳಗಿದುದು, ಮುಳುಮುಳುಗಿದುದು, ಮೊಳಮೊಳಗಿದುದು ॥ ಬಹುಸ್ವರಸ್ಯೇತಿಕಿಂ । ದ್ವಿಸ್ವರೇಮಾಭೂತ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಗೋರ್ವ್ಯಞ್ಜನಾದೇರಿತಿಸರ್ವಂವರ್ತತೇ ॥ ನನುಕಿಮರ್ಥಮಿದಂ । ಪೂರ್ವೇಣೈವಸಿದ್ಧೇರಿತಿಚೇತ್ । ನಾತ್ರಬಹುಸ್ವರಾಣಾಂಧಾತೂನಾಂಭವೇದಿತಿ । ಕಿಂತುದ್ವಿಸ್ವರಾಣಾಂತೇಷಾಂಮಾಭೂದಿತಿ ॥

ಸೂತ್ರಂ ॥ ವಾನುಕರಣೇ ॥ 394 ॥

ವೃತ್ತಿಃ ॥ ಅನುಕರಣೇವರ್ತಮಾನಂ ಶಬ್ದರೂಪಂದ್ವಿಃಪ್ರಯುಜ್ಯತೇ । ತತ್ರಚಪೂರ್ವಸ್ಯದೋರ್ಲುಗ್ವಾಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಕಮ್ಮನೆ ಕಮ್ಮನೆ, ಕಮ್ಮಕಮ್ಮನೆ; ತಣ್ಣನೆ ತಣ್ಣನೆ, ತಣ್ಣತಣ್ಣನೆ; ಮೆಲ್ಲನೆ ಮೆಲ್ಲನೆ, ಮೆಲ್ಲಮೆಲ್ಲನೆ ॥

ವ್ಯಾಖ್ಯಾ ॥ ದೋರ್ಲುಗಿತ್ಯೇಷವರ್ತತೇ ನಾನ್ಯತ್ ॥ ಅತ್ರಾನುಕರಣೇವರ್ತಮಾನಂಪದಮೇವದ್ವಿರ್ಭವತಿ ನವಾಕ್ಯಮಿತ್ಯಾಹ ಶಬ್ದ ರೂಪಮಿತಿ । ವಾಕ್ಯಂಹಿಶಬ್ದಸಮುದಾಯರೂಪಮೇವ । ನಶಬ್ದಮಾತ್ರರೂಪಮಿತಿ ॥ ಕ್ರಿಯಾನುಕರಣಮೇವೋಚ್ಯತೇ ನಾನ್ಯದಿತಿ । ತಥೈವಪ್ರಯೋಗದರ್ಶನಾತ್ ।

ವೃ ॥ ವನಜಪರಾಗದೊಳ್ಪೊರಳ್ದು ಕಮ್ಮನೆಕಮ್ಮನೆಕೂಡುವಂಚೆವಿಂ ।
ಡಿನನಿಱಿದುಪ್ಪಳೊಳ್ಪುಸುಳ್ದು ಮೆಲ್ಲನೆಮೆಲ್ಲನೆಕಯ್ಗೆ ವಂದಮಾ ॥
ವಿನಸೊನೆದಂದಲೊಳ್ಪನೆದುತಣ್ಣನೆತಣ್ಣನೆಬಂದುದಂದುಕಂ ।
ಪಿನಸಿರಿಗೆಯ್ದೆವಪ್ಪ ಮದಭೃಂಗವಧೂರುತನೊಂದುಮಾರುತಂ ॥

ತಥಾ ॥

ವನಿತಾಕೇಶಕಲಾಪನವ್ಯಕುಸುಮಾಮೋದಂಗಳಿಂಕಮ್ಮಕ ।
ಮ್ಮನೆಕಾಂತಾಕುಟಿಲಾಳಕಸ್ತನತಟಪ್ರೋದ್ಘಟ್ಟದಿಂಮೆಲ್ಲಮೆ ॥
ಲ್ಲನೆನಾರೀಸುರತಾಂತಜಾತಬಹುಳಸ್ವೇದಾಂಬುವಿಂತಣ್ಣತ ।
ಣ್ಣನೆತೀಡಿತ್ತುವಿಲಾಸಿನೀಸದನದಿಂಬಂದೊಂದುಮಂದಾನಿಲಂ ॥

ಇತಿ ॥

ಸೂತ್ರಂ ॥ ಕೆಳಗುಮೇಗೋಸ್ಸಾಮೀಪ್ಯೇ ॥ 395 ॥

ವೃತ್ತಿಃ ॥ ಸಾಮೀಪ್ಯಂಪ್ರತ್ಯಾಸತ್ತಿರ್ದೇಶಕೃತಾ ಕಾಲಕೃತಾವಾ । ತಸ್ಮಿನ್ದ್ಯೋತ್ಯೇ ಕೆಳಗು, ಮೇಗು ಇತ್ಯೇ ತಯೋಃದ್ವಿಃ ಪ್ರಯೋಗೋಭವತಿ । ತತ್ರಚಪೂರ್ವಸ್ಯದೋರ್ಲುಗ್ವಾಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಕೆಳಕೆಳಗೆ ನರಕಬಿಲಂಗಳ್, ಮೇಮೇಗೆ ಸ್ವರ್ಗಪಟಲಂಗಳ್, ಕೆಳಗೆಕೆಳಗೆ ನರಕಬಿಲಂಗಳ್, ಮೇಗೆಮೇಗೆ ಸ್ವರ್ಗಪಟಲಂಗಳ್ ; ಕೆಳಕೆಳಗೆ ದುರ್ಭಿಕ್ಷಂ, ಕೆಳಗೆಕೆಳಗೆ ದುರ್ಭಿಕ್ಷಂ, ಮೇಮೇಗೆ ಸುಭಿಕ್ಷಂ, ಮೇ ಗೆಮೇಗೆ ಸುಭಿಕ್ಷಂ ॥ ಸಾಮೀಪ್ಯಇತಿಕಿಂ । ಮರದಮೇಗೆ ತಿಂಗಳ್, ಮುಗಿಲಮೇಗೆತಾರಗೆ, ತಲೆಯಮೇಗೆ ಕೊಡಂ ಇತ್ಯತ್ರೌತ್ತರಾಧರ್ಯಮಾತ್ರಂ ನಸಾಮೀಪ್ಯಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಆಧಿಕ್ಯಇತಿನಿವೃತ್ತಂ ॥ ಸಾಮೀಪ್ಯಏವದ್ವಿರ್ವಚನಮಿತಿ ॥ ಕೆಳಕೆಳಗೆನರಕಬಿಲಂಗಳ್ ಅತ್ರದೇಶಕೃತಾಪ್ರತ್ಯಾಸ ತ್ತಿಃ । ಅಧೋಧೋನರಕಭೂಮಯಇತಿ ॥ ಏವಂ ಮೇಮೇಗೆಸ್ವರ್ಗಪಟಲಂಗಳ್ ಉಪರ್ಯುಪರಿಸ್ವರ್ಗಪಟಲಾನೀತಿ ॥ ತಥಾಕೆಳಕೆಳ ಗೆದುರ್ಭಿಕ್ಷಂ ಅತ್ರಕಾಲಕೃತಾಪ್ರತ್ಯಾಸತ್ತಿಃ ॥ ಮರದಮೇಗೆತಿಂಗಳ್ ಅತ್ರವೃಕ್ಷಪ್ರಣಿಧಾಪೂರ್ಧ್ವದೇಶೇಚನ್ದ್ರಮಾಇತ್ಯೇವನಸಾಮೀಪ್ಯಂ ॥ ತಲೆಯಮೇಗೆಕೊಡಂ ಅತ್ರೌತ್ತರಾಧರ್ಯಮೇವನಸಾಮೀಪ್ಯಂ ॥ ಕಿಂಚಿದ್ದೇಶಕಾಲವ್ಯವಧಾನಏವತತ್ಸತ್ವಾದಿತಿ ॥

ಸೂತ್ರಂ ॥ ಮೊದಲೋನ್ಯತೋತಿಶಯೇ ॥ 396 ॥

ವೃತ್ತಿಃ ॥ ದೋರಿತಿನಿವೃತ್ತಂ ॥ ಅನ್ಯೇಭ್ಯೋತಿಶಯೇದ್ಯೋತ್ಯೇ ಮೊದಲ್‌ಶಬ್ದಸ್ಯದ್ವಿಃ ಪ್ರಯೋಗೋಭವತಿ ತತ್ರಪೂರ್ವಸ್ಯಲುಗ್ವಾಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಬಸಂತದೊಳಸುಗೆ ಮೊದಮೊದಲೊಳ್ಪೂತುದು, ಮೊದಲ್ಮೊದಲ್ಪೂತುದು—ಅನ್ಯೇಭ್ಯಃ ಪ್ರಥ ಮಮೇವಪುಷ್ಪಿತೋ ಭವತೀತ್ಯರ್ಥಃ । ಧುರದೊಳವರ್ಮೊದಮೊದಲೊಳೆಚ್ಚರ್ ॥ ಅನ್ಯತಇತಿಕಿಂ । ಮಾಮ ರಂ ಮೊದಲ್ಗೆಱಿಪೂತುದು ಬಳಿಕಂಕಾತುದು । ಅತ್ರಸ್ವವ್ಯಾಪಾರಾಪೇಕ್ಷಯೈವಾತಿಶಯೋನತ್ವನ್ಯಾಪೇಕ್ಷಯಾ ॥ ಅತಿ ಶಯಇತಿಕಿಂ । ಮೊದಲುಂಡಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ನಾತ್ರದೋರ್ಲೋಪಃ । ಕಿಂತ್ವನ್ತ್ಯಸ್ಯೈವೇತ್ಯಾಹ ದೋರಿತಿನಿವೃತ್ತಮಿತಿ ॥ ನನು ತುದಿಮೊದಲ್ಃ389 ಇತ್ಯತಏವಾಸ್ಯದ್ವಿರ್ವ ಚನಮುಕ್ತಮಿತಿಕಿಂಪುನಸ್ತದ್ವಿಧಾನೇನೇತಿಚೇನ್ನ । ತತ್ರಹ್ಯಾಧಿಕ್ಯೇದ್ವಿರ್ಭಾವೋತ್ರತ್ವತಿಶಯಇತಿ । ನಚಾತಿಶಯೋಪಿತತ್ರೈವಸಙ್ಗ್ರಹ್ಯೋ ಲಾಘವಾದಿತಿವಾಚ್ಯಂ । ಪೂರ್ವಪದಕಾರ್ಯಸ್ಯೋ [illegible] ತ್ರಾಪಿಸಾಧಾರಣ್ಯಪ್ರಸಙ್ಗಾತ್ । ಅಸ್ತಿಚಕಾರ್ಯವೈಚಿತ್ರೀ । ಏಕತ್ರಾದಿಸ್ವರಾ

ದುತ್ತರಾವಯವಸ್ಯತ್ತಕಾರ್ಲೋನ್ಯತ್ರಾನ್ತ್ಯಸ್ಯಲೋಪಇತಿ || ಮೊದಮೊದಲೊಳ್ಪುತುದು | ಅತ್ರಾತಿಶಯೋದ್ಯೋತ್ಯತೇ | ನತಾವದನ್ಯೇಕಿಸಲಯಿತಾಅಪಿಯಾವದಶೋಕಃಪುಷ್ಪಿತಇತಿ || ಮೊದಮೊದಲೊಳೆಚ್ಚರಿತಿ | ನತಾವದನ್ಯೇಯುದ್ಧಾಙ್ಗಣಂಪ್ರವಿಶನ್ತ್ಯಪಿಯಾವದ್ಧಿಮೋ ಪ್ರವಿಶ್ಯಲಕ್ಷ್ಯಂವಿಧ್ಯನ್ತೀತ್ಯತಿಶಯಃ ||

ಸೂತ್ರಂ || ವೀಪ್ಸಾನುಪೂರ್ವ್ಯೇಸುಪಃಶ್ಲುಪ್ || 397 ||

ವೃತ್ತಿಃ || ಬಹೂನಾಂ ಸಜಾತೀಯಾನಾಮರ್ಥಾನಾಂ ಸಾಕಲ್ಯೇನಪ್ರತ್ಯೇಕಂ ಕ್ರಿಯಾದಿಭಿಃ ಪ್ರಯೋಕ್ತುರಾಪ್ತುಮಿಚ್ಛಾ ವೀಪ್ಸಾ | ಕ್ರಮಾನುಲ್ಲಙ್ಘನಮಾನುಪೂರ್ವ್ಯಂ || ವೀಪ್ಸಾಯಾಮಾನುಪೂರ್ವ್ಯೇಚ ವರ್ತಮಾನಂಶಬ್ದರೂಪಂದ್ವಿಃ ಪ್ರಯುಜ್ಯತೇ | ತತ್ರಚಪೂರ್ವಸ್ಯ ಸುಪಃಶ್ಲುಬ್ವಾ ಭವತಿ ||

ಪ್ರಯೋಗಃ || ವೀಪ್ಸಾಯಾಂ | ಕೇರಿಕೇರಿಯೊಳ್ಮೆರೆದಂ, ಕೇರಿಯೊಳ್ಕೇರಿಯೊಳ್ಮೆರೆದಂ; ಮನೆಮನೆಗಳೊಪ್ಪಿದುವು, ಮನೆಗಳ್ಮನೆಗಳೊಪ್ಪಿದುವು; ಪೊಳೆಪೊಳೆಗಳಚೆಲ್ವು, ಪೊಳೆಗಳಪೊಳೆಗಳಚೆಲ್ವು; ತಂತಂಮಸಿರಿ, ತಂಮತಂಮಸಿರಿ || ಆನುಪೂರ್ವ್ಯೇ | ಮೊದಮೊದಲೊಳ್ದೊಡ್ಡಿತ್ತು, ಮೊದಲೊಳ್ಮೊದಲೊಳ್ದೊಡ್ಡಿತ್ತು; ತುದಿತುದಿಯೊಳ್ಸಣ್ಣಂ, ತುದಿಯೊಳ್ತುದಿಯೊಳ್ಸಣ್ಣಂ; ಅಜ್ಜಜ್ಜರಂವಂದಿಸು, ಅಜ್ಜರನಜ್ಜರಂವಂದಿಸು; ಕಿಱಿಯಕಿಱಿಯರಂಬೆಸಗೊಳ್, ಕಿಱಿಯರಂಕಿಱಿಯರಂಬೆಸಗೊಳ್ || ವೀಪ್ಸಾನುಪೂರ್ವ್ಯಇತಿಕಿಂ | ಮನೆಯೊಪ್ಪಿತು, ತುದಿಯೊಳ್ಸಣ್ಣಂ ||

ವ್ಯಾಖ್ಯಾ || ವೀಪ್ಸಾಪದಾರ್ಥಮಾಹ ಬಹೂನಾಮಿತ್ಯಾದಿ | ವೀಪ್ಸಾಶಬ್ದೋಹೀಚ್ಛಾರ್ಥಕಸನನ್ತವ್ಯುತ್ಪನ್ನಇತಿತಥೈವಾಹ ಆಪ್ತುಮಿಚ್ಛೇತಿ || ಕಸ್ಯೇತ್ಯತಆಹ ಪ್ರಯೋಕ್ತುರಿತಿ || ಆಪ್ತಿವಿಷಯಮಾಹ ಅರ್ಥಾನಾಮಿತಿ || ಯದ್ಯಪ್ಯರ್ಥಾನಾಮಿತ್ಯೇವಬಹುತ್ವಂದರ್ಶಿತಂ | ಅಥಾಪ್ಯೇಕವ್ಯಕ್ತೌನಾಪ್ತಿರಿತ್ಯಾಹ ಬಹೂನಾಮಿತಿ || ಬಹವೋಪಿಯತ್ರವಿಜಾತೀಯಾಘಟಪಟಾದಯಸ್ತತ್ರನಭವತೀತ್ಯಾಹ ಸಜಾತೀಯಾನಾಮಿತಿ || ತೇಷಾಮಪಿನಸಮುದಾಯೇ | ಕಿಂತುಪ್ರತಿವ್ಯಕ್ತೀತ್ಯಾಹ ಪ್ರತ್ಯೇಕಮಿತಿ || ತದಪಿನಕತಿಪಯವಿಷಯಇತ್ಯಾಹ ಸಾಕಲ್ಯೇನೇತಿ || ಏವಮಪ್ಯಾಪ್ತಿಃಕೇನೇತ್ಯತಆಹ ಕ್ರಿಯಾದಿಭಿರಿತಿ | ಆದಿಶಬ್ದೋಜಾತಿಗುಣದ್ರವ್ಯಸಙ್ಗ್ರಹಾರ್ಥಃ || ಆನುಪೂರ್ವ್ಯಮಾಹ ಕ್ರಮಾನುಲ್ಲಙ್ಘನಮಿತಿ || ಉದಾಹರತಿ ವೀಪ್ಸಾಯಾಮಿತಿ || ಕೇರಿಕೇರಿಯೊಳ್ಮೆಱೆದಂ—ಯಾವನ್ತ್ಯೋ ವೀಥ್ಯಸ್ತಾಸುಪ್ರತಿವೀಥಿನಿರವಶೇಷಮಭಾಸಿಷ್ಟೇತ್ಯರ್ಥಃ | ಅತ್ರಾಪ್ತಿರ್ಭಾಸನಕ್ರಿಯಯಾ || ಮನೆಮನೆಗಳೊಪ್ಪಿದುವು ಅತ್ರಗೃಹತ್ವಜಾತ್ಯಾ || ಪೊಳೆಪೊಳೆಗಳಚೆಲ್ವು ಅತ್ರಸೌನ್ದರ್ಯಗುಣೇನ || ತಂತಮ್ಮಸಿರಿ ಅತ್ರಲಕ್ಷ್ಮೀದ್ರವ್ಯೇಣ || ಆನುಪೂರ್ವ್ಯಮುದಾಹರತಿ || ಮೊದಮೊದಲೊಳ್ದೊಡ್ಡಿತ್ತು—ಯಥಾಪೂರ್ವಂಸ್ಥೂಲಇತ್ಯರ್ಥಃ || ತುದಿತುದಿಯೊಳ್ಸಣ್ಣ—ಯಥೋತ್ತರಂಕೃಶಇತ್ಯರ್ಥಃ || ಅಜ್ಜಜ್ಜರಂವಂದಿಸು—ಯೇಯೇವೃದ್ಧಾಸ್ತಾನಾನುಪೂರ್ವ್ಯೇಣಾಭಿವಾದಯಸ್ವೇತಿ || ಕಿಱಿಯ ಕಿಱಿಯರಂ ಬೆಸಗೊಳ್—ಯೇಯೇಕನಿಷ್ಠಾಸ್ತಾನಾನುಪೂರ್ವ್ಯೇಣಪರಿಪೃಚ್ಛೇತಿ ||

ಸೂತ್ರಂ || ತಿಙಶ್ಚಾಬಾಧೇ || 398 ||

ವೃತ್ತಿಃ || ಆಬಾಧಃ ಪೀಡಾ | ತದ್ವಿಷಯೇ ವರ್ತಮಾನಂಶಬ್ದರೂಪಂ ದ್ವಿಃ ಪ್ರಯುಜ್ಯತೇ | ತತ್ರಚಪೂರ್ವಸ್ಯ ಸುಪಸ್ತಿಙಶ್ಚಶ್ಲುಬ್ವಾ ಭವತಿ ||

ಪ್ರಯೋಗಃ || ಮರ ಮರಂ, ಮರಂ ಮರಂ; ಪೋದ ಪೋದಂ, ಪೋದಂ ಪೋದಂ; ಕಲ್ಕಲ್ಲಂ, ಕಲ್ಲಂ ಕಲ್ಲಂ, ಪುಲ್ಪುಲ್ಲೊಳ್, ಪುಲ್ಲೊಳ್ಪುಲ್ಲೊಳ್; ಬಂದ ಬಂದಯ್, ಬಂದಯ್ಬಂದಯ್; ಬಾಬ್ಬಾರೆಂ, ಬಾರೆಂ ಬಾರೆಂ; ಪೋಪ ಪೋಪೆಂ, ಪೋಪೆಂ ಪೋಪೆಂ || ಆಬಾಧಇತಿಕಿಂ | ಮರಂ, ಕಲ್, ಬಂದಯ್, ಪೋಪೆಂ ||

ವ್ಯಾಖ್ಯಾ || ಚಶಬ್ದಃಸುಪ್ಸಮುಚ್ಚಯಾರ್ಥಃ || ಸುಪಮುದಾಹರತಿ ಮರಮರಮಿತ್ಯಾದಿ || ಪೋದಂಪೋದಂ—ಗತೋಗತಇತ್ಯೇವ | ನಾಗಚ್ಛದಗಚ್ಛದಿತಿ || ತಿಙಮುದಾಹರತಿ ಬಂದಬಂದಯ್ ಇತ್ಯಾದಿ | ಅತ್ರಾಯಂವಿಶೇಷಃ | ಸುಪೋಲೋಪೇತನ್ನಿಮಿತ್ತಕಂಕಾರ್ಯಮಪಿ ವರ್ತ್ಯತಿ | ಕಲ್ಕಲ್ಲಂ, ಕಲ್ಕಲ್ಲೊಳಿತ್ಯಾದಾವದ್ವಿರ್ಭಾವಾಭಾವಾತ್ | ತಿಙೋಲೋಪೇತಾನತತ್ಕೃತಂಕಾರ್ಯಂನಶ್ಯತಿ | ಬಂದಬಂದಯ್, ಪೋಪಪೋಪೆಂ ಇತ್ಯಾದೌತತ್ಕೃತಸ್ಯಕಾರ್ಯವಿಶೇಷಸ್ಯದರ್ಶನಾತ್ | ಅತ್ರನಿಯಾಮಕಮುತ್ತರತ್ರವಕ್ಷ್ಯಾಮಇತ್ಯತ್ರೋಪೇಕ್ಷಾಮಇತಿ ||

ಸೂತ್ರಂ ॥ ವಾಕ್ಯಾದೇರಾಮನ್ತ್ರಿತಸ್ಯಾಸೂಯಾಸಮ್ಮತಿ ಕೋಪಕುತ್ಸನ ಭರ್ತ್ಸನೇ ಷ್ವನ್ಯತರಸ್ಯ ಪ್ಲುತಶ್ಚ ॥ 399 ॥

ವೃತ್ತಿಃ ॥ ಪರಗುಣಾಸಹನ ಮಸೂಯಾ । ಕಾರ್ಯೇಷ್ವಾಭಿಮುಖ್ಯಂ ಸಮ್ಮತಿಃ । ಕೋಪಃ ಕ್ರೋಧಃ । ಕುತ್ಸನಂ ನಿನ್ದಾ । ದಣ್ಡಾವಿಷ್ಕರಣಂ ಭರ್ತ್ಸನಂ ॥ ಅಸೂಯಾದ್ಯರ್ಥೇಷು ವರ್ತಮಾನಸ್ಯ ವಾಕ್ಯಸ್ಯಾದಿಭೂತಂ ಯದಾಮನ್ತ್ರಿತಪದಂ ತಸ್ಯ ದ್ವಿಃ ಪ್ರಯೋಗೋ ಭವತಿ । ತತ್ರ ಚ ಪೂರ್ವಸ್ಯೋತ್ತರಸ್ಯ ವಾ ಪ್ಲುತೋ ವಾ ಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಅಸೂಯಾಯಾಂ । ದೇವದತ್ತಾ೩ ದೇವದತ್ತ, ದೇವದತ್ತ ದೇವದತ್ತಾ೩, ದೇವದತ್ತ ದೇವದತ್ತ ನಿನಗೇನುಮಿಲ್ಲಂ ॥ ಸಮ್ಮತೌ । ಮಗನೇ೩ ಮಗನೆ, ಮಗನೆ ಮಗನೇ೩, ಮಗನೆ ಮಗನೆ ನೀನೊಳ್ಳಿತುಗೆಯ್ದಯ್ ॥ ಕೋಪೇ । ಬಾಣಸಿಗಾ೩ ಬಾಣಸಿಗ, ಬಾಣಸಿಗ ಬಾಣಸಿಗಾ೩, ಬಾಣಸಿಗ ಬಾಣಸಿಗ ನೀನಿರ್ದಪಯೋ ಸತ್ತಯೋ ॥ ಕುತ್ಸನೇ । ಸತಿಯೇ೩ ಸತಿಯೆ, ಸತಿಯೆ ಸತಿಯೇ೩, ಸತಿಯೆ ಸತಿಯೆ ನಿನ್ನ ಪೆಣ್ತನಮಂ ಸುಡುಗೆ ॥ ಭರ್ತ್ಸನೇ । ದುರುಳಾ೩ ದುರುಳ, ದುರುಳ ದುರುಳಾ೩, ದುರುಳ ದುರುಳ ನಿನ್ನ ಕೊಂಪಮಂ ಕಡಿದಪೆಂ ॥ ವಾಕ್ಯಾದೇರಿತಿ ಕಿಂ । ಬಳ್ಳಿದಳ್ಳಿಂ ಮಗಳೇ ॥ ಆಮನ್ತ್ರಿತಸ್ಯೇತಿ ಕಿಂ । ದೇವದತ್ತನೊಳ್ಳಿದಂ ॥ ಅಸೂಯಾದಿಗ್ರಹಣಂ ಕಿಂ । ಪಾರ್ವನೀಂ ಜನ್ನಮಂ ಮಾಡು, ಅರಸನೀಂ ಕಾಳಗಮಂ ಮಾಡು ॥ ಅಸಕೃದಧಿಕಾರಾದಿಹ ಸರ್ವತ್ರ ತ್ರಿರ್ವಚನಮಪಿ ಕೇಚಿದಿಚ್ಛನ್ತಿ ॥ ಬಂದ ಬಂದ ಬಂದಂ, ಬಂದಂ ಬಂದಂ ಬಂದಂ, ಉಂಡುಂಡುಂಡುಪೋದಂ, ತೊಳತೊಳತೊಳಗಿತ್ತು, ಬೆಳಬೆಳಬೆಳಗಿತ್ತು, ಮಗನೆ ಮಗನೆ ಮಗನೆ ಇತಿ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಇತರೇತರಮಾಕಾಂಕ್ಷಾವತಾಮನ್ವಯಾರ್ಹಾಣಾಂ ಪದಾನಾಂ ನಿರಪೇಕ್ಷಃ ಸಮುದಾಯೋ ವಾಕ್ಯಂ ॥ ತತ್ರಾದಿಭೂತಂ ಯದಾಮನ್ತ್ರಿತಂ ಆಮನ್ತ್ರಣವಿಷಯೇ ವರ್ತಮಾನಮಾಮನ್ತ್ರ್ಯಮಾಣಾರ್ಥವಾಚಕಂ ಪದಂ ತಸ್ಯಾಸೂಯಾದಿವಿಷಯೇ ದ್ವಿರ್ವಚನಂ ಭವತಿ । ತತ್ರಾನ್ಯತರಸ್ಯ ಪ್ಲುತಶ್ಚೇತಿ ॥ ಅತ್ರ ವಾಕ್ಯಾದೇರಾಮನ್ತ್ರಿತಸ್ಯಾಸೂಯಾದಾವೇವ ದ್ವಿರ್ಭಾವೋ ನಾನ್ಯತ್ರೇತಿ ನಿಯಮಃ । ಸಮ್ಭ್ರಮಾದಾವಪಿ ಪೂರ್ವೇಣ ಪ್ರಾಪ್ತೇಃ ॥ ಅನ್ಯತರಸ್ಯ ಪ್ಲುತ ಇತ್ಯೇತದಸೂಯಾದಾವೇವ ನಾನ್ಯತ್ರೇತಿ ನಿಯಮಃ ॥ ಅಸೂಯಾದಿಸ್ವರೂಪಮಾಹ ಪರಗುಣೇತ್ಯಾದಿ ॥ ದಣ್ಡಾವಿಷ್ಕರಣಂ ಕೋಪೇಪಿ ಸಮ್ಭವತೀತಿ ಕೋಪಾದ್ಭರ್ತ್ಸನಸ್ಯ ಕೋ ಭೇದ ಇತಿ ನ ಶಙ್ಕ್ಯಂ । ದಮನಂ ದಣ್ಡೋ ದಣ್ಡನಮರ್ಥಹರಣಾದಿನಾ ದುಃಖೋತ್ಪಾದನಂ ತಸ್ಯಾವಿಷ್ಕರಣಂ ಭ್ರುಕುಟಿಪುಟಾದ್ಯಸಾಮ್ಯದರ್ಶನೇನ ವಕ್ತ್ರಮುಖತೋ ಹಙ್ಕಾರಹುಙ್ಕಾರಾದಿನಾ ತ್ವಾಮಹಂ ಬನ್ಧಯಿಷ್ಯಾಮಿ ತ್ವಾಮಹಂ ಹನಿಷ್ಯಾಮೀತ್ಯಾದ್ಯಪಕಾರಕವಾಕ್ಯೈಃ ಪ್ರಧರ್ಷಣಂ ಭರ್ತ್ಸನಂ । ತದಿದಂ ದ್ವೇಷಾದ್ದಣ್ಡನೀಯೇಷ್ವೇವೇತಿ ನ ನಿಯಮಃ । ಅಪಮಾರ್ಗಾದಪಾಕೃತ್ಯ ಸನ್ಮಾರ್ಗನಿನೀಷಯಾ ಲಾಲನೀಯಾನ್ಪುತ್ರಾದೀನಪ್ಯೇವಂ ಭರ್ತ್ಸಯಮಾನಾನಾಂ ಪಿತ್ರಾದೀನಾಮುಪಲಮ್ಭಾದಿತಿ ॥ ಉದಾಹರತಿ । ಅಸೂಯಾಯಾಮಿತ್ಯಾದಿ ॥

ಸೂತ್ರಂ ॥ ದೂರಾದಾಹ್ವಾನೇ ಬಹುಳಂ ॥ 400 ॥

ವೃತ್ತಿಃ ॥ ದೂರಾದಾಹ್ವಾನೇ ವರ್ತಮಾನಸ್ಯಾಮನ್ತ್ರಿತಸ್ಯ ಪದಸ್ಯ ಬಹುಳಂ ಪ್ಲುತೋ ಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಎಲೆ ಅಣ್ಣಾ೩ ಇತ್ತ ಬಾ, ಎಲೆ ಅಕ್ಕಾ೩ ಇತ್ತ ಬಾ, ಎಲೆ ಅಣ್ಣ ಇತ್ತ ಬಾ೩, ಎಲೆ ಅಕ್ಕ ಇತ್ತ ಬಾ೩ ॥ ಬಹುಳಗ್ರಹಣಾದಾಹ್ವಾನವಿಷಯೇ ಅನಾಮನ್ತ್ರಿತಸ್ಯಾಪಿ ಪ್ಲುತೋ ಭವತಿ । ಎಲೆ೩ ಅಣ್ಣ ಇತ್ತ ಬಾ, ಎಲೆ೩ ಅಕ್ಕ ಇತ್ತ ಬಾ, ಎಲೆ ಅಂಮ ಬೇ೩ಗ ಬಾ, ಎಲೆ ಅಯ್ಯ ಬೇ೩ಗ ಬಾ ॥ ಕ್ವಚಿದನ್ಯತ್ರಾಪಿ । ಅಯ್ಯೋ೩ ಅಕ್ಕ, ಅಯ್ಯೋ೩ ಅಣ್ಣ, ಓಹೋ೩ ಮಗನೆ, ಓಹೋ೩ ತಂದೆ ಇತ್ಯಾದಯೋ ಯಥಾಲಕ್ಷ್ಯಮನುಸರ್ತವ್ಯಾಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಆಹ್ವಾನಮಾವಾಹನಮಾಕರ್ಷಣಂ । ತತ್ರ ವರ್ತಮಾನಸ್ಯಾಮನ್ತ್ರಿತಸ್ಯೈವ । ನಾತ್ರ ವಾಕ್ಯಾದೇರಿತಿ ನಿಯಮಃ ॥ ಕ್ವಚಿದನಾಹ್ವಾನೇ ಕ್ವಚಿದನಾಮನ್ತ್ರಿತಸ್ಯಾಪಿ ದೃಶ್ಯತೇ । ತದರ್ಥಮಿಹ ಯತ್ನಾನ್ತರಮಕರ್ತವ್ಯಮಿತ್ಯಾಹ ಬಹುಳಗ್ರಹಣಾದಿತ್ಯಾದಿ ॥ ಸರ್ವತ್ರ ಶಿಷ್ಟಪ್ರಯೋಗ ಏವ ಪ್ರಮಾಣಮಿತ್ಯಾಹ ಯಥಾಲಕ್ಷ್ಯಮಿತಿ ॥

ಸೂತ್ರಂ ॥ ವಾದ್ಯಾತ್ತದ್ಧಿತಃ ॥ 401 ॥

ವೃತ್ತಿಃ ॥ ಅಧಿಕಾರೋಽಯಂ । ಇತಊರ್ಧ್ವಂಯೈಃಸೂತ್ರೈಃಯಸ್ಮಿನ್ನರ್ಥವಿಷಯೇಪ್ರತ್ಯಯಾವಕ್ಷ್ಯನ್ತೇ ತತ್ರಪ್ರಥಮೋಪಾತ್ತಾತ್ತಸ್ಮಿನ್ನರ್ಥವಿಶೇಷೇತೇಪ್ರತ್ಯಯಾವಾಭವನ್ತಿ । ತೇಚತದ್ಧಿತಸಂಜ್ಞಾಭವನ್ತೀತ್ಯಧಿಕೃತಂವೇದಿತವ್ಯಂ ॥

ಪ್ರಯೋಗಃ ॥ ವಕ್ಷ್ಯತಿ ತದಸ್ಯಾಸ್ತ್ಯಸ್ಮಿನ್ನಿತಿವಂತಃ[402] । ತದಿತ್ಯೇತಸ್ಮಾತ್ಪ್ರತ್ಯಯೋತ್ಪತ್ತಿಃ । ಆಯುವುಂಟೀತಂಗೆ—ಆಯುವಂತಂ, ಜಸವುಂಟೀತಂಗೆ—ಜಸವಂತಂ ॥ ಅನೇಕೇಷಾಮುಪಾದಾನಾತ್ಪ್ರಕೃತ್ಯನಿಯಮೋನಿಯಮಾರ್ಥೋಽಯಮಾರಮ್ಭಃ । ತದ್ಧಿತಪ್ರದೇಶಾಃ ವೃತ್ತೇಃ[248] ಇತ್ಯೇವಮಾದಯಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಪರಾರ್ಥಮಿದಮಿಹವಿಧೇಯರಾಹಿತ್ಯಾದುತ್ತರತ್ರಪ್ರತಿಯೋಗಮಧಿಕ್ರಿಯತಇತ್ಯಾಹ ಅಧಿಕಾರೋಽಯಮಿತಿ ॥ ಆಪಾದಪರಿಸಮಾಪ್ತಿತದ್ಧಿತಇತ್ಯೇತದಧಿಕ್ರಿಯತೇ ॥ ಆದ್ಯಾದಿತ್ಯೇತದಾತನಪ್ರತ್ಯಯಾದೇವ । ತದೂರ್ಧ್ವಂಪ್ರಯೋಜನಾಭಾವಾತ್ । ತಥಾಹಿ । ಆದೌಭವಮಾದ್ಯಂ ತಸ್ಮಾದಾದ್ಯಾದಿತಿಪ್ರಕೃತಿನಿರ್ದೇಶಃ । ವಕ್ಷ್ಯನ್ತೇಹಿವಂತಾದಯಃಪ್ರತ್ಯಯಾಸ್ತೇಕುತೋವಾಪರತೋಭವನ್ತೀತ್ಯನುಯೋಗೇಸೂತ್ರೇಷ್ವಮುಕಾದಿತಿವಿಃಷ್ಯಾಕಥನಾದಾದ್ಯಾದನಾದ್ಯಾಚ್ಚಪ್ರಸಜ್ಗೇ ಸತ್ಯನಾದ್ಯಾನ್ಮಾಭೂದಿತ್ಯುಕ್ತಮಾದ್ಯಾದಿತಿ । ಯತ್ರಾಮುಕಾದಿತಿ ಪ್ರಕೃತಿರ್ನಿರ್ದಿಶ್ಯತೇ ನಾತ್ರಾನೇನಾರ್ಥಇತಿ ॥ ನನ್ವಯುಕ್ತಮೇತದಾದ್ಯಾದಿತಿ । ತಥಾಹಿ । ತದಸ್ಯಾಸ್ತ್ಯಸ್ಮಿನ್ನಿತಿವಂತಃ[402], ತದಾಚರತಿ[407], ತೇನಜೀವತಿಗವಣಿಗೌ[415] ಇತ್ಯಾದಯೋಹಿಯೋಗಾಃಪ್ರತ್ಯಯವಿಧಾಯಕಾಃ । ತತ್ರತ್ವಾದ್ಯಾನಿತತ್ತ್ವೇನೇತ್ಯಾದೀನಿ । ನಹಿತೇಭ್ಯಃಪ್ರತ್ಯಯಉತ್ಪದ್ಯತೇ । ಧನವಂತಂ, ಗುಣವಂತಂ, ನಿಯಮಿಗಂ, ಉಪವಾಸಿಗಂ, ಲಂಚಗಂ, ಲಂಚವಣಿಗಂ ಇತ್ಯಾದಿಷುಸರ್ವತ್ರಧನಾದಿಭ್ಯಏವಶಬ್ದೇಭ್ಯೋವಂತಾದಯಃಪ್ರತ್ಯಯಾಃಪ್ರಯುಜ್ಯನ್ತೇ । ನತದಾದಿಭ್ಯಇತಿ । ಕಿಂಚತದಿತ್ಯಾದಯಸ್ತ್ಯದಾದಿಗಣಪಠಿತಾಸ್ತೇಷಾಂ ನ್ಯಾವ್ಯಯ[10] ಇತ್ಯಾದಿನಾಲಿಙ್ಗಸಂಜ್ಞಾಯಾಏವನಿಷೇಧಾದ್ಭಾಷಾವಿಷಯೇಪ್ರಯೋಗಏವನಾಸ್ತೀತಿಕುತಸ್ತೇಭ್ಯಃಪ್ರತ್ಯಯೋತ್ಪತ್ತಿರಿತಿಚೇನ್ನ । ತದಸ್ತಿ, ತದಾಚರತಿ, ತೇನಜೀವತೀತ್ಯಾದೌಸರ್ವತ್ರತದಾದಿಪದಾನ್ಯರ್ಥನಿರ್ದೇಶಾಭಿಪ್ರಾಯೇಣಸಾಮಾನ್ಯತಃ ಪ್ರಥಮಾದಿಸಮರ್ಥಪದಪ್ರದರ್ಶನಪರಾಣೀತಿ । ಪ್ರಥಮಾದಿಸಮರ್ಥೇಭ್ಯೋಧನಾದಿಶಬ್ದೇಭ್ಯಏವಪ್ರತ್ಯಯೋನತದಾದಿಭ್ಯಇತಿ । ನಚೈವಮಪಿನಧನಾದಿಶಬ್ದರೂಪಮಾದ್ಯಂಭವತೀತಿಕಥಮತಃಪ್ರತ್ಯಯಇತಿಶಙ್ಕ್ಯಂ । ತದಿತಿಪ್ರಥಮಾಸಮರ್ಥಂಧನಾದಿಶಬ್ದರೂಪಮಾದ್ಯಮೇವೇತಿ ॥ ಆದ್ಯಾದಿತ್ಯಸ್ಯೈವಮೇವಾರ್ಥಃ । ಅನ್ಯಥಾ ಇಗಃಪಣ್ಯಂ[405], ವೇತ್ರಧ್ಯೇತ್ರೋಃ[408] ಇತ್ಯಾದಾವತಿಪ್ರಸಙ್ಗಃಸ್ಯಾದಿತಿವೇತಿಪ್ರತ್ಯಯೋತ್ಪತ್ತಿರೇವವಿಕಲ್ಪ್ಯತೇ । ನತದ್ಧಿತವ್ಯಪದೇಶಃ । ತಥಾಹಿ । ಸಮಾಸೋಹಿಬಹುಳಂವಿಹಿತೋನನಿತ್ಯತಯಾ । ತಥಾಚ ಪಕ್ಷೇವಾಕ್ಯಪ್ರಾಪ್ತಿಶಾಸ್ತ್ರಾರಭ್ಯಮಾಣಸ್ತದ್ಧಿತೋವಾಗ್ರಹಣಾಭಾವೇವಾಕ್ಯಸ್ಯಬಾಧಕಏವಸ್ಯಾದಿತಿವಾಕ್ಯಪ್ರಯೋಗೋದತ್ತಜಲಾಞ್ಜಲಿಃಸ್ಯಾದತೋವಾಕ್ಯಮಪಿಯಥಾಸ್ಯಾದಿತ್ಯೇವಮರ್ಥಂವಾಗ್ರಹಣಮಿತಿ ॥ ನನುಕಥಮಸೌವಾಕ್ಯಸ್ಯಭಾಧಕೋಭವೇತ್ । ಸಮಾನೇಹ್ಯರ್ಥೇಶಾಸ್ತ್ರಾನ್ವಿತಮಶಾಸ್ತ್ರಾನ್ವಿತಂನಿವರ್ತಯತಿ । ನಾರ್ಥಾನ್ತರೇ । ತಸ್ಯತತ್ರಾಪ್ರವೃತ್ತೇಃ ॥ ಭಿನ್ನೋಹಿವೃತ್ತಿವಾಕ್ಯಯೋರರ್ಥಃ । ಯತೋವ್ಯಪೇಕ್ಷಾಲಕ್ಷಣೋಹಿವಾಕ್ಯೇರ್ಥಃ । ವೃತ್ತಾತ್ವೇಕಾರ್ಥೀಭಾವ ಇತಿಭಿನ್ನಾರ್ಥತ್ವಾನ್ನೈಷವಾಕ್ಯಸ್ಯಬಾಧಕಇತಿಚೇನ್ನ । ವೃತ್ತಿವಾಕ್ಯಯೋರೇವಂಸಾಮರ್ಥ್ಯಭೇದೇಪಿಪ್ರಧಾನಸ್ಯಾರ್ಥಸ್ಯಭೇದಾಭಾವಾತ್ । ನಹಿಧನಮುಂಟೀತಂಗೆ ಇತಿವಾಕ್ಯಾದ್ಧನವಂತನೀತಂಇತಿವೃತ್ತಾವರ್ಥೋಭಿದ್ಯತೇ । ಪ್ರತೀತೇರುಭಯತ್ರಸಮಾನವಿಷಯತ್ವಾತ್ । ಯತ್ರಕ್ವಚಿತ್ಸಙ್ಖ್ಯಾದಿವಿಷಯೇಭೇದೇಪಿಪ್ರಧಾನಾರ್ಥಸ್ಯಭೇದಾಭಾವಾತ್ಸಮಾನಾರ್ಥಏವೇತಿ ಶಾಸ್ತ್ರಾನ್ವಿತಂಅಶಾಸ್ತ್ರಾನ್ವಿತಂನಿವರ್ತಯತ್ಯೇವೇತಿ ತದ್ಧಿತೋತ್ಪತ್ತಿರ್ನಿತ್ಯೈವಸ್ಯಾತ್ । ಮೈವಂಭೂದಿತಿವಾಗ್ರಹಣಂಕರ್ತವ್ಯಮೇವೇತಿಪ್ರತ್ಯಯೋತ್ಪತ್ತಿರ್ವಿಕಲ್ಪ್ಯತೇ ॥ ಪ್ರತ್ಯಯಸ್ತುತದ್ಧಿತಸಂಜ್ಞಏವೇತ್ಯೇತತ್ಸರ್ವಮಾಕಲಯ್ಯಾಹ ತೇಪ್ರತ್ಯಯಾವಾಭವನ್ತಿ ತೇಚತದ್ಧಿತಸಂಜ್ಞಾಭವನ್ತೀತಿ ॥

ಸೂತ್ರಂ ॥ ತದಸ್ಯಾಸ್ತ್ಯಸ್ಮಿನ್ನಿತಿವಂತಃ ॥ 402 ॥

ವೃತ್ತಿಃ ॥ ತದಿತಿಪ್ರಥಮಾ ಸಮರ್ಥಾದಸ್ಯಾಸ್ಮಿನ್ವಾಸ್ತೀತ್ಯರ್ಥೇವಂತಪ್ರತ್ಯಯೋವಾಭವತಿ । ಸಚತದ್ಧಿತಸಂಜ್ಞೋಭವತಿ । ವಾಧಿಕಾರಾತ್ಪಕ್ಷೇಯಥಾಯೋಗಂವಾಕ್ಯಂಸಮಾಸಶ್ಚಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಆಯುವುಂಟೆತಂಗೆ, ಈತನೊಳ್ಮೇಣ್—ಆಯುವಂತಂ । ಏವಂ ಜಸವಂತಂ, ಗುಣವಂತಂ, ಬುದ್ಧಿವಂತಂ ॥ ತದಿತಿಪ್ರಕೃತಿನಿರ್ದೇಶಾರ್ಥಂ ॥ ಅಸ್ತೀತಿಕಿಂ । ಧನಮಾದುದೀತಂಗೆ, ಧನಮಪ್ಪುದೀತಂಗೆ, ಧನಂಸಮಾಪಮಿತಂಗೆ ಇತ್ಯಾದೌಭೂತಭವಿಷ್ಯತ್ಸತ್ತಯೋಸ್ಸಮಾಪಾದೌಚಮಾಭೂದಿತಿ । ಇತಿಕರಣಂವಿವಕ್ಷಾರ್ಥಂ । ತೇನ ।

ಶ್ಲೋ ॥ ಭೂಮನಿನ್ದಾಪ್ರಶಂಸಾಸುನಿತ್ಯಯೋಗೇತಿಶಾಯಿನೇ ।
ಸಂಸರ್ಗೇಸ್ತಿವಿವಕ್ಷಾಯಾಂಪ್ರಾಯೋವನ್ತಾದಯೋಮತಾಃ ॥

ಭೂಮ್ನಿ । ಧನವಂತಂ, ದ್ರವ್ಯವಂತಂ ॥ ನಿನ್ದಾಯಾಂ । ಜಗಳವಂತಂ, ದೋಷವಂತಂ ॥ ಪ್ರಶಂಸಾಯಾಂ । ರೂಪವಂತಂ, ಗುಣವಂತಂ ॥ ನಿತ್ಯಯೋಗೇ । ವಿಸವಂತಂ ಸೇಸಂ, ರಕ್ಕೆವಂತಂ ಗರುಡಂ ॥ ಅತಿಶಾಯಿನೇ । ಪೊಟ್ಟೆವಂತಂ ಬೆನಕಂ ॥ ಸಂಸರ್ಗೇ । ದಂಡವಂತಂ, ಸತ್ತಿಗೆವಂತಂ ॥ ಪ್ರಾಯಿಕಮೇತದ್ಭೂಮಾದಿದರ್ಶನಂ । ಕ್ವಚಿತ್ಸತ್ತಾಮಾತ್ರೇಪಿಪ್ರತ್ಯಯೋದೃಶ್ಯತೇ । ಬಣ್ಣವಿರವಂತಂ ಪಾರ್ವಂ, ಪೆಂಡತಿವಂತನೀತಂ ॥ ವಂತಪ್ರತ್ಯಯಾನ್ತಾದಸ್ತಿತ್ವವಿವಕ್ಷಾಯಾಂವಂತಪ್ರತ್ಯಯೋನಭವತಿ ॥ ನೀತಿಯುಂಟಪವರ್ಗೆ—ನೀತಿವಂತರ್, ನೀತಿವಂತರುಂಟಪವಂಗೆ ಇತ್ಯತ್ರವಾಕ್ಯಮೇವಭವತಿ ॥ ಕರ್ಮಧಾರಯಾದ್ವಂತೋನಭವತಿ । ಅಲರ್ಗಣ್ಣುಂಟೇತಂಗೆಇತ್ಯತ್ರಬಹುವ್ರೀಹಿರೇವಭವತಿ । ಅಲರ್ಗಣ್ಣಂ ಇತಿ ॥ ತದಪೀಚ್ಛನ್ತಿಕೇಚಿತ್ । ಅಲರ್ಗಣ್ಣವಂತಂ, ತೋರಮುಡಿವಂತೆ ॥

ವ್ಯಾಖ್ಯಾ ॥ ತದಿತಿಸಾಮಾನ್ಯತಃ ಪ್ರಥಮಾನ್ತಸಮರ್ಥಪದನಿರ್ದೇಶಃ । ಧನಂ, ಗುಣಂ, ಪಣಂ, ಆಯು ಇತ್ಯಾದಿ ॥ ತದತ್ರಪ್ರಥಮೋಪಾತ್ತಮಾದ್ಯಮಿತಿ ತತಏವಪ್ರತ್ಯಯೋತ್ಪತ್ತಿರ್ವಿಕಲ್ಪ್ಯತೇ ॥ ಪ್ರತ್ಯಯಸ್ತುತದ್ಧಿತಸಂಜ್ಞಏವೇತ್ಯುಕ್ತರೀತ್ಯಾಹ ತದಿತಿಪ್ರಥಮಾಸಮರ್ಥಾದಿತಿ ॥ ಯದ್ಯಪ್ಯತ್ರತದಿತಿಸ್ಥಾನೇಮಇತ್ಯೇವನಿರ್ದೇಷ್ಟವ್ಯಂ । ತಥಾಚಪಞ್ಚಮೀಶ್ರವಣಾತ್ಪ್ರಥಮಾನ್ತಾಚ್ಛಬ್ದಾದಿತಿಪ್ರಕೃತಿಃ ಸ್ಪಷ್ಟಮೇವೋಪದಿಷ್ಟಾಸ್ಯಾತ್ । ಅಸ್ತಿಚಸ್ಯೈಷಾವಾಚೋಯುಕ್ತಿಃಪ್ರಾಚಾಮಪಿ । ಯಥಾಹ ಶಾಕಟಾಯನಃ । ಟಃಪ್ರೋಕ್ತೇ । ಜೇನ್ದ್ರವ್ಯಾಕರಣೇ । ಜಸಿರಾಗತೇ । ಜಸೋಪತ್ಯೇಇತ್ಯಾದಿ । ತಥಾಪ್ಯಸ್ತೀತ್ಯರ್ಥನಿರ್ದೇಶೇಕಿಮಿತ್ಯಾಕಾಂಕ್ಷಾನಿವರ್ತಕತ್ವೇನತದಿತ್ಯೇವಾರ್ಥನಿರ್ದೇಶಃಸ್ಫುಟಇತ್ಯೇವಮೇಪಸೂತ್ರಕರಣಂ । ಅಸ್ತಿಚೈವಮಪಿರೀತಿಃಪೂರ್ವೇಷಾಂ । ಯಥಾಹಪಾಣಿನಿಃ । ತೇನಪ್ರೋಕ್ತಂ ತತಆಗತಃ ತಸ್ಯಾಪತ್ಯಮಿತ್ಯಾದೀತಿ । ತದಿದಮುತ್ತರತ್ರ ತದಾಚರತಿ407, ತೇನಜೀವತಿಗವಣಿಗೌ[415], ತತ್ರೇಗೋನಿಯುಕ್ತೇ[413], ತಸ್ಯತುಲ್ಯೇವೊಲ್ವೋಲೌ[428] ಇತ್ಯಾದಾವಪ್ಯನುಸನ್ಧೇಯಂ ॥ ವೇತಿವರ್ತತೇ । ತದಿಸಪ್ರತ್ಯಯೋತ್ಪತ್ತಾವಿವಾರ್ಥನಿರ್ದೇಶೇಪ್ಯಾವೃತ್ತ್ಯಾಸಮ್ಬಧ್ಯತೇ । ಅನ್ಯಥಾಅಸ್ಯಾಸ್ತೀತ್ಯೇವಾರ್ಥೇಪ್ರತ್ಯಯಸ್ಸ್ಯಾನ್ನಾಸ್ಮಿನ್ನಸ್ತೀತಿ । ಅತೋತ್ರವಾನುವೃತ್ತ್ಯಾಭಾವ್ಯಮಿತ್ಯಭಿಪ್ರೇತ್ಯಾಹ ಅಸ್ಯಾಸ್ಮಿನ್ವೇತಿ ॥ ನನ್ವತ್ರಾಸ್ತಿಗ್ರಹಣೇಕಿಂಪ್ರಯೋಜನಂ । ಸಮ್ಬನ್ಧೇಹ್ಯತ್ರಪ್ರತ್ಯಯೋವಿಧೀಯತೇ । ಸಮ್ಬನ್ಧಶ್ಚಾಸ್ಯೇತಿಷಷ್ಠ್ಯಾವೇದ್ಯತಇತಿನಾನೇನಾಸ್ತಿನಾರ್ಥಇತಿಚೇನ್ನ । ಅಸತ್ಯಸ್ತಿಗ್ರಹಣೇ ತದಸ್ಯೇತ್ಯೇತಾವತ್ಯೇವಾರ್ಥೇಪ್ರತ್ಯಯೋಭವೇತ್ ॥ ತತ್ರತದಸ್ಯೇತಿಸ್ವಸ್ವಾಮಿಭಾವಸಮ್ಬನ್ಧೇಸ್ವೇನಸ್ವಾಮಿವತ್ಸ್ವಾಮಿನಾಪಿಸ್ವಂವಿಶಿಷ್ಯತೇ । ಸಮ್ಬನ್ಧಸ್ಯದ್ವಿಷ್ಠತ್ವಾತ್ । ತಥಾಚಸ್ವಾಮಿನಾಸ್ವವಿಶೇಷಣೇಪಿಪ್ರತ್ಯಯಃ ಪ್ರಸಜ್ಯೇತ । ಅಸ್ತಿಗ್ರಹಣೇತುದೇವದತ್ತಸ್ಯಧನಮಸ್ತಿ ದೇವದತ್ತಸ್ಯಗುಣಾಸ್ಸನ್ತೀತಿಸತ್ತಾವಿಶೇಷನಿರ್ಭಾಸಾತ್ಸ್ವೇನಸ್ವಾಮಿವಿಶೇಷಣಏವ ಪ್ರತ್ಯಯೋನಸ್ವಾಮಿನಾಸ್ವವಿಶೇಷಣಇತಿನಾನಿಷ್ಟಪ್ರಸಙ್ಗಇತಿ ॥ ಅಥೈವಮಮನುಷ್ಯೇಸತ್ಯಪ್ಯಸ್ತಿಗ್ರಹಣೇದೇವದತ್ತಸ್ಯಧನಮಸ್ತಿನಯಜ್ಞದತ್ತಸ್ಯ । ದೇವದತ್ತಸ್ಯಗುಣಾಃ ಸನ್ತಿನವಿಷ್ಣುಮಿತ್ರಸ್ಯೇತಿಸ್ವಾಮಿನಾಸ್ವವಿಶೇಷಣೇಪಿಪ್ರತ್ಯಯಃಪ್ರಸಜ್ಯತಏವ ॥ ಅಥಾತ್ರಾನಭಿಧಾನಾನ್ನ ಭವತೀತಿಚೇತ್ತದೇತದಸ್ತಿಗ್ರಹಣಾಭಾವೇಪಿಸುವಚಮಿತಿವ್ಯೈವಂಮಂಸ್ಥಾಃ । ಅಸ್ತಿಗ್ರಹಣಾಭಾವಏವಸ್ವಾಮಿನಾಸ್ವವಿಶೇಷಣಭಾನಂ । ಅಸ್ತಿಗ್ರಹಣೇತುಸ್ವೇನಸ್ವಾಮಿವಿಶೇಷಣಭಾನಮೇವ । ನಸ್ವಾಮಿನಾಸ್ವವಿಶೇಷಣಭಾನಮಸ್ತೇಃ ಸ್ವೇನೈವಸಮ್ಬನ್ಧಾತ್ । ನಹೀದಮಸ್ತಿಗುಣಾಸ್ಸನ್ತೀತ್ಯತ್ರಸ್ವೇನೇವಾಸ್ತಿಃಸ್ವಾಮಿನಾಸ್ವೇತೀತ್ಯತೋಸ್ತಿನಾಭವಿತವ್ಯಮೇವೇತಿ । ಕಿಂಚಾಸ್ತಿಗ್ರಹಣಾಭಾವೇಧನಮಸ್ಯಾಸೀತ್ । ಗುಣೋಸ್ಯಭವಿಷ್ಯತೀತಿಭೂತಭವಿಷ್ಯತ್ಸತ್ತಯೋರಪಿಪ್ರತ್ಯಯಃಸ್ಯಾತ್ । ಅಸ್ತಿಗ್ರಹಣೇತುಸಾಮ್ಪ್ರತಿಕಾರ್ಥಭಾನಾನ್ನಾಗತಾನಾಗತಭಾನಮಿತಿ । ಅತಏವಪ್ರತ್ಯುದಾಹರಣೇ ತಥೈವದರ್ಶನಂ । ಧನಮಾದುದೀತಂಗೆ, ಧನಮಪ್ಪುದೀತಂಗೆ ಇತೀತ್ಯೇವಂಸರ್ವಮಾಕಲಯ್ಯಾಹ ಅಸ್ತೀತ್ಯರ್ಥಇತಿ ॥ ವಂತಪ್ರತ್ಯಯಇತಿವಿಧೇಯಸ್ವರೂಪಂ ॥

ನನುಕಿಮರ್ಥಮಿದಂವಂತಪ್ರತ್ಯಯೋಪಾದಾನಂ । ಯತೋತ್ರ ಧನವಂತ, ಗುಣವಂತ ಇತ್ಯಾದಿಪ್ರಯೋಜನಂ । ತಚ್ಚವಿನಾಪ್ಯನೇನ ಸಿಧ್ಯತಿ । ತಥಾಹಿ । ಧನವದ್ಗುಣವದಾದಯಃ ಶಬ್ದಾಸ್ಸಂಸ್ಕೃತೇಮತ್ವನ್ತಾಃಪ್ರಸಿದ್ಧಾಸ್ತೇಷಾಮನಜ್ಝಸನ್ತತವದ್ರೂಪಾಶಿದೇಶಾದೇವಧನವಂತ, ಗುಣವಂತಾದಯಃ ಸಿಧ್ಯನ್ತೀತಿಚೇನ್ನ । ತತ್ರೈವಂಸಿದ್ಧಾವಪ್ಯನ್ಯತ್ರಾಯುವಂತಂ, ಸಿರಿವಂತಂ, ಜಸವಂತಂ, ಬುದ್ಧಿವಂತಂ ಇತ್ಯಾದಾವಸಿದ್ಧೇಃ । ತತ್ರಹ್ಯಾಯುಷ್ಮನ್ತಂ, ಶ್ರೀಮನ್ತಂ, ಯಶಸ್ವನ್ತಂ, ಬುದ್ಧಿಮನ್ತಂ ಇತ್ಯೇವಸಿಧ್ಯತೀತಿ । ಕಿಂಚಸ್ತ್ರೀಲಿಙ್ಗವಿಷಯೇಗುಣವತೀ, ಧನವತೀ, ಬುದ್ಧಿಮತೀ ಇತ್ಯಾದಿವತ್ ಗುಣವಂತೆ, ಧನವಂತೆ, ಬುದ್ಧಿವಂತೆಇತ್ಯಾದಯೋಪಿಸಾಧುತ್ವೇನೇಷ್ಯನ್ತೇ । ನಹ್ಯತ್ರವಂತಪ್ರತ್ಯಯಾನ್ತತ್ವಾಭಾವೇಎತ್ಪ್ರತ್ಯಯೋಭವತಿ । ವಣಿಗವನ್ತೇಚಾತ್[196] ಇತ್ಯನುಶಾಸನಾತ್ । ಅತೋತ್ರವಂತಪ್ರತ್ಯಯೋವಿಧೇಯಏವ ॥ ವಾಧಿಕಾರಾತ್ಪ್ರತ್ಯಯೋತ್ಪತ್ತಿರ್ವಿಕಲ್ಪತಏವೇತ್ಯಾಹ ವಾಭವತೀತಿ ॥ ಪಕ್ಷೇಕಿಮಿತ್ಯತಆಹ ವಾಕ್ಯಂಸಮಾಸಶ್ಚೇತಿ ॥ ಉದಾಹರತಿ ಆಯು ಇತ್ಯಾದಿ ॥ ಈತಂಗೆ—ಅಸ್ಯೇತ್ಯರ್ಥಃ । ಭಾಷಾಯಾಂಷಷ್ಠ್ಯವಿಷಯೇಭೂಯಿಷ್ಠಂಚತುರ್ಥ್ಯಾಏವಪ್ರಯೋಗದರ್ಶನಾತ್ ॥ ಮೇಣಿತಿವಿ

ಕಲ್ಪವಚನಮವ್ಯಯಂ । ಸೋಽಯಂವಂತಪ್ರತ್ಯಯೋಽನ್ಯೋಽವಾಽಯೋಽಯಮಸ್ತ್ಯರ್ಥಪ್ರತ್ಯಯಃ । ಸಸರ್ವೋಽಪಿಭೂಮಾದಿವಿಷಯಏವಭ
ವತಿ ನಯಥಾಕಥಂಚಿದಸ್ತ್ಯಸ್ತೀತೀತ್ಯೇವಂವಿಶೇಷಪ್ರದರ್ಶನಾರ್ಥಮಿತಿ ಕರಣಂಕೃತವಾನಿತಿಸೂತ್ರಕೃದಭಿಪ್ರಾಯಂಪ್ರಕಾಶಯತಿ ಇತಿಕರಣೇ
ತ್ಯಾದಿ ॥ ತಾನೇವಭೂಮಾದ್ಯರ್ಥವಿಶೇಷಾನ್ಸ್ವಶಬ್ದೇನಾವಧಾರಯಿತುಮರ್ಥವಿಶೇಷಂಸೂಚಯಿತುಂಚ ಕಾರಿಕಾಂಪಠತಿ ಭೂಮೇತ್ಯಾದಿ ॥ ಕ್ರ
ಮೇಣೋದಾಹರತಿ ಭೂಮ್ನೀತ್ಯಾದಿ॥ ಧನವಂತಂ । ಅತ್ರಬಹುಧನಮುಂಟೇತಂಗೆಇತಿಬಹುತ್ವೇಪ್ರತ್ಯಯಃ । ನತುಯತ್ಕಿಂಚಿತ್ಪಣಮಾತ್ರಂ
ಕಾರ್ಷಾಪಣಮಾತ್ರಂವಾಧನಮಸ್ತೀತಿ ॥ ನನ್ವತ್ರಬಹ್ವಿತಿಕಿಂಫಲಿತಂಬಹುತ್ವಂದ್ವಿತ್ರ್ಯಾದಿಷುಸಮ್ಭವತ್ಪಣತ್ರಯೇಽಕಾರ್ಷಾಪಣತ್ರಯೇಽಶತ
ಸಹಸ್ರಾಯುತಪ್ರಯುತಾದೌವಾಪರ್ಯವಸ್ಯತೀತಿಚೇನ್ನ । ಯಸ್ಯಯಾವತಾಧನೇನಾರ್ಥಕ್ರಿಯಾಸಿಧ್ಯತಿ । ಸತಾವತಾಧನೇನ ಧನವಾನ್ನಾ
ನ್ಯಥಾಚತಥಾ । ಲಘುಪರಿಗ್ರಹಸ್ಯಸ್ವಲ್ಪೇನಪಞ್ಚಷನಿಷ್ಕಮಾತ್ರೇಣೈವಧನೇನದಾನಭೋಗಾದ್ಯರ್ಥಕ್ರಿಯಾಸಿಧ್ಯತಿ । ಸತಾವತೈವಧನವಾನ್ ॥
ಯಸ್ಯೈಕಶತಸಹಸ್ರಪ್ರಮಿತೇನಸಿಧ್ಯತಿ ತಸ್ಯಾಪಿತಾವತೈವಧನವತ್ತ್ವಾ ॥ ಯಸ್ಯತ್ವಯುತೇನಪ್ರಯುತೇನಾಪಿನಾಲಂ । ಸತಾವತಾಪಿಧನವಾ
ನ್ನೋಚ್ಯತಏವೇತಿ । ಯಥಾಸ್ವಮರ್ಥಕ್ರಿಯೋಪಯೋಗಿಪರಿಮಾಣಮೇವಬಹುತ್ವಮಿಹವಿವಕ್ಷಿತಮಿತಿ ॥ ಜಗಳವಂತಂ । ಅತ್ರನಿಂದಿತಮ
ದಜಗಳಮುಂಟೇತಂಗೆಇತಿನಿನ್ದಾಯಾಂಪ್ರತ್ಯಯಃ । ಜಗಳಂ—ಝಕಟಕಂಕಲಹಃ । ಸಚಸರ್ವೋಽಪಿನಿನ್ದಿತಏವೇತಿನನಿಯಮಃ । ಯೋ
ದ್ವೇಷಮೂಲಕೋನಿರ್ಮರ್ಯಾದಆಕ್ರೋಶೋವಾಯುದ್ಧಂವಾಮುಷ್ಟಾಮುಷ್ಟ್ಯಾದಿಸಏವನಿನ್ದಿತಃಕಲಹಃ । ಯಸ್ತುಪ್ರಣಯಮೂಲ
ಕೋದಮ್ಪತ್ಯೋರನ್ಯೋನ್ಯೋವಾವಿನೋದಾರ್ಥಂಕ್ರಿಯಮಾಣಃಸೋನಿನ್ದಿತಏವೇತಿ ॥ ತಥಾಗುಣವಂತಂ । ಅತ್ರಪ್ರಶಸ್ತಮಾದಗುಣಮುಂ
ಟೇತಂಗೆಇತಿಪ್ರಶಂಸಾಯಾಂಪ್ರತ್ಯಯಃ । ನತುಗುಣಮಾತ್ರಸತ್ತ್ವೇ । ವಸ್ತುಮಾತ್ರಸ್ಯಗುಣವತ್ತ್ವೇನಸರ್ವತ್ರಪ್ರತ್ಯಯಪ್ರಸಙ್ಗಾತ್ । ನಹಿ
ಲೋಕೇನಿರ್ಗುಣಂಕಿಂಚಿದ್ವಸ್ತ್ವಸ್ತಿ । ತಥಾಪಿನಸರ್ವೋಗುಣವಾನುಚ್ಯತಇತಿ ॥ ತಥಾ ವಿಸವಂತಂ ಸೇಸಂ । ಅತ್ರನಿತ್ಯಮಾದವಿಸಮುಂಟೇ
ತಂಗೆಇತಿನಿತ್ಯಯೋಗೇಪ್ರತ್ಯಯಃ ॥ ನಿತ್ಯತ್ವಂಚಾನಪಾಯಲಕ್ಷಣಂ । ಇತರತ್ರಸರ್ಪವೃಶ್ಚಿಕಾದಾವಿಷಯೋಗಿನಿಜಙ್ಗಮವಿಶೇಷೇತತೋ
ನ್ಯತ್ರಸ್ಥಾವರಕೃತ್ರಿಮವಿಷವತಿವಾಪ್ರತೀಕಾರಸಮ್ಭವೇನತದಪಾಯದರ್ಶನಾನ್ನಾನಪಾಯಲಕ್ಷಣೋನಿತ್ಯಯೋಗಃ । ನಚೈತಾವತಾನ್ಯತ್ರವಿಷ
ವತ್ತ್ವಾನೇತಿಶಙ್ಕ್ಯಂ । ಪ್ರಕಾರಾನ್ತರವಿವಕ್ಷಾಯಾಂಸತ್ವೇಽಪಿನಿತ್ಯಯೋಗವಿವಕ್ಷಾಯಾಅಭಾವಾದಿತಿ ॥ ತಥಾ ಪೊಟ್ಟೆವಂತಂ ಬೆನಕಂ । ಅ
ತ್ರಅತಿಶಯಿತಮಾದಪೊಟ್ಟೆಯುಂಟೇತಂಗೆಇತ್ಯತಿಶಾಯಿನೇಪ್ರತ್ಯಯಃ । ನೋದರಮಾತ್ರಸತ್ತ್ವೇ । ಪ್ರಾಣಿಮಾತ್ರಸ್ಯೋದರವತ್ತ್ವಾತ್ । ನಹಿ
ಲೋಕೇಽಚ್ಛಿದನುದರಃಪ್ರಾಣ್ಯಸ್ತೀತಿ ॥

ನನುಪೂರ್ವಂಪ್ರಶಂಸಾಯಾಂಪ್ರತ್ಯಯಉಕ್ತಃ । ಅತ್ರತ್ವತಿಶಾಯಿನಇತಿಪ್ರಶಂಸಾತಿಶಯಯೋಃಕೋಭೇದಇತಿಚೇನ್ನ । ಪ್ರಶಂಸಾ
ಹಿಗುಣಕೃತಾ । ಅತಿಶಾಯಿನಂತುಪರಿಮಾಣಕೃತಮನ್ಯಕೃತಂವಾನಗುಣಕೃತಮಿತಿಪ್ರಶಂಸಾತೋಽಸ್ಯಭೇದಇತಿ ॥ ತಥಾ ದಂಡೆವಂತಂ । ಅ
ತ್ರಸಂಸಕ್ತಮಾದದಂಡಮುಂಟೇತಂಗೆಇತಿಸಂಸರ್ಗೇಪ್ರತ್ಯಯಃ । ಅನ್ಯಥಾಗೇಹಗತೇನಾಪಿದಣ್ಡೇನದಣ್ಡವಾನುಚ್ಯೇತೇತಿ ॥ ಇದಂಭೂಮಾದಿ
ದರ್ಶನಂಪ್ರಾಯಿಕಮೇವ । ಕ್ವಚಿದ್ಭೂಮಾದ್ಯಭಾವೇಸತ್ತಾಮಾತ್ರೇಽಪಿದೃಶ್ಯತಇತಿತದಪಿದರ್ಶಯತಿ ಜನ್ನವಿರವಂತಂ, ಪೆಂಡತಿವಂತಂಇತ್ಯಾದಿ॥
ಜನ್ನವಿರಂ—ಯಜ್ಞಸೂತ್ರಂ, ಪೆಂಡತಿ—ಭಾರ್ಯಾ । ನಾತ್ರಪ್ರತ್ಯಯೇನಭೂಮಾದ್ಯರ್ಥಃಪ್ರತೀಯತೇ । ಕಿಂತುಸತ್ತಾಮಾತ್ರಮೇವೇತಿ ॥
ತಥಾಅರ್ಥವಿಶೇಷಂದರ್ಶಯತಿ ವಂತಪ್ರತ್ಯಯೇತ್ಯಾದಿ ॥ ಯತ್ರಭೂಮಾದಿವಿವಕ್ಷಾಯಾಂಪ್ರಾಗೇವವಂತಪ್ರತ್ಯಯಃ । ತತಸ್ತದಸ್ಯಾಸ್ತೀತಿ
ವಿವಕ್ಷಾಯಾಂಪುನಶ್ಚವಂತಪ್ರತ್ಯಯೋನಭವತೀತಿತದೇವೋದಾಹೃತಿಮುಖೇನದರ್ಶಯತಿ ನೀತಿವಂಟಇತ್ಯಾದಿ ॥ ವಾಕ್ಯಮೇವೇತಿ । ನೀತಿ
ವಂತ ವಂತಂ ಇತಿನಭವತೀತ್ಯರ್ಥಃ ॥ ನಿಷೇಧೋಽಯಂಸರೂಪಪ್ರತ್ಯಯವಿಷಯಕಏವ । ವಿರೂಪಸ್ಯತುನನಿಷೇಧಃ । ಕರಿದುಂಟೆದಕ್ಕೆ
ಕರಿಕಂ—ವಸ್ತ್ರಂ ಕಂಬಳಮನ್ಯದ್ವಾ । ಕರಿಕಮುಂಟೇತಂಗೆಕರಿಕವಂತಂಇತಿಸಮ್ಮತತ್ವಾತ್ ॥ ತಥಾಸಮಾಸವಿಶೇಷೇನಿಷೇಧಂದರ್ಶಯ
ತಿ ಕರ್ಮಧಾರಯಾದ್ವನ್ತೋನಭವತೀತಿ । ಯದ್ಯಪ್ಯತ್ರಭಾಷಾವಿಷಯೇಕರ್ಮಧಾರಯಸಂಜ್ಞಕಃಸಮಾಸೋನೋಕ್ತಃ । ತತ್ಸಂಜ್ಞಾಕೃತ
ಪ್ರಯೋಜನಾಭಾವಾತ್ । ಸಾಮಾನ್ಯವ್ಯಪದೇಶೇನಸಂಜ್ಞಾತ್ವಭಿಪ್ರೇತಏವ । ವಿಶೇಷಣಮೇಕಾರ್ಥೇನ309 ಇತಿ ಯೋಽಯಮಭಿಮತಃಸಏ
ವಾನ್ಯತ್ರಕರ್ಮಧಾರಯಇತ್ಯುಚ್ಯತೇ । ತತಶ್ಚವಂತಪ್ರತ್ಯಯೋನಭವತಿ । ನಕರ್ಮಧಾರಯಾನ್ಮತ್ವರ್ಥೀಯಇತಿಪೂರ್ವಶಾಸ್ತ್ರೇಽಪಿನಿಷಿದ್ಧ
ತ್ವಾತ್ ॥ ಅಲರಂತೆಕಣ್ಣಾವಂಗಾತಂ ಅಲರ್ಗಣ್ಣಂಇತಿಬಹುವ್ರೀಹಿರೇವ । ನಬಹುವ್ರೀಹಿನಿರ್ವಾಹ್ಯೇಭವನ್ತಿಮತುಬಾದಯಇತಿಪಾಣಿನೀ
ಯೇಉಕ್ತತ್ವಾತ್ ॥ ಪ್ರಾಯೋಗ್ರಹಣಾತ್ಕ್ವಚಿತ್ಪ್ರಯುಜ್ಯತೇಽಚೇತ್ಯಾಹ ತದಪೀತ್ಯಾದಿ ॥ ಉದಾಹರತಿ ಅಲರ್ಗಣ್ಣವಂತಂ, ತೋರಮು
ಡಿವಂತೆ ಇತಿ । ಸಂಸ್ಕೃತೇಽಪಿಕ್ವಚಿದೇವಮಿಷ್ಯತೇ । ತಥಾಪ್ರಯೋಗದರ್ಶನಾತ್ । ಕೋಕಪ್ರೀತಿಚಕೋರಪಾರಣಪಟುಜ್ಯೋತಿಷ್ಮತೀ
ಲೋಚನೇ ಇತಿ । ತಥಾ । ಬಿಸಕಿಸಲಯಚ್ಛೇದಪಾಥೇಯವನ್ತ ಇತಿಚ ॥ ಏತತ್ಸರ್ವಮಿತಿಕರಣಸಾಧ್ಯಮವಗನ್ತವ್ಯಮಿತಿ ॥

ಸೂತ್ರಂ ॥ ಗುಣೋಕ್ತೇಃಕೋದುಜ್ಞ್ಚ ॥ 403 ॥

ವೃತ್ತಿಃ ॥ ತದಿತಿಪ್ರಥಮಾಸಮರ್ಥಾದ್ಗುಣವಚನಾದಸ್ಯಾಸ್ತಿನ್ನಾಸ್ತೀತ್ಯರ್ಥೇಽಕಪ್ರತ್ಯಯೋವಾಭವತಿ ದೋ
ಲ್ಗೋಽಪಶ್ಚ ॥

ಪ್ರಯೋಗಃ ॥ ಕರಿದುಂಟೀತಂಗೀತನೊಳ್ಮೇಲ್—ಕರಿಕಂ । ಏವಂ ಬಿಳಿಕಂ, ಕಡಿಕಂ, ತೋರಿಕಂ ॥ ಗುಣೋಕ್ತೇರಿತಿಕಿಂ । ಕಣ್ವಂತಂ, ಕಾಲ್ವಂತಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ತದಿತಿವರ್ತತೇ । ತಚ್ಚೇತ್ಪ್ರಥಮಾನ್ತಂಸಮರ್ಥಂಪದಂಗುಣವಚನಂಭವತಿ । ತಸ್ಮಾತ್ಕಪ್ರತ್ಯಯಏವನವಂತಪ್ರತ್ಯಯಇತ್ಯಪವಾದಿಕೋಽಯೋಗಃ ॥ ಯದ್ಯಪ್ಯತ್ರ ಕರಿದು, ಬಿಳಿದು ಇತ್ಯಾದಯಃ ಶಬ್ದಾ ಗುಣದ್ವಾರಾಗುಣಿನಿವರ್ತಮಾನಾಗುಣವಚನಾಃ । ಸ್ವಭಾವಾದೇವಗುಣಿನಮಾಹುರಿತಿನಪ್ರತ್ಯಯಮಪೇಕ್ಷನ್ತೇ । ತಥಾಪಿಯದಾಗುಣಮಭಿದಧತಿ ತದಾಜಾತಿ ಶಬ್ದಾ ಅಪಿಭವನ್ತೀತಿವಿವಕ್ಷಯಾಪ್ರತ್ಯಯೋತ್ಪತ್ತಿಃ ॥ ಕೆಚ್ಚನೆ, ಪಚ್ಚನೆ ಇತ್ಯಾದೀನಾಂತುಗುಣವಚನತ್ವೇಽಪಿನಕೆಚ್ಚಕಂ, ಪಚ್ಚಕಮಿತಿ ಪ್ರತ್ಯಯೋತ್ಪತ್ತಿಃ । ಅನಭಿಧಾನಾತ್ ॥ ಅತ್ರತುಮಹಾಕವಿಪ್ರಯೋಗಏವಶರಣಂನಾನ್ಯದಿತಿ ॥

ಸೂತ್ರಂ ॥ ಆಳಿಃಶೀಲಂ ॥ 404 ॥

ವೃತ್ತಿಃ ॥ ತದಿತಿಪ್ರಥಮಾಸಮರ್ಥಾದಸ್ಯಶೀಲಮಿತ್ಯಸ್ಮಿನ್ನರ್ಥೇಽಆಳಿಪ್ರತ್ಯಯೋವಾಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಜೂದುಶೀಲಮಾತಂಗೆ—ಜೂದಾಳಿ । ಏವಂ ಮಾತಾಳಿ, ಸಿಗ್ಗಾಳಿ, ಓದಾಳಿ, ಹಡಪಾಳಿ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಆಳಿರಿತಿಪ್ರತ್ಯಯನಿರ್ದೇಶಃ । ತದಸ್ಯೇತಿವರ್ತತೇ । ತದಿತಿಪ್ರಥಮಾಸಮರ್ಥಾದಾಳಿಪ್ರತ್ಯಯೋಭವತಿ ॥ ಸಚೇತ್ಪ್ರಥಮಾನ್ತಾರ್ಥಃ ಶೀಲಮಿತ್ಯಾಹ ತದಿತ್ಯಾದಿ । ಜೂದಾಳಿ—ದ್ಯೂತಶೀಲಃ, ಮಾತಾಳಿ—ವಚನಶೀಲಃ, ಓದಾಳಿ—ಪಾಠಶೀಲಃ, ಸಿಗ್ಗಾಳಿ—ಲಜ್ಜಾಶೀಲಃ, ಹಡಪಾಳಿ—ಹಡಪಧಾರಣಶೀಲಃ ॥

ಸೂತ್ರಂ ॥ ಇಗಃಪಣ್ಯಂ ॥ 405 ॥

ವೃತ್ತಿಃ ॥ ತದಿತಿಪ್ರಥಮಾಸಮರ್ಥಾದಸ್ಯಪಣ್ಯಮಿತ್ಯಸ್ಮಿನ್ನರ್ಥೇಽಇಗಪ್ರತ್ಯಯೋವಾಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ತಂಬುಲಂ ಪಣ್ಯಮಾತಂಗೆ—ತಂಬುಲಿಗಂ । ಏವಂ ದವಸಿಗಂ, ದೂಸಿಗಂ, ಕಾಯಿಗಂ, ಪಣ್ಣಿಗಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಪ್ರಾಗ್ವದೇವಪ್ರತ್ಯಯೋತ್ಪತ್ತಿಃ । ತಚ್ಚೇತ್ಪ್ರಥಮಾನ್ತಾಭಿಧೇಯಂ ಪಣ್ಯಮಿತ್ಯತ್ರವಿಶೇಷಃ ॥ ತಂಬುಲಿಗಂ ಯದ್ಯಪ್ಯತ್ರ ತಾಮ್ಬೂಲಿಕಶಬ್ದಸ್ಯಕರಮಪ್ಯಾದಿತ್ವಾತ್ತಂಬುಲಿಗಇತಿನಿಪಾತನಾದೇವಸಿದ್ಧಿರಿತಿ ನಪ್ರತ್ಯಯವಿಧಿರರ್ಥವಾನಿತೀವಭಾತಿ । ತಥಾಪಿ ದವಸಿಗಂ, ದೂಸಿಗಂ ಇತ್ಯಾದಿಶಬ್ದನಿಷ್ಪತ್ತ್ಯರ್ಥಮಪೇಕ್ಷಿತಇಗಪ್ರತ್ಯಯಃ । ಸ್ವವಿಷಯೇಸರ್ವತ್ರಾಪಿಭವತೀತಿತಂಬುಲಶಬ್ದಾದಪ್ಯಪ್ರತಿರುದ್ಧೋಭವತಿ ॥ ನಹ್ಯೇಕೇನೈವಮಾರ್ಗೇಣಸಾಧ್ಯಂಸಾಧನೀಯಮಿತಿನಿಯಮಃ । ವ್ಯಾಗ್ಯಾಭೇದೇಪಿಲೋಕೇಮಾರ್ಗಭೇದಸ್ಯಪ್ರಚುರಮುಪಲಮ್ಭಾತ್ ॥

ಸೂತ್ರಂ ॥ ಶಿಲ್ಪಂ ॥ 406 ॥

ವೃತ್ತಿಃ ॥ ತದಿತಿಪ್ರಥಮಾ ಸಮರ್ಥಾದಸ್ಯಶಿಲ್ಪಮಿತ್ಯಸ್ಮಿನ್ನರ್ಥೇಽಇಗಪ್ರತ್ಯಯೋವಾಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಮದ್ದಳೆ ಶಿಲ್ಪಮಾತಂಗೆ—ಮದ್ದಳಗಂ । ಏವಂ ಸರವಂದಿಗಂ, ಬೀಣಿಗಂ, ಗಾಣಿಗಂ, ಕೇಣಿಗಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಇಗಪ್ರತ್ಯಯಏವಭಿನ್ನೇಷ್ವರ್ಥೇಷ್ವಭಿನ್ನಃಪ್ರತ್ಯಯಃ । ಅಭಿನ್ನೇಷ್ವರ್ಥೇಭಿನ್ನಾಃಪ್ರತ್ಯಯಾಃ । ವಿಚಿತ್ರಾಹಿತದ್ಧಿತವೃತ್ತಿರಿತಿ ॥ ಯದ್ಯಪಿಮಾರ್ದಙ್ಗಿಕ, ಸ್ವರಬನ್ಧಕ, ವೈಣಿಕಶಬ್ದಾನಾದಾಯಾಪಿ ಮದ್ದಳಿಗ, ಸರವಂದಿಗ, ಬೀಣಿಗಶಬ್ದಾಃ ಸಾಧಯಿತುಂಶಕ್ಯಾಃ । ತಥಾಪಿ ಮದ್ದಳೆ ಸರವಂದ, ಬೀಣೆ ಇತ್ಯಾದಿಶಬ್ದೇಭ್ಯ ಇಗಪ್ರತ್ಯಯಮುತ್ಪಾದ್ಯಾಪಿಸಾಧ್ಯನ್ತ ಇತಿ ॥

ಸೂತ್ರಂ ‖ ತದಾಚರತಿ ‖ 407 ‖

ವೃತ್ತಿಃ ‖ ತದಿತಿದ್ವಿತೀಯಯಾ ಸಮರ್ಥಾದಾಚರತೀತ್ಯಸ್ಮಿನ್ನರ್ಥೇಇಗಪ್ರತ್ಯಯೋವಾಭವತಿ ‖

ಪ್ರಯೋಗಃ ‖ ಪಡಿಸಣಮನಾಚರಿಪಂ—ಪಡಿಸಣಿಗಂ । ಏವಂ ಅಟಮಟಿಗಂ, ಪುಸಿಗಂ, ಉಪವಾಸಿಗಂ, ನಿಯಮಿಗಂ, ವ್ರತಿಗಂ ‖

ವ್ಯಾಖ್ಯಾ ‖ ತದಿತಿದ್ವಿತೀಯಾನ್ತೋನಿರ್ದೇಶಃ । ಆಚರತೇಃಸಕರ್ಮಕತ್ವಾತ್ ‖ ಯದ್ಯಪಿತದಿತಿವರ್ತತೇ । ತಚ್ಚಪ್ರಥಮಾನ್ತಮಪಿದ್ವಿತೀಯಾನ್ತತಯಾವಿಪರಿಣಮ್ಯತ ಇತಿಪುನಸ್ತದ್ಗ್ರಹಣಮಕರ್ತವ್ಯಂ । ತಥಾಪಿನಾತ್ರೇದಂಪರ್ಯಾಪ್ತಮುತ್ತರತ್ರಾನುವೃತ್ತ್ಯಭಾವ್ಯಮಿತಿಸಾಕ್ಷಾದೇವತದುಪಾದಾನಂ ‖ ಪಡಿಸಣಿಗಂ । ಯತ್ರಸ್ಥಾನೇಸ್ವಾಮಿಭುಕ್ತ್ವೋತ್ಥಾಯಗತಸ್ತತ್ಸ್ಥಾನ ಏವೋಪವಿಶ್ಯತದುಚ್ಛಿಷ್ಟಭೋಜನಂಪ್ರತಿಸ್ಥಾನಮುಚ್ಯತೇ । ತದೇವಪಡಿಸಣಂ । ತದಾಚರನ್ ಪಡಿಸಣಿಗಇತಿಭುಜಿಷ್ಯಉಚ್ಯತೇ ‖ ಏವಂ ಅಟಮಟಂ—ಪರೇಷಾಂಭೇದಕಾರಿವಚನಂ । ತದಾಚರನ್ನಟಮಟಿಗಇತಿ ‖ ಪುಸಿ—ಅನೃತಂ । ತದಾಚರನ್ ಪುಸಿಗಇತಿ । ಏವಂತತ್ಸಮಾಪಯಂ ಭವತೀತ್ಯುಪವಾಸನಿಯಮವ್ರತಶಬ್ದೇಭ್ಯೋಪೀಗಃಪ್ರಯುಜ್ಯತೇ ‖

ಸೂತ್ರಂ ‖ ವೇತ್ತ್ರಧ್ಯೇತ್ರೋಃ ‖ 408 ‖

ವೃತ್ತಿಃ ‖ ತದಿತಿದ್ವಿತೀಯಯಾ ಸಮರ್ಥಾದ್ವೇತ್ತಿ ಅಧ್ಯೇತೀತಿವಾರ್ಥೇಇಗಪ್ರತ್ಯಯೋವಾಭವತಿ ‖

ಪ್ರಯೋಗಃ ‖ ಜೋಯಿಸಮನಱಿವನೋದುವಂ ಮೇಣ್—ಜೋಯಿಸಿಗಂ । ಏವಂ ಗಣಿದ್ದಿಗಂ, ಸಿದ್ಧಾಂತಿಗಂ, ಲೆಕ್ಕಿಗಂ, ಶಾಸ್ತ್ರಿಗಂ, ಬಾಗರಣಿಗಂ ‖

ವ್ಯಾಖ್ಯಾ ‖ ವೇತ್ತೀತಿವೇತ್ತಾ । ಅಧ್ಯೇತೀತ್ಯಧ್ಯೇತಾ । ತಯೋರಿತಿಕರ್ತೃನಿರ್ದೇಶಃ ‖ ಜೋಯಿಸಮನಱಿವನೋದುವಂ ಮೇಣ್—ಜೋಯಿಸಿಗಂ । ನಾತ್ರಜ್ಯೋತಿಷಸ್ಯವೇದನಮಧ್ಯಯನಂವಾಪ್ರತ್ಯಯಾರ್ಥಃ । ಕಿಂತುತ ದ್ವಾರಾತತ್ಕರ್ತೃವೇತಿ ‖ ಏವಂ ಗಣಿದಿಗಂ ಗಣಿದಂ—ಗಣಿತಂ ಗಣಿತಶಾಸ್ತ್ರಂ । ಬಾಗರಣಿಗಂ ಬಾಗರಣಂ—ವ್ಯಾಕರಣಂ ‖

ಸೂತ್ರಂ ‖ ಕ್ರೀಣದ್ವಿಕ್ರೀಣತೋಃ ‖ 409 ‖

ವೃತ್ತಿಃ ‖ ತದಿತಿದ್ವಿತೀಯಯಾ ಸಮರ್ಥಾತ್ಕ್ರೀಣಾತಿವಿಕ್ರೀಣಾತಿವೇತ್ಯಸ್ಮಿನ್ನರ್ಥೇಇಗಪ್ರತ್ಯಯೋವಾಭವತಿ ‖

ಪ್ರಯೋಗಃ ‖ ತಂಬುಲವಂ ಕೊಳ್ವಂ ಮಾಱುವಂಮೇಣ್—ತಂಬುಲಿಗಂ । ಏವಂ ದವಸಿಗಂ, ಗಂದಿಗಂ, ಮೆಣಸಿಗಂ, ಪಿಪ್ಪಲಿಗಂ ‖

ವ್ಯಾಖ್ಯಾ ‖ ಕ್ರೀಣಾತೀತಿಕ್ರೇತಾ । ವಿಕ್ರೀಣಾತೀತಿವಿಕ್ರೇತಾ । ತಯೋರಿತಿಪೂರ್ವವದೇವಕರ್ತೃನಿರ್ದೇಶಃ ‖

ಸೂತ್ರಂ ‖ ಕುರ್ವತ್ಯುಳಗಚ್ಚ ‖ 410 ‖

ವೃತ್ತಿಃ ‖ ತದಿತಿದ್ವಿತೀಯಯಾ ಸಮರ್ಥಾತ್ಕರೋತೀತ್ಯಸ್ಮಿನ್ನರ್ಥೇಉಳಗಪ್ರತ್ಯಯಶ್ಚಕಾರಾದಿಗಪ್ರತ್ಯಯಶ್ಚವಾಭವತಃ ‖

ಪ್ರಯೋಗಃ ‖ ದೇವರಂ ಮಾಡುವಂ—ದೇವುಳಗಂ, ದೇವಿಗಂ । ಏವಂ ಪಾಕುಳಗಂ, ಪಾಕಿಗಂ ; ಅಡುಗುಳಗಂ, ಅಡುಗಿಗಂ ; ಕಬ್ಬುಳಗಂ, ಕಬ್ಬಿಗಂ ; ಚೌಪದುಳಗಂ, ಚೌಪದಿಗಂ ‖

ವ್ಯಾಖ್ಯಾ ‖ ಕರೋತೀತಿಕುರ್ವಂಸ್ತಸ್ಮಿನ್ಕುರ್ವತೀತಿ । ಚಕಾರಾದಿಗಃಸಮುಚ್ಚೀಯತೇ ‖ ದೇವರಂ ಮಾಡುವಂ—ದೇವುಳಗಂ, ದೇವಿಗಂ—ದೇವತಾಬಿಮ್ಬಕರ್ತಾ ‖ ಪಾಕುಳಗಂ, ಪಾಕಿಗಂ—ಪಾಕಕರ್ತಾ ‖ ಅಡುಗುಳಗಂ, ಅಡುಗಿಗಂ—ಸಪವ ‖ ಕಬ್ಬುಳಗಂ, ಕಬ್ಬಿಗಂ—ಕಾವ್ಯಕರ್ತಾ ‖ ಚೌಪದುಳಗಂ, ಚೌಪದಿಗಂ—ಚೌಪದಮಿತಿಭಾಷಾವಿಷಯೋವೃತ್ತವಿಶೇಷಸ್ತತ್ಕರ್ತಾ ‖

ಸೂತ್ರಂ ॥ ಗಾಱೋಜಾತೌ ॥ 411 ॥

ವೃತ್ತಿಃ ॥ ತದಿತಿದ್ವಿತೀಯಾ ಸಮರ್ಥಾತ್ಕರೋತೀತ್ಯಸ್ಮಿನ್ನರ್ಥೇಗಾಱಪ್ರತ್ಯಯೋವಾಭವತಿ ಜಾತೌವಿಷಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ಮಾಲೆಯಂ ಮಾಡುವಂ—ಮಾಲೆಗಾಱಂ । ಏವಂ ಬಳೆಗಾಱಂ, ಬಱಿಗಾಱಂ, ಮಣಿಗಾಱಂ, ಗೆಜ್ಜೆಗಾಱಂ ॥ ಜಾತಾವಿತಿಕಿಂ । ಪಾಕುಳಗಂ, ಕಬ್ಬಿಗಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ದ್ವಿತೀಯಾಸಮರ್ಥಾದ್ಗಾಱಪ್ರತ್ಯಯೋವಿಧೀಯಮಾನಸ್ತತ್ರೈವಭವತಿ । ಯತ್ರಪ್ರಕೃತಿಪ್ರತ್ಯಯಾಭ್ಯಾಂಸಮುದಿತಾಭ್ಯಾಂಜಾತಿರಭಿಧೀಯತೇ । ನಾನ್ಯತ್ರ ॥ ಮಾಲೆಯಂ ಮಾಡುವಂ—ಮಾಲೆಗಾಱಂ । ಅನೇನಮಾಲಾಕಾರಜಾತಿರುಚ್ಯತೇ । ನವಿನೋದಾರ್ಥಂ ಮಾಲಾಂಕುರ್ವನ್ । ತತ್ರತುಮಾಲೆಗಇತಿಪೂರ್ವೇಣೇಗಪ್ರತ್ಯಯಏವೇತಿ ॥ ನಚಮಾಲುಳಿಗಇತ್ಯಪಿ । ಅನಭಿಧಾನಾತ್ ॥ ಏವಂ ಬಳೆಗಾಱಇತ್ಯಾದಾವಪಿ ॥

ಸೂತ್ರಂ ॥ ಱಃಕಂಮಕುಂಬಾತ್ ॥ 412 ॥

ವೃತ್ತಿಃ ॥ ತದಿತಿದ್ವಿತೀಯಾ ಸಮರ್ಥಾತ್ಕಂಮಶಬ್ದಾತ್ಕುಂಬಶಬ್ದಾಚ್ಚ ಕರೋತೀತ್ಯಸ್ಮಿನ್ನರ್ಥೇಱಪ್ರತ್ಯಯೋವಾಭವತಿ ಜಾತೌವಿಷಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ಕಂಮವಂ ಮಾಡುವಂ—ಕಂಮಱಂ, ಕುಂಬವಂ ಮಾಡುವಂ—ಕುಂಬಱಂ ॥ ಜಾತಾವಿತಿಕಿಂ । ಕಂಮಿಗಂ, ಕುಂಬಿಗಂ ॥ ಕಂಮಕುಂಬಾದಿತಿಕಿಂ । ಅಕ್ಕರಿಗಂ, ಮದನವತಿಗಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಕರ್ಮಕುಮ್ಭಶಬ್ದಯೋಃ ಕಂಮ ಕುಂಭಾಬವೇತಾಭ್ಯಾಂಜಾತಾವಿಷಯೇಱಪ್ರತ್ಯಯಃ । ನಾತ್ರಕರ್ಮಕಾರ ಕುಮ್ಭಕಾರಶಬ್ದಯೋಃ ಕಮ್ಮಱ, ಕುಂಬಱ ಇತಿತದ್ಭವಏವೇತ್ಯೇಕಾನ್ತಃ ॥ ಕಂಮಱಂ—ತಕ್ಷಕಃ । ಕುಂಬಱಂ—ಕುಲಾಲಃ ॥ ಜಾತಿವಿಶೇಷಾವೇತೌ ॥ ಕಮ್ಮಿಗಂ—ಕರ್ಮಕರ್ತಾ । ಕುಂಬಿಗಂ—ಕುಮ್ಭಕರ್ತಾ । ನಾತ್ರಜಾತಿಃ ॥ ಅಕ್ಕರಿಗಂ—ಶಾಸ್ತ್ರೀ । ಅಕ್ಕರಮಕ್ಷರಂ ಶಾಸ್ತ್ರಮಿತಿ । ಅಥವಾ. ಅಕ್ಕರಿಗಂ—ವೃತ್ತವಿಶೇಷಕರ್ತಾ । ಅಕ್ಕರಂ—ವೃತ್ತವಿಶೇಷಇತಿ । ಅಕ್ಕರಶಬ್ದಃಪೂರ್ವತ್ರತದ್ಭವಃ । ಉತ್ತರತ್ರದೇಶ್ಯಇತಿವಿಭಾಗಃ ॥ ಮದನವತಿಗಂ—ಮದನವತೀತಿ ವೃತ್ತವಿಶೇಷಃ ತತ್ಕರ್ತಾಮದನವತಿಗ ಇತಿ ॥

ಸೂತ್ರಂ ॥ ದೇವಾದಡಿಗೋಽರ್ಹತಿ ॥ 413 ॥

ವೃತ್ತಿಃ ॥ ತದಿತಿದ್ವಿತೀಯಾ ಸಮರ್ಥಾದ್ದೇವಶಬ್ದಾದರ್ಹತೀತ್ಯಸ್ಮಿನ್ನರ್ಥೇಽಡಿಗಪ್ರತ್ಯಯೋವಾಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ದೇವರಂ ಪೂಜಿಸುವಂ—ದೇವಡಿಗಂ ॥ ದೇವಾದಿತಿಕಿಂ । ಮಾರಿಯಂ ಪೂಜಿಸುವಂ—ಮಾರಿಗಂ । ಗಾವಿಲಾದಿತ್ವಾತ್ಸಾಧುಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅರ್ಹತಿ ಪೂಜಯತೀತ್ಯರ್ಹನ್ಪೂಜಕಸ್ತಸ್ಮಿನ್ನರ್ಹತ್ಯಡಿಗಪ್ರತ್ಯಯಃ ॥ ದೇವಡಿಗಂ । ಅತ್ರಜಾತ್ಯನುವೃತ್ತ್ಯಾದೇವಡಿಗ ಇತಿಪೂಜೋಪಜೀವೀದೇವಲಉಚ್ಯತೇ । ನತುವರ್ಣಧರ್ಮಾರಾಧನಯಾಪೂಜಾಶೀಲೋಯಾಯಜೂಕಃ ॥ ಮಾರಿಗಂ । ಮಾರೀತಿಲೋಕಬಾಧಾಕಾರೀಕ್ಷುದ್ರಪಿಶಾಚಿಕಾ ॥ ಗಾವಿಲಾದಿತ್ವಾದಿತಿ ಗಾವಿಲಾದಿರ್ವಕ್ಷ್ಯತೇ ॥

ಸೂತ್ರಂ ॥ ಗುಳಗ್ಗೃಹ್ಣಾತಿ ॥ 414 ॥

ವೃತ್ತಿಃ ॥ ತದಿತಿದ್ವಿತೀಯಾ ಸಮರ್ಥಾದ್ಗೃಹ್ಣಾತೀತ್ಯಸ್ಮಿನ್ನರ್ಥೇಗುಳಪ್ರತ್ಯಯೋವಾಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಲಂಚವಂ ಕೊಂಬಂ—ಲಂಚಂಗುಳಿ । ಏವಂ ಸಾಲಂಗುಳಿ, ಆಟಂಗುಳಿ, ಪಣಂಗುಳಿ, ಪಣ್ಗುಳಿ, ಕಾಯ್ಗುಳಿ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಗೃಹ್ಣಾತ್ಯುಪಾದತ್ತ ಇತಿಗೃಹ್ಣ್ ‌। ತಸ್ಮಿನ್ನುಪಾದಾನಶೀಲೇ ಇತ್ಯರ್ಥಃ ॥ ಲಂಚಂಗುಳಿ । ಗುಳಿಪೋಲಿ383 ಇತಿಷುಗಾಗಮಃ । ಲಂಚಗ್ರಹಣಶೀಲಃ ॥ ವೃತ್ತ್ಯನ್ತರೇಣಜೀವನ್ನಪಿಲಂಚಗ್ರಹಣಸ್ವಭಾವೋನತುತೇನೈವಜೀವನ್ನಿತಿ । ತತ್ರವಿಶೇಷಸ್ಯವಕ್ಷ್ಯಮಾಣತ್ವಾತ್ ॥ ಏವಮುತ್ತರತ್ರಾಪಿ ॥

ಸೂತ್ರಂ ॥ ತೇನಜೀವತಿಗವಣಿಗೌ ॥ 415 ॥

ವೃತ್ತಿಃ ॥ ತೇನೇತಿತೃತೀಯಾ ಸಮರ್ಥಾಚ್ಛಬ್ದಾಜ್ಜೀವತೀತ್ಯರ್ಥೇಗಪ್ರತ್ಯಯೋವಣಿಗಪ್ರತ್ಯಯಶ್ಚ ವಾಭವತಃ ॥

ಪ್ರಯೋಗಃ ॥ ಲಂಚದಿಂ ಜೀವಿಸುವಂ—ಲಂಚಗಂ, ಲಂಚವಣಿಗಂ । ಏವಂ ಮಾತುಗಂ, ಮಾತುವಣಿಗಂ; ಬೂತುಗಂ, ಬೂತುವಣಿಗಂ; ಊಟಗಂ, ಊಟವಣಿಗಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಜೀವತಿಪ್ರಾಣಾನ್ಧತ್ತೇಇತಿಜೀವರ್ತತಸ್ಮಿನ್ಜೀವತೀತಿ । ಜೀವನಕ್ರಿಯಾಯಾಃ ಕರಣಸಾಧ್ಯತ್ವಾತ್ತೇನೇತಿ ॥ ಗಶ್ಚವಣಿಗಶ್ಚಗವಣಿಗಾವಿತಿ ವಿಧೇಯದ್ವಯೋಪಾದಾನಂ ॥ ಲಂಚಗಂ, ಲಂಚವಣಿಗಂ—ತದೇಕಜೀವನಇತ್ಯರ್ಥಃ ॥ ಪೂರ್ವತ್ರತಚ್ಛೀಲಃ । ಅತ್ರತದುಪಜೀವೀತಿಭೇದಃ ॥ ಮಾತುಗಂ—ಸಙ್ಗತಮಸಙ್ಗತಂವಾಜಲ್ಪನ್ನುಪಜೀವತೀತಿ ॥ ಬೂತುಗಂ—ಬೂತುಇತಿಭಂಡಿಮಾತದುಪಜೀವೀ ಬೂತುಗಇತಿ ॥ ಊಟಗಂ । ನನು ಊಟಮಿತಿ ಭೋಜನಂ । ತೇನಚಸರ್ವೇಽಪ್ಯುಪಜೀವನ್ತಿ । ನಕಶ್ಚಿದಪಿಭೋಜನಂವಿನಾಜೀವತೀತಿ ಕಥಮಿದಮಿತಿಚೇನ್ನ । ಕಾರ್ಯಾನ್ತರೇಸ್ವಯಮಸಮರ್ಥೋಽಪಿ ಭೋಜನೋಪಜೀವೀತ್ಯುದರಂಭರಿರುಚ್ಯತೇ ॥

ಸೂತ್ರಂ ॥ ವಡಿಗೋಜಾತೌ ॥ 416 ॥

ವೃತ್ತಿಃ ॥ ತೇನೇತಿತೃತೀಯಾ ಸಮರ್ಥಾದ್ವಡಿಗಪ್ರತ್ಯಯೋವಾಭವತಿ ಜಾತೌವಿಷಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ಮಾಲೆಯಿಂ ಜೀವಿಸುವಂ—ಮಾಲೆವಡಿಗಂ । ಏವಂ ಕಂಚುವಡಿಗಂ, ಪಜಿವಡಿಗಂ, ಪೂವಡಿಗಂ ॥ ಜಾತಾವಿತಿಕಿಂ । ಪೂವಣಿಗಂ, ಪಜಿಗಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಪೂರ್ವತ್ರಜೀವನಕ್ರಿಯಾಮಾತ್ರಂ ಪ್ರತ್ಯಯಾರ್ಥೋಽತ್ರಜಾತಿರಪೀತಿವಿಶೇಷಃ ॥ ಮಾಲೆವಡಿಗಂ—ಮಾಲಾಕಾರಃ । ಕಂಚುವಡಿಗಂ—ಕಾಂಸ್ಯಕಾರಃ । ಪೂವಡಿಗಂ—ಮಾಲಾಕಾರ ಏವ । ಸರ್ವತ್ರಜಾತಿರೇವ ॥

ಸೂತ್ರಂ ॥ ಪಾಪೋರ್ದುಲಃಪ್ಪ ॥ 417 ॥

ವೃತ್ತಿಃ ॥ ತೇನೇತಿತೃತೀಯಾ ಸಮರ್ಥಾತ್ಪಾವುಶಬ್ದಾದ್ವಡಿಗಪ್ರತ್ಯಯೋವಾಭವತಿ ದೋರ್ಲೋಪಶ್ಚ ಜಾತೌವಿಷಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ಪಾವಿಂ ಜೀವಿಸುವಂ—ಪಾವಡಿಗಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ತೇನಜೀವತೀತಿಜಾತಾವಿತಿಚವರ್ತತೇ ॥ ಪಾವಡಿಗಂ—ಅಹಿತುಣ್ಡಿಕಇತ್ಯರ್ಥಃ ॥

ಸೂತ್ರಂ ॥ ತತ್ರೇಗೋನಿಯುಕ್ತೇ ॥ 418 ॥

ವೃತ್ತಿಃ ॥ ತತ್ರೇತಿಸಪ್ತಮೀ ಸಮರ್ಥಾನ್ನಿಯುಕ್ತ ಇತ್ಯಸ್ಮಿನ್ನರ್ಥೇಇಗಪ್ರತ್ಯಯೋವಾಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಸುಂಕದೊಳ್ನಿಯುಕ್ತಂ—ಸುಂಕಿಗಂ । ಏವಂ ಬಾಗಿಲಿಗಂ, ದ್ವಾರಿಗಂ, ಭಂಡಾರಿಗಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ನಿಯುಜ್ಯತೇಸ್ಮಿನ್ನಿಯುಕ್ತಃ ॥ ತತ್ರೇತಿವಿಷಯಸಪ್ತಮೀ । ನಿಯೋಗಸ್ಯಸವಿಷಯತ್ವಾತ್ । ಸ್ವಯಮನ್ಯೇನವಾಪ್ರಾಪ್ತಾಧಿಪತ್ಯಃ ॥ ಸುಂಕಿಗಂ—ಶೌಲ್ಕಿಕಃ ॥ ಬಾಗಿಲಿಗಂ—ದೌವಾರಿಕಃ ॥ ಭಂಡಾರಿಗಂ—ಕೋಶರಕ್ಷಕಃ ॥

ಸೂತ್ರಂ ॥ ಭವಜಾತಯೋಃ ॥ 419 ॥

ವೃತ್ತಿಃ ॥ ತತ್ರೇತಿಸಪ್ತಮೀಸಮರ್ಥಾದ್ಭವಇತ್ಯರ್ಥೇಜಾತ ಇತ್ಯರ್ಥೇಚಇಗಪ್ರತ್ಯಯೋವಾಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಕಾಲೂರೊಳಾದಂ ಪುಟ್ಟಿದಂ ಮೇಣ್—ಕಾಲೂರಿಗಂ । ಏವಂ ಕರಹಾಡಿಗಂ, ಬಳ್ಳೂರಿಗಂ, ಬಾನಿಗಂ, ಪಟ್ಟಣಿಗಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅತ್ರಭವಜಾತಯೋರಿತಿಸ್ವರೂಪನಿರ್ದೇಶಃಕಿಮರ್ಥನಿರ್ದೇಶೋವಾ । ನಾದ್ಯಃ । ನಹ್ಯನಯೋರಿಗಪ್ರತ್ಯಯಃ । ಕುತ್ರಾಪ್ಯಶ್ರವಣಾತ್ ॥ ನದ್ವಿತೀಯಃ । ಪದಾರ್ಥಭೇದಾಭಾವೇನದ್ವನ್ದ್ವಾಪ್ರಾಪ್ತಿಪ್ರಸಙ್ಗಾದಿತಿಚೇನ್ನ । ಅರ್ಥಭೇದಸ್ಯಸತ್ವಾತ್ । ನಹಿತತ್ರಭವಸ್ತತ್ರಜಾತಇತಿಚಪರ್ಯಾಯಃ । ಭವನಂಹಿಸತ್ತಾಚಿರಸ್ಥಿತಿಃ । ಸಾಚಾನ್ಯತ್ರೋತ್ಪನ್ನಸ್ಯಾಪಿಘಟತೇ । ನತತ್ರೋತ್ಪನ್ನಸ್ಯೈವೇತಿ ॥ ಜನನಂಹಿಪ್ರಾದುರ್ಭಾವಸ್ತತ್ರೈವೋತ್ಪತ್ತಿರಿತ್ಯಸ್ತ್ಯೇವಾರ್ಥಭೇದ ಇತಿನದ್ವನ್ದ್ವಾನುಪಪತ್ತಿರಿತ್ಯಾಹ ಕಾಲೂರೊಳಾದಂಪುಟ್ಟಿದಂಮೇಣಿತಿ ॥ ಕಾಲೂರಿಗಂ—ಕಾಲೂರಿತಿಗ್ರಾಮಃ । ತತ್ರಭವೋಜಾತೋವಾ ಕಾಲೂರಿಗ ಉಚ್ಯತೇ ॥ ಏವಂ ಕರಹಾಡಿಗಂ—ಕರಹಾಡೋದೇಶವಿಶೇಷಃ ॥ ಬಾನಿಗಂ—ಬಾನ್ ಗಗನಂ ॥ ಬಳ್ಳೂರಿಗಂ—ಬಳ್ಳಿತು ಊರ್ ಬಳ್ಳೂರಿತಿವ್ಯುತ್ಪತ್ತ್ಯಾ ನಗರಮುಚ್ಯತೇ ॥ ಪಟ್ಟಣಿಗಂ—ಪಟ್ಟಣಂ ಪ್ರಸಿದ್ಧಂ ॥

ಸೂತ್ರಂ ॥ ಇಚೋಹ್ರಸ್ವಶ್ಚೋಪಾನ್ತ್ಯಸ್ಯ ॥ 420 ॥

ವೃತ್ತಿಃ ॥ ತತ್ರೇತಿಸಪ್ತಮೀಸಮರ್ಥಾದ್ಭವಇತ್ಯರ್ಥೇಜಾತಇತ್ಯರ್ಥೇಚಇಚಪ್ರತ್ಯಯೋವಾಭವತಿ ಉಪಾನ್ತ್ಯಸ್ಯಹ್ರಸ್ವಶ್ಚ ॥

ಪ್ರಯೋಗಃ ॥ ಕಾಲೂರೊಳಾದಂ ಪುಟ್ಟಿದಂ ಮೇಣ್—ಕಾಲುರಿಚಂ । ಏವಂ ಒಳ್ಳುರಿಚಂ, ಬನಿಚಂ, ಕಲಿಚಂ, ಕರಹಡಿಚಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಭವ ಜಾತಯೋರಿತ್ಯೇವ । ಇಚಪ್ರತ್ಯಯೋಭವತಿ ತತ್ಸನ್ನಿಧಾವುಪಾನ್ತ್ಯಸ್ಯಹ್ರಸ್ವಶ್ಚೇತಿ ॥ ನನ್ವತ್ರೇಚೋಹ್ರಸ್ವಶ್ಚೇತ್ಯೇತಾವದೇವವಕ್ತವ್ಯಂ । ನೋಪಾನ್ತ್ಯಸ್ಯೇತಿ । ಪ್ರಯೋಜನಾಭಾವಾತ್ । ತಥಾಹಿ । ಅತ್ರಹ್ರಸ್ವಶ್ರುತ್ಯಾಸ್ವರಸ್ಯೇತ್ಯುಪತಿಷ್ಠಮಾನಂ ಕಾಲೂರಿತ್ಯಾದಾವನ್ತ್ಯಸ್ಯವ್ಯಞ್ಜನತ್ವಾದುಪಾನ್ತ್ಯಸ್ಯಸ್ವಯಮೇವಭವತೀತಿ ॥ ನಚಾತ್ರೈವಂಸಿದ್ಧಾವಪ್ಯನ್ಯತ್ರ ವರೞಿಚಂ, ಬಂಗಳಿಚಮಿತ್ಯಾದೌ ವರಾಳ್, ಬಂಗಾಳಾದೀನಾಂಸ್ವರಾನ್ತಾನಾಂಶಬ್ದಾನಾಮನ್ತ್ಯಸ್ಯಮಾಭೂದಿತ್ಯೇವಮರ್ಥಂತದುಪಾದಾನಮಿತಿವಾಚ್ಯಂ । ತತ್ರೋಪಾನ್ತ್ಯಸ್ಯವ್ಯಞ್ಜನತ್ವಾದ್ಧ್ರಸ್ವಪ್ರಾಪ್ತೇರೇವಾಭಾವಾತ್ ॥ ನಚಾತ್ರೋಪಾನ್ತ್ಯಪದಮುಪಾನ್ತ್ಯಸ್ವರಮೇವಾಹ । ನವರ್ಣಮಾತ್ರಂ । ಸ್ವಸಂಜ್ಞಯಾಶ್ಲಿಷ್ಯಮಾಣಾನಾಂ ಹ್ರಸ್ವಾದೀನಾಂಸ್ವರಸ್ಥಾನಿಕತ್ವನಿಯಮಾದಿತಿವಾಚ್ಯಂ । ಯದ್ಯೇವಮಿಷ್ಯೇತತರ್ಹೀಚಪ್ರತ್ಯಯಸನ್ನಿಧಾನೇಹ್ರಸ್ವಾದೇಶಃ ಪ್ರಕೃತಿಸ್ಥೇಷುಸ್ವರೇಷೂಪಾನ್ತ್ಯಸ್ಯೈವಸ್ಯಾನ್ನಾನ್ತ್ಯಸ್ಯೇತಿಸ್ಯಾತ್ತಚ್ಚಾನಿಷ್ಟಂಕೃತಹಾನ್ಯಕೃತಾಭ್ಯಾಗಮಪ್ರಸಙ್ಗಾತ್ । ತಥಾಹಿ । ಕಾಲೂರ್ಮೇಲೂರಿತ್ಯಾದೇರಿಚೇಸತ್ಯೂಕಾರಸ್ಯಹ್ರಸ್ವಇಷ್ಟಃ । ಸನಭವತ್ಯೂಕಾರಸ್ಯಾನ್ತ್ಯತ್ವೇನಾನುಪಾನ್ತ್ಯತ್ವಾತ್ । ತಥಾಚ ಕಾಲುರಿಚಂ, ಮೇಲುರಿಚಮಿತ್ಯಾದಿನಸಿಧ್ಯತೀತಿಕೃತಹಾನಿಃ । ಆಕಾರಾದೇಸ್ತು ಭವತ್ಯುಪಾನ್ತ್ಯಸ್ವರತ್ವಾತ್ । ತಥಾಚ ಕಲೂರಿಚಂ, ಮೆಲೂರಿಚಮಿತಿಸಿಧ್ಯತೀತ್ಯಕೃತಾಭ್ಯಾಗಮಶ್ಚೇತಿ ॥ ನಚಸ್ವರಾನ್ತೇಷ್ವೇವೇದಮುಪಾನ್ತ್ಯಪದಮುಪಾನ್ತ್ಯಸ್ವರಪರಂನವ್ಯಞ್ಜನಾನ್ತೇಷ್ವಿತಿವಾಚ್ಯಂ । ನಿಯಾಮಕಾಭಾವಾತ್ । ನಹಿಸಾಮಾನ್ಯತಃಪ್ರವೃತ್ತಃ ಶಬ್ದೋನ್ತರೇಣನಿಯಾಮಕಂವಿಷಯವ್ಯವಸ್ಥಾಮಾನಿಘ್ನಾನೋದೃಷ್ಟ ಇತಿ ॥ ನಚವರೞಿಚಂ, ಬಂಗಳಿಚಮಿತ್ಯಾದಾವಿಷ್ಟಸಿದ್ಧ್ಯನ್ಯಥಾನುಪಪತ್ತಿರೇವನಿಯಾಮಿಕೇತಿವಾಚ್ಯಂ । ತತ್ಪ್ರಾಪ್ತ್ಯಥಾಪ್ಯುಪಪತ್ತೇಃ । ತಥಾಹಿ । ಇಚೋಹ್ರಸ್ವಶ್ಚೇತ್ಯತ್ರ ಇಚಸನ್ನಿಧಾನೇಹ್ರಸ್ವಾದೇಶೋವಿಧೀಯತೇ । ಸಚಾರ್ಥವಾನೇವನನಿರರ್ಥಕಃ । ನಿರರ್ಥಕಸ್ಯವಿಧೇರಭಾವಾತ್ । ಅರ್ಥಶ್ಚಾತ್ರಶ್ರುತಿಕಾರ್ಯಯೋರನ್ಯತರಏವನಾನ್ಯಃ । ತದಭಾವಾತ್ । ತಥಾಚ ಹ್ರಸ್ವಾದೇಶೋಯತ್ರವಿಧೀಯಮಾನೋರ್ಥವಾಂಸ್ತತ್ರೈವಭವತಿ । ನಾನ್ತ್ಯಸ್ಯೋಪಾನ್ತ್ಯಸ್ಯವೇತಿನಿರ್ಬನ್ಧಃ । ಅನ್ಯಥಾವಿಧಾನವೈಯರ್ಥ್ಯಪ್ರಸಙ್ಗಾತ್ । ತದುಕ್ತಂ ।

ಶ್ಲೋ ॥ ಕಾರ್ಯಾರ್ಥಂಶ್ರವಣಾರ್ಥಂವಾ ಕ್ವಚಿತ್ಕಿಂಚಿದ್ವಿಧೀಯತೇ ।
ತಯೋರನ್ಯತರಾಭಾವೇ ವಿಧಿಃಕುತ್ರೋಪಯುಜ್ಯತೇ ॥

ಇತಿ ॥ ಅತ್ರಹಿಶ್ರುತಿರೇವಾರ್ಥೋನಾನ್ಯಃ । ತದಭಾವಾತ್ । ತಥಾಚ ವರಾಳ್, ಬಂಗಾಳಾದೌ ಅನ್ತ್ಯಸ್ಯಪ್ರಾಗೇವಹ್ರಸ್ವತ್ವಾತ್ಪುನರಾದೇಶೋನಾರ್ಥವಾನಿತ್ಯುಪಾನ್ತ್ಯಸ್ಯದೀರ್ಘಸ್ಯೈವಭವತಿ ॥ ಕಾಲೂರ್, ಮೇಲೂರಿತ್ಯಾದೌತ್ವನ್ತ್ಯಸ್ಯೈವಭವತಿ । ತತ್ರೈವಪ್ರಯೋಜನ

ಸಿದ್ಧೇರ್ನೋಽಪಾನ್ತ್ಯಸ್ಯ । ತಥಾಹಿ । ಆದೇಶಾನಾಂಹ್ಯನ್ತ್ಯಪ್ರಾಪ್ತಿರೌತ್ಸರ್ಗಿಕೀ ॥ ಸಾಚಕನರ್ತೇಽಬೀಜವಮೆಲ್ಲಜ್ಞನಪೊರ್ಹತೀತಿ ॥ ಯತ್ರತುದೀರ್ಘಏವನಾಸ್ತಿ ತತ್ರಪ್ರತ್ಯಯಮಾತ್ರಮೇವವಿಧೀಯತೇ ನಹ್ರಸ್ವಾದೇಶಃ । ಪ್ರಯೋಜನಾಭಾವಾತ್ । ಯಥಾ ಕನ್ನಡಿಚಂ, ಕೆರಹಣಿಚಮಿತ್ಯಾದಿ ॥ ನಚಸನ್ನಿಯೋಗಶಿಷ್ಟಾನಾಂಸಹವಾಪ್ರವೃತ್ತಿಸ್ಸಹವಾನಿವೃತ್ತಿರಿತಿ ಇತರಾಕರಣೇ ಅಪರಾಕರಣ ಪ್ರಸಜ್ಗಭಿಯಾಕನ್ನಡಿಚಮಿತ್ಯಾದೌಹ್ರಸ್ವಸ್ಯಾಪಿಹ್ರಸ್ವೋವಿಧೀಯತಏವೇತಿವಾಚ್ಯಂ । ತಾದೃಜ್ನಿಯಮೋನಾಸ್ತೀತಿಪ್ರಾಗೇವೋಕ್ತತ್ವಾತ್ । ಯಾವತಾಪ್ರಯೋಜನಂತಾವತ್ಯೆವಚಾರಿತಾರ್ಥ್ಯಮಿತಿ ॥ ಅಸ್ತಿಚ ರೀತಿರೇಷಾ ಪೂರ್ವೇಷಾಮಪಿ । ಸಮಾನಃಸವರ್ಣೇದೀರ್ಘೀಭವತಿ ಪರಶ್ಚಲೋಪಮಿತ್ಯತ್ರಮತ್ವರ್ಥೀಯಪ್ರತ್ಯಯಪಕ್ಷಏವೋಭಯಕಾರ್ಯಂ । ಚ್ವಿಪ್ರತ್ಯಯಪಕ್ಷೇತು ಮಾಲಾಆಗತೇತ್ಯಾದೌಪರಲೋಪಮಾತ್ರಮೇವ ನಪೂರ್ವದೀರ್ಘ ಇತಿ । ತಥಾಚಪಠನ್ತಿ ।

ಶ್ಲೋ ॥ ಅದೀರ್ಘೋದೀರ್ಘತಾಂಯಾತಿನಚದೀರ್ಘಸ್ಯದೀರ್ಘತಾ ।
ಪೂರ್ವದೀರ್ಘಸ್ವರಂದೃಷ್ಟ್ವಾಪರಲೋಪೋವಿಧೀಯತೇ ॥

ಇತಿ ॥ ಅತೋವರಳಿಚಮಿತ್ಯಾದಾವನ್ಯಥೈವೋಪಪತ್ತಿರಿತ್ಯುಪಾನ್ತ್ಯಗ್ರಹಣಮನರ್ಥಕಮೇವೇತಿಚೇತ್ । ಯದ್ಯಪ್ಯೇವಮನರ್ಥಕಂ । ತಥಾಪ್ಯನರ್ಥಕಾನಿವಚನಾನಿಕಿಂಚಿದಿಷ್ಟಂಸೂಚಯನ್ತೀತಿವೈಯಾಕರಣಸಮಯಃ । ಅಸ್ತಿಚಾತ್ರೇಷ್ಟಂಕಿಂಚಿತ್ । ಕಿಂತದಿತಿಚೇತ್ । ದ್ವಿಭಾವಾಭಾವಲಕ್ಷಣಮಿತಿಬ್ರೂಮಃ । ತಥಾಹಿ । ಕಲಿಚಂ, ಬನಿಚಮಿತ್ಯಾದಿಶಬ್ದಜಾತಂಹಿ ಪ್ರಚುರಂಪ್ರಯುಜ್ಯತೇ ॥ ತತ್ರಕಾಲೊಳ್ಪುಟ್ಟಿದಂ ಕಲಿಚಂ—ಶೂದ್ರಃ, ಬಾನೊಳ್ಪುಟ್ಟಿದುದು ಬನಿಚಂ—ಮೇಘಜ್ಯೋತಿಃ ॥ ಅತ್ರಕಾಲ್ಬಾನಿತ್ಯಾದೇರಿಚೇಹ್ರಸ್ವಾದೇಶೇ ಕಲ್, ಬನ್ ಇತ್ಯವಸ್ಥಾಯಾಂ ಹ್ರಸ್ವಾನ್ನಣಲಯಳ[53] ಇತ್ಯಾದಿನಾದ್ವಿಭಾವಃ ಪ್ರಾಪ್ನುವನ್ನಪಿನಾಭಿಮತಃ । ನಾತ್ರನಿಷೇಧಕಂಕಿಂಚಿದಸ್ತ್ಯತೋತ್ರೇದಮುಪಾನ್ತ್ಯಗ್ರಹಣಂಬಾಲಾನುರೋಧಾರ್ಥಕಮೇವನಾರ್ಥವದಿತ್ಯನರ್ಥಕಂಸದಪಿದ್ವಿಭಾವಾಭಾವಲಕ್ಷಣಮಿಷ್ಟಮುಸೂಚಯತೀತಿ ॥ ಅನ್ಯಥಾ ಕಲ್ಲಿಚಂ, ಬನ್ನಿಚಮಿತ್ಯನಿಷ್ಟಮೇವಪ್ರಾದುಷ್ಯಾದಿತಿ ॥ ಅಥಾತ್ರಾಪಿನಾನಿಷ್ಟಪ್ರಸಜ್ಗಃ । ತಥಾಹಿ । ಯತೋತ್ರದ್ವಿಭಾವೋಹಿವಿಧೀಯಮಾನಃ ಸ್ವರಮಾತ್ರಪರನಿಮಿತ್ತಕೋನಾನ್ಯನಿಮಿತ್ತಕ ಇತೀಕಾರಮಾತ್ರಾಪೇಕ್ಷೋಽಲ್ಪಾಶ್ರಯತ್ವಾದನ್ತರಜ್ಗಃ । ಹ್ರಸ್ವಾದೇಶೋಹಿಚಪ್ರತ್ಯಯಾಪೇಕ್ಷೋನೇಕಾರಮಾತ್ರಾಪೇಕ್ಷಇತಿ ಬಹ್ವಾಶ್ರಯತ್ವಾದ್ಬಹಿರಜ್ಗಃ । ತಥಾಚಾಸಿದ್ಧಂ ಬಹಿರಜ್ಗಮನ್ತರಜ್ಗೇಇತಿದ್ವಿಭಾವೇಕರ್ತವ್ಯೇಹ್ರಸ್ವಾದೇಶಸ್ಯಾಸಿದ್ಧವದ್ಭಾವಾನ್ನಕಾರಾದೀನಾಂಹ್ರಸ್ವಾತ್ಪರತ್ವಂನಾಸ್ತೀತಿನಿಮಿತ್ತಾಭಾವಾದ್ದ್ವಿಭಾವಾಭಾವಃ । ಕಾರಣಾಭಾವೇಕಾರ್ಯಾಭಾವಸ್ಯನ್ಯಾಯ್ಯತ್ವಾದಿತ್ಯೇವಸಿದ್ಧೇರ್ನಾನರ್ಥಕವಚನಾಶ್ರಯಣಾದಿತಿ ॥ ತರ್ಹಿಮನ್ದಾನುಗ್ರಹಾರ್ಥಮೇವೇತಿಬ್ರೂಮಃ । ನಹಿಮನ್ದಾಇಯನ್ತಂಪ್ರಮೇಯಜಾಲಮನುಸನ್ಧಾತುಮೀಶತಇತಿ ॥

ಸೂತ್ರಂ ॥ ದಿಕ್ಛಬ್ದಾದಣಃ ॥ 421 ॥

ವೃತ್ತಿಃ ॥ ತತ್ರೇತಿಸಪ್ತಮೀಸಮರ್ಥಾದ್ದಿಕ್ಛಬ್ದಾದ್ಭವಾರ್ಥೇಜಾತಾರ್ಥೇಚ ಅಣಪ್ರತ್ಯಯೋವಾಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಮೂಡಲಾದಂ ಪುಟ್ಟಿದಂ ಮೇಣ್—ಮೂಡಣಂ । ಏವಂ ತೆಂಕಣಂ, ಪಡುವಣಂ, ಬಡಗಣಂ, ನಡುವಣಂ, ಕಡೆಯಣಂ, ಅತ್ತಣಂ, ಇತ್ತಣಂ ॥ ದಿಕ್ಛಬ್ದಾದಿತಿಕಿಂ । ಕನ್ನಡಿಗಂ, ಕನ್ನಡಿಚಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ದಿಶಿದೃಷ್ಟಃ ಶಬ್ದೋದಿಕ್ಛಬ್ದಇತಿ ನಡು, ಕಡೆ ಇತ್ಯಾದೀನಾಂಗ್ರಹಣಂ ॥

ಸೂತ್ರಂ ॥ ದಶ್ಚೇತೇಃ ॥ 422 ॥

ವೃತ್ತಿಃ ॥ ತತ್ರೇತಿಸಪ್ತಮೀಸಮರ್ಥಾದಿಕಾರಾನ್ತಾದ್ದಿಕ್ಛಬ್ದಾದ್ಭವಾರ್ಥೇಜಾತಾರ್ಥೇಚ ದಪ್ರತ್ಯಯೋವಾಭವತಿ । ಚಕಾರಾದಣಶ್ಚ ॥

ಪ್ರಯೋಗಃ ॥ ಅಲ್ಲಿಯಾದಂ ಪುಟ್ಟಿದಂ ಮೇಣ್—ಅಲ್ಲಿಯಣಂ, ಅಲ್ಲಿದಂ । ಏವಂ ಇಲ್ಲಿಯಣಂ, ಇಲ್ಲಿದಂ; ಉಲ್ಲಿಯಣಂ, ಉಲ್ಲಿದಂ; ಎಲ್ಲಿಯಣಂ, ಎಲ್ಲಿದಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಚಕಾರೋಣಂಸಮುಚ್ಚಿನೋತಿ ॥ ಇತಇತಿದಿಕ್ಛಬ್ದಾದಿತ್ಯಸ್ಯೈವವಿಶೇಷಣಂ ॥

ಸೂತ್ರಂ || ಕಾಱಃಪ್ರವಣವ್ಯಾಪೃತಯೋಃ || 423 ||

ವೃತ್ತಿಃ || ತತ್ರೇತಿಸಪ್ತಮೀಸಮರ್ಥಾತ್ಪ್ರವಣಇತ್ಯರ್ಥೇವ್ಯಾಪೃತಇತ್ಯರ್ಥೇಚಕಾಱಪ್ರತ್ಯಯೋವಾಭವತಿ ||

ಪ್ರಯೋಗಃ || ನಗೆಯೊಳ್ಪ್ರವಣಂ ವ್ಯಾಪೃತಂ ಮೇಣ್—ನಗೆಕಾಱಂ | ಏವಂ ನುಡಿಕಾಱಂ, ಆಟಕಾಱಂ, ಮೋಸಕಾಱಂ, ಮುಂಡುಕಾಱಂ ||

ವ್ಯಾಖ್ಯಾ || ಪ್ರವಣಃಪ್ರೌಢಸ್ಸಮರ್ಥಃ || ವ್ಯಾಪೃತಉದ್ಯುಕ್ತಃ || ನಗೆಕಾಱಂ—ಹಾಸ್ಯೇಪ್ರೌಢಃ, ಉದ್ಯುಕ್ತೋವೇತ್ಯರ್ಥಃ || ತಥಾನುಡಿ ಇತಿವಚನಂ | ಆಟ ಇತಿವಿನೋದ ಕ್ರೀಡಾ | ಮೋಸ ಇತಿಪ್ರಮಾದಃ | ಪರಸ್ಯೈವಾಯಂನಾತ್ಮನಃ | ತತ್ರಪ್ರತ್ಯಯಾರ್ಥಾಸಂಭವಾತ್ || ಮುಂಡು ಇತಿಧಾರ್ಷ್ಟ್ಯಂ ||

ಸೂತ್ರಂ || ವ್ಯಞ್ಜನಾದುಗಃ || 424 ||

ವೃತ್ತಿಃ || ತತ್ರೇತಿಸಪ್ತಮೀಸಮರ್ಥಾದ್ವ್ಯಞ್ಜನಾನ್ತಾಚ್ಛಬ್ದಾದ್ವ್ಯಾಪೃತಃ ಪ್ರವಣಇತಿವಾರ್ಥೇಉಗಪ್ರತ್ಯಯೋವಾಭವತಿ ||

ಪ್ರಯೋಗಃ || ಪೆಣ್ಣೊಳ್ಪ್ರವಣಂ ವ್ಯಾಪೃತಂ ಮೇಣ್—ಪೆಣ್ಣುಗಂ | ಏವಂ ಮಣ್ಣುಗಂ, ಪೊನ್ನುಗಂ, ನಾರುಗಂ, ಪಾೞುಗಂ, ಪರಲುಗಂ || ವ್ಯಞ್ಜನಾದಿತಿಕಿಂ | ಕಯ್ದುಕಾಱಂ ||

ವ್ಯಾಖ್ಯಾ || ಸಪ್ತಮೀಸಮರ್ಥಂಯತ್ತಚ್ಚೇದ್ವ್ಯಞ್ಜನಾನ್ತಂಪದಂ ತಸ್ಮಾದಿತ್ಯರ್ಥಃ || ಪೆಣ್ಣುಗಂ ಪೆಣ್—ಇತಿಸ್ತ್ರೀ | ತದುಪಭೋಗೇಪ್ರೌಢಃ ಸಮರ್ಥಉದ್ಯುಕ್ತೋವೇತ್ಯರ್ಥಃ || ತಥಾ ಮಣ್—ಭೂಮಿಃ | ತದ್ವ್ಯಾಪಾರಾದೌ || ಪೊನ್—ಧನಂ | ತದಾರ್ಜನಾದೌ || ನಾರ್—ಓಷಧಿಃ | ತತ್ಪ್ರಯೋಗಾದೌ || ಪರಲ್—ರತ್ನಂ | ತದ್ವ್ಯವಹಾರಾದೌ ||

ಸೂತ್ರಂ || ಆಯ್ತೋಧಿಕೃತೇಬಹುಳಂ || 425 ||

ವೃತ್ತಿಃ || ತತ್ರೇತಿಸಪ್ತಮೀಸಮರ್ಥಾದಧಿಕೃತಇತ್ಯರ್ಥೇಆಯ್ತಪ್ರತ್ಯಯೋಬಹುಳಂಭವತಿ ||

ಪ್ರಯೋಗಃ || ಸೂಳೊಳಧಿಕೃತಂ—ಸೂಳಾಯ್ತಂ | ಏವಂ ಬಾಗಿಲಾಯ್ತಂ, ಅಚ್ಚುಳಾಯ್ತಂ, ಕಲ್ಲಾಯ್ತಂ ||

ವ್ಯಾಖ್ಯಾ || ಅಧಿಕೃತಃಪ್ರಾಪ್ತಾಧಿಕಾರಃ || ಸೂಳಾಯ್ತಂ ಸೂಳ್ವಾರಂ ನಿವೇದನಂವಾತತ್ರಾಧಿಕೃತಇತ್ಯರ್ಥಃ || ಅಚ್ಚುಳಂ-ಚರ್ಮಕ್ರಿಯಾ | ತುರಙ್ಗಾದಿಸಜ್ಜೀಕರಣಂವಾ || ಕಲ್—ರತ್ನಂ ಪಾಷಾಣಮಾತ್ರಂವಾ | ಬಹುಳಗ್ರಹಣಾದುಗಪ್ರತ್ಯಯೋಪಿ ಸೂಳುಗಂ, ಅಚ್ಚುಳುಗಂ, ಕಲ್ಲುಗಂ ಇತಿ ||

ಸೂತ್ರಂ || ವಳವಳ್ಳೌ || 426 ||

ವೃತ್ತಿಃ || ತತ್ರೇತಿಸಪ್ತಮೀಸಮರ್ಥಾದಧಿಕೃತಇತ್ಯರ್ಥೇ ವಳ, ವಳ್ಳಇತ್ಯೇತೌಪ್ರತ್ಯಯೌವಾಭವತಃ ||

ಪ್ರಯೋಗಃ || ಪಡೆಯೊಳಧಿಕೃತಂ—ಪಡೆವಳಂ, ಪಡೆವಳ್ಳಂ | ಏವಂ ಸೆಜ್ಜೆವಳಂ, ಸೆಜ್ಜೆವಳ್ಳಂ ; ಅಡಪವಳಂ, ಅಡಪವಳ್ಳಂ ; ಸೇನೆವಳಂ, ಸೇನೆವಳ್ಳಂ ||

ವ್ಯಾಖ್ಯಾ || ಅಧಿಕೃತಇತ್ಯೇವ ಪಡೆವಳಂ, ಪಡೆವಳ್ಳಂ—ಸೇನಾನೀತ್ಯರ್ಥಃ || ತಥಾ ಸೆಜ್ಜೆ—ಶಯ್ಯಾ, ಅಡಪಂ—ಹಡಪಂ, ಸೇನೆ—ಸೈನ್ಯಂ || ಯೋಗವಿಭಾಗಉತ್ತರಾರ್ಥಃ ||

ಸೂತ್ರಂ ॥ ಮಡೇರ್ಜಾತೌ ॥ 427

ವೃತ್ತಿಃ ॥ ತತ್ರೇತಿಸಪ್ತಮೀ ಸಮರ್ಥಾನ್ಮಡಿಶಬ್ದಾದಧಿಕೃತಇತ್ಯರ್ಥೇ ವಳ, ವಳ್ಳಇತ್ಯೇತೌಪ್ರತ್ಯಯೌವಾಭವತೋಜಾತೌವಿಷಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ಮಡಿಯೊಳಧಿಕೃತಂ—ಮಡಿವಳಂ ಮಡಿವಳ್ಳಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ವಳವಳ್ಳಾವಿತಿವರ್ತತೇ ॥ ಮಡಿರಿತಿ—ಧೌತವಸ್ತ್ರಂ ॥ ಸಪ್ತಮೀಸಮರ್ಥಾನ್ಮಡಿಶಬ್ದಾದ್ವಳವಳ್ಳೌಪ್ರತ್ಯಯೌಭವತಃ ಪ್ರಕೃತಿಪ್ರತ್ಯಯಾಭ್ಯಾಮುಭಾಭ್ಯಾಂ ಸಮುದಿತಾಭ್ಯಾಂಜಾತಿಶ್ಚೇದಭಿಧೀಯತೇ ॥ ಮಡಿವಳಂ ಮಡಿವಳ್ಳಂ—ರಜಕ ಇತ್ಯರ್ಥಃ ॥ ಯದ್ಯಪಿ ಮಲಿನವಸ್ತ್ರಾದಾನೇಪಿ ಸೋಧಿಕೃತಇತಿ ಕಥಂಮಡಿರಿತಿನಿಯಮಇತಿ । ತಥಾಪಿಧಾವನಮೇವ ತಸ್ಯಮುಖ್ಯಕ್ರಿಯೇತಿ ॥ ಅತಏವಾಸ್ಯರಜಕವ್ಯಪದೇಶೋರಜ್ಜಯತೀತಿ ರಜಕಇತಿ ॥

ಸೂತ್ರಂ ॥ ತಸ್ಯತುಲ್ಯೇವೊಲ್ವೋಲೌ ॥ 428 ॥

ವೃತ್ತಿಃ ॥ ತಸ್ಯೇತಿಷಷ್ಠೀಸಮರ್ಥಾತ್ತುಲ್ಯಮಿತ್ಯಸ್ಮಿನ್ನರ್ಥೇ ವೊಲ್, ವೋಲ್ ಪ್ರತ್ಯಯೌಭವತಃ ॥

ಪ್ರಯೋಗಃ ॥ ಹರಿಯಸಮಾನಂ—ಹರಿವೊಲ್, ಹರಿವೋಲ್ । ಏವಂ ಗಿರಿವೊಲ್, ಗಿರಿವೋಲ್ ; ವಿಧುವೊಲ್, ವಿಧುವೋಲ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಯದ್ಯಪ್ಯತ್ರ ತುಲ್ಯಾರ್ಥೈಸ್ತೃತೀಯೇತಿವಚನಾತ್ತೇನತುಲ್ಯೇ ಇತಿನಿರ್ದೇಷ್ಟವ್ಯಂ । ತಥಾಪಿತಸ್ಯಸಾಕ್ಷಿಕತಯಾ ಷಷ್ಠೀಚೇತಿವಚನಾದೇವಂನಿರ್ದೇಶಃ ॥ ನಚ್ಚೈವಮಪಿತೇನೇತಿಸಮ್ಭಾವಿತತ್ವಾತ್ಪ್ರಚುರಪ್ರಯೋಗಾಚ್ಚ ತಥೈವನಿರ್ದೇಷ್ಟವ್ಯಮಿತಿವಾಚ್ಯಂ । ನವೋಲ್ವೋಲಿ[249], ಅನತೋಪಾ[250] ಇತ್ಯಾಭ್ಯಾಮಕಾರಾನ್ತಾನ್ನಿತ್ಯತಯಾನ್ಯಸ್ಮಾಚ್ಚವಿಕಲ್ಪತಃ ಸುಪಃಲ್ಲುಬ್ನಿಷಿಧ್ಯತೇ । ತತ್ರಪಕ್ಷೇಷಷ್ಠೀಶ್ರವಣಾರ್ಥಮೇವಂನಿರ್ದೇಶಃ । ಅನ್ಯಥಾತತ್ರತೃತೀಯೈವಶ್ರೂಯೇತೇತ್ಯನಿಷ್ಟಂಸ್ಯಾದಿತಿ ॥ ಪ್ರಯೋಗಶ್ಚ ।

ವೃ ॥ ಮದಮಾತಂಗದವೊಲ್ವಿಶಾವಿಲಸಿತಂಸತ್ಕ್ಷತ್ರಿಯಪ್ರಾಜ್ಯರಾ ।
ಜ್ಯದವೊಲ್ಸಂಗತಸಂಧಿನೀತಿನಿರತಂನೀಹಾರರುಕ್ಪತ್ರವೃ ॥
ತ್ತದವೋಲ್ರಾಜಿತರೋಹಿಣೀಪರಿಗತಂ ಶ್ರೀಮದ್ದಯಾಮೂಲಧ ।
ರ್ಮ್ಮದವೋಲ್ವಿಶ್ರುತಸುವ್ರತಾಚರಿತಮೇಂಚೆಲ್ವಾಯ್ತೊಗವ್ಯಾಶ್ರಯಂ ॥

ಇತಿ ॥

ಸೂತ್ರಂ ॥ ವಾತೋಬೊಲ್ ॥ 429 ॥

ವೃತ್ತಿಃ ॥ ತಸ್ಯೇತಿಷಷ್ಠೀ ಸಮರ್ಥಾದಕಾರಾನ್ತಾಚ್ಛಬ್ದಾತ್ತುಲ್ಯಮಿತ್ಯಸ್ಮಿನ್ನರ್ಥೇಬೊಲ್ಪ್ರತ್ಯಯೋವಾಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಇಂದ್ರನ ಸದೃಶಂ—ಇಂದ್ರಂಬೊಲ್, ಇಂದ್ರನವೊಲ್, ಇಂದ್ರನವೋಲ್ । ಏವಂ ಚಂದ್ರಂಬೊಲ್, ಚಂದ್ರನವೊಲ್, ಚಂದ್ರನವೋಲ್ ; ಅಂಣಂಬೊಲ್ ಅಂಣನವೊಲ್, ಅಂಣನವೋಲ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ತಸ್ಯತುಲ್ಯಇತ್ಯೇವ । ತಚ್ಚೇತ್ಷಷ್ಠೀಸಮರ್ಥಮಕಾರಾನ್ತಂ ತತೋಬೊಲ್ಪ್ರತ್ಯಯೋವಾಭವತಿ । ಪಕ್ಷೇವೊಲ್ವೋಲಾವೇವೇತಿತ್ರೈರೂಪ್ಯಂ ॥ ಪ್ರಯೋಗಶ್ಚ ।

ಕಂ ॥ ಸೋಮಂಬೊಲ್ಕಾಂತಿಯುತಂ ।
ಕಾಮನವೋಲತುಲರೂಪಸಂಪನ್ನಂಸು ।
ತ್ರಾಮನವೊಲಧಿಕವಿಭವೋ ।
ದ್ದಾಮಂನಯವಿಕ್ರಮಾಭಿರಾಮಂರಾಮಂ ॥

ಇತಿ ॥

ಸೂತ್ರಂ ॥ ಭಾವೇತನಃ ॥ 430 ॥

ವೃತ್ತಿಃ ॥ ಭವತೋಽಸ್ಮಾದಭಿಧಾನಪ್ರತ್ಯಯಾವಿತಿ ಭಾವಃ ಶಬ್ದಪ್ರವೃತ್ತಿನಿಮಿತ್ತಂ । ತಸ್ಯೇತಿ ಷಷ್ಠೀಸಮರ್ಥಾದ್ಭಾವೇಽರ್ಥೇ ತನಪ್ರತ್ಯಯೋ ಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಪುರುಷನಭಾವಂ—ಪುರುಷತನಂ । ಏವಂ ವೀರತನಂ, ಶೂರತನಂ, ಬಲ್ಲತನಂ, ಚೆಲ್ವತನಂ, **ಸೂಳೆತನಂ, ಗೆರತಿತನಂ** ॥

ವ್ಯಾಖ್ಯಾ ॥ ಭಾವಶಬ್ದೋಽನೇಕಾರ್ಥಃ ತಥಾಚ ಪಠನ್ತಿ ।

ಶ್ಲೋ ॥ ಸತ್ತಾಯಾಂ ಮಙ್ಗಲೇ ವೃದ್ಧೌ ನಿವಾಸೇ ವ್ಯಾಪ್ತಿಕರ್ಮಣಿ ।
ಗತೌ ಚಾಪಿ ಸನಾಖ್ಯಾತಂ ಷಡರ್ಥಂ ಭವತಿಂ ವಿದುಃ ॥

ಇತಿ ॥ ತಥಾ । ಭಾವಃ ಸತ್ತಾ ಸ್ವಭಾವಾಭಿಪ್ರಾಯ ಚೇಷ್ಟಾತ್ಮಜನ್ಮಸು ಇತಿ ॥ ತಥಾ । ಧಾತ್ವರ್ಥಃ ಕೇವಲಃ ಶುದ್ಧೋ ಭಾವ ಇತ್ಯಭಿಧೀಯತ ಇತಿ ಚ ॥ ಏವಮನೇಕಾರ್ಥೇಽಪಿ ವಿವಕ್ಷಿತಮರ್ಥಮಾಹ ಶಬ್ದಪ್ರವೃತ್ತಿನಿಮಿತ್ತಮಿತಿ ॥ ಪ್ರವೃತ್ತಿನಿಮಿತ್ತೇ ಭಾವಶಬ್ದಸ್ಯ ಪ್ರವರ್ತನಪ್ರಕಾರಂ ದರ್ಶಯತಿ ಭವತ ಇತ್ಯಾದಿ ॥ ಭವತಃ ಪ್ರವರ್ತೇತೇಽಸ್ಮಾದತಃ ಕಾರಣಾದಭಿಧಾನ ಪ್ರತ್ಯಯೌ । ಅಭಿಧೀಯತೇ ಉಚ್ಯತೇಽನೇನಾರ್ಥ ಇತ್ಯಭಿಧಾನಂ ವಾಚಕಃ ಶಬ್ದಃ । ಪ್ರತ್ಯಾಯಯತಿ ಪ್ರತೀಯತೇಽನೇನೇತಿ ಪ್ರತೀತಿಮಾತ್ರಂ ವಾ ಪ್ರತ್ಯಯ ಇತಿ ಜ್ಞಾನಂ । ಭಾವಃ ಶಬ್ದಸ್ಯ ದ್ರವ್ಯೇ ಪ್ರವೃತ್ತೌ ನಿಮಿತ್ತಂ ಹೇತುರುಚ್ಯತೇ । ಕ್ವಚಿಚ್ಛಬ್ದಃ ಕ್ವಚಿದರ್ಥೇ ಪ್ರವರ್ತತೇ ಪ್ರತೀತಿಮುತ್ಪಾದಯತಿ ಚೇತಿ ಲೋಕೇ ಪ್ರಸಿದ್ಧಿಃ । ತತ್ರಾವಶ್ಯಂ ನಿಮಿತ್ತೇನ ಕೇನಚಿದ್ಭವಿತವ್ಯಂ । ಅನ್ಯಥಾ ಸರ್ವೇ ಸರ್ವತ್ರ ಪ್ರವರ್ತೇರನ್ನಿತ್ಯತಿಪ್ರಸಙ್ಗಸ್ಸ್ಯಾತ್ । ತಥಾ ಚ ಯದತ್ರ ನಿಮಿತ್ತಂ ಸಂಸ್ಕೃತೇ ತ್ವತಲಾದಿಪ್ರತ್ಯಯವಾಚ್ಯಂ ಸ ಏವಾತ್ರ ಸ್ವಾರ್ಥಾಪರನಾಮಾ ಭಾವೋ ವಿವಕ್ಷಿತೋ ನಾನ್ಯೋಽಭಿಪ್ರಾಯಾದಿಃ ॥ ಸ ಏವ ಭಾವಃ ಸರ್ವತ್ರ ಸ್ವಯಂ ದ್ರವ್ಯಧರ್ಮಸ್ಸನ್ನಪಿ ಕ್ವಚಿಜ್ಜಾತಿರೂಪಃ । ಗೌರಶ್ವಃ ಪುರುಷ ಇತ್ಯಾದಾವಾಜನ್ಮನಪಾಯಿನೀ ಗೋತ್ವಾಶ್ವತ್ವಾದಿ ಜಾತಿರೇವ । ಅತದ್ವ್ಯಾವೃತ್ತ್ಯಾ ಗವಾಶ್ವಾದಿಶಬ್ದಾನ್ಗವಾಶ್ವಾದ್ಯರ್ಥೇಷು ಪ್ರವರ್ತಯತಿ ಪ್ರತೀತಿಮುತ್ಪಾದಯತಿ ಚೇತಿ ॥ ಕ್ವಚಿತ್ಕ್ರಿಯಾರೂಪಃ । ಪಾಚಕಃ, ಪಾಠಕ ಇತ್ಯಾದೌ ಪಚನ ಪಠನಾದಿಕ್ರಿಯೈವ ತಾಂಸ್ತಾಞ್ಛಬ್ದಾಂಸ್ತತ್ತದರ್ಥೇಷು ಪ್ರವರ್ತಯತಿ ಪ್ರತೀತಿಮುತ್ಪಾದಯತಿ ಚೇತಿ ॥ ಕ್ವಚಿದ್ಗುಣರೂಪಃ । ನೀಲಮುತ್ಪಲಂ, ಶುಕ್ಲಃ ಪಟ ಇತ್ಯಾದೌ ನೀಲಾದಿಗುಣ ಏವ ಗುಣಿವಾಚಕಾನ್ನೀಲಾದಿಶಬ್ದಾನ್ನೀಲಾದಿದ್ರವ್ಯೇಷು ಪ್ರವರ್ತಯತಿ ಪ್ರತೀತಿಮುತ್ಪಾದಯತಿ ಚೇತಿ । ನೀಲಂ ರೂಪಮಿತ್ಯಾದೌ ತು ನೀಲಾದಿಗುಣಗತಂ ಸಾಮಾನ್ಯಮೇವ ॥ ತಥಾ ಕ್ವಚಿದ್ದ್ರವ್ಯರೂಪಃ । ದಣ್ಡೀ, ಕುಣ್ಡಲೀತ್ಯಾದೌ ದಣ್ಡ ಕುಣ್ಡಲಾದಿದ್ರವ್ಯಮೇವ ತದ್ವತ್ಸು ದ್ರವ್ಯೇಷು ತಾಂಸ್ತಾಞ್ಛಬ್ದಾನ್ಪ್ರವರ್ತಯತಿ ಪ್ರತೀತಿಮುತ್ಪಾದಯತಿ ಚೇತಿ ॥ ಕ್ವಚಿತ್ಸಂಜ್ಞಾರೂಪಃ । ಡಿತ್ಥೋ ಡಪಿತ್ಥ ಇತ್ಯಾದೌ ಜಾತ್ಯಾದಿರಹಿತೇ ದ್ರವ್ಯೇ ತತ್ತತ್ಸಂಜ್ಞೈವ ತಥಾ ಪ್ರವರ್ತಯತಿ ಪ್ರತ್ಯಾಯಯತಿ ಚೇತ್ಯೇವಂ ಪಞ್ಚಧಾ ಪ್ರಪಞ್ಚಿತಃ । ತದುಕ್ತಂ ।

ಶ್ಲೋ ॥ ಜಾತಿಕ್ರಿಯಾಗುಣದ್ರವ್ಯಸಂಜ್ಞಾಃ ಪಞ್ಚೈವ ಕಲ್ಪನಾಃ ।
ಅಶ್ವೋ ಯಾತಿ ಸಿತೋ ಘಣ್ಟೀ ಕತ್ಥ ಇತ್ಯಾಖ್ಯೋ ಯಥಾಕ್ರಮಂ ॥

ಇತಿ ॥ ತಥಾ ನ್ಯಾಸೇಽಪ್ಯುಕ್ತಂ ॥ ಗೌರ್ಗಚ್ಛತಿ ಶುಕ್ಲೋ ಘಣ್ಟಾವಾನ್ಕಮಲಕ ಸಂಜ್ಞ ಇತಿ । ತದಿದಂ ಪಞ್ಚಪ್ರಕಾರಮಪಿ ಪ್ರವೃತ್ತಿನಿಮಿತ್ತಂ ದ್ರವ್ಯಧರ್ಮ ಏವ । ಅಭಿಧಾನಪ್ರತ್ಯಯಹೇತುಃ ಪದಾರ್ಥಧರ್ಮೋ ಭಾವ ಇತಿ ವಚನಾತ್ । ದಣ್ಡ ಕುಣ್ಡಲಾದೇಃ ಸ್ವಯಂ ದ್ರವ್ಯತ್ವೇಽಪಿ ದಣ್ಡಿ ಕುಣ್ಡಲ್ಯಾದಿದ್ರವ್ಯಾಪೇಕ್ಷಯಾ ಧರ್ಮತ್ವಾವಿರೋಧಾತ್ ॥ ದ್ರವ್ಯಶಬ್ದೇನಾಪ್ಯತ್ರ ಪ್ರವೃತ್ತಿನಿಮಿತ್ತಾಶ್ರಯಃ ಪದಾರ್ಥ ಏವ ಕಥ್ಯತೇ ॥ ನ ಪುನರ್ಗುಣಪರ್ಯಾಯವದೇವೇತಿ । ಗುಣಕ್ರಿಯಾದೀನಾಮಪಿ ದ್ರವ್ಯತ್ವೇನಾಭ್ಯುಪಗಮಾತ್ ॥ ನ ಚೈವಮರ್ಥಮಾತ್ರಸ್ಯ ದ್ರವ್ಯತ್ವಂ ಸ್ಯಾದಿತ್ಯತಿಪ್ರಸಙ್ಗಃ । ಇಷ್ಟಾಪತ್ತೇಃ ॥ ಯತ್ಸತ್ತದ್ದ್ರವ್ಯಮಿತಿ ಹಿ ಶಾಬ್ದಿಕ ಸಮಯಃ । ಸದ್ದ್ರವ್ಯಮಸದ್ದ್ರವ್ಯಮಿತಿ ನ್ಯಾಸಕಾರವಚನಾತ್ ॥ ಸ್ವಸ್ವಪರ್ಯಾಯಾನ್ ದ್ರವನ್ತಿ ದ್ರೋಷ್ಯನ್ತ್ಯದುದ್ರುವನ್ನಿತಿ ದ್ರವ್ಯಾಣೀತಿ ವ್ಯುತ್ಪತ್ತ್ಯಾ ಸರ್ವಸ್ಯಾಪಿ ದ್ರವ್ಯತ್ವೇ ಬಾಧಕಾಭಾವಾಚ್ಚ । ಯದಾಹ ಭಗವಾನ್ಪರಮಾಗಮಸೂತ್ರಕಾರೋಽಪಿ । ಸದ್ದ್ರವ್ಯಲಕ್ಷಣಮಿತಿ । ಕಿಮರ್ಥಂ ತರ್ಹಿ ಗುಣಪರ್ಯಾಯವದ್ದ್ರವ್ಯಮಿತಿ ಚ ಸೂತ್ರ್ಯಯದಿತಿ ಚೇತ್ಸಹಕ್ರಮಾನೇಕಾನ್ತಲಕ್ಷಣ ಪ್ರಯೋಜನಾನ್ತರಸಿದ್ಧ್ಯರ್ಥಮಿತಿ ಬ್ರೂಮಃ । ತದುಕ್ತಂ ತತ್ತ್ವಾರ್ಥಶ್ಲೋಕವಾರ್ತಿಕೇ ।

ಶ್ಲೋ ॥ ಗುಣವದ್ದ್ರವ್ಯಮಿತ್ಯುಕ್ತಂ ಸಹಾನೇಕಾನ್ತಸಿದ್ಧಯೇ ।
ತಥಾಪರ್ಯಾಯವದ್ದ್ರವ್ಯಂ ಕ್ರಮಾನೇಕಾನ್ತವಿತ್ತಯೇ ॥

ಇತಿ ॥ ತದಿದಂ ಪ್ರವೃತ್ತಿನಿಮಿತ್ತಂ ಭಾವಃ ಸ್ವಾರ್ಥ ಇತಿ ಚೋಚ್ಯತೇ ॥ ಯದಭಿದಧತ ಏವ ಶಬ್ದಾ ದ್ರವ್ಯಮಭಿದಧತೀತಿ । ತದಪ್ಯುಕ್ತಂ ।

ಶ್ಲೋ ॥ ಸ್ವಾರ್ಥಮಭಿಧಾಯ ಶಬ್ದೋ ನಿರಪೇಕ್ಷೋ ದ್ರವ್ಯಮಾಹ ಸಮವೇತಂ ।
ಸಮವೇತಸ್ಯ ತು ವಚನೇ ಲಿಙ್ಗಂ ಸಙ್ಖ್ಯಾಂ ವಿಭಕ್ತೀಶ್ಚೇತಿ ॥

ಯದ್ಯಪ್ಯತ್ರ ಭಾವಶಬ್ದಸ್ಯಾಭಿಪ್ರಾಯಾದ್ಯನೇಕಾರ್ಥತ್ವೇಽಪಿ ಪ್ರವೃತ್ತಿನಿಮಿತ್ತಲಕ್ಷಣ ಏವಾರ್ಥೇ ಪ್ರತ್ಯಯೋತ್ಪತ್ತಿರ್ನಾಭಿಪ್ರಾಯಾದಾವಿತಿ ಕುತೋ ನಿರಣಾಯಿ । ಅಭಿಪ್ರಾಯಾದಿರಪಿ ಪ್ರತ್ಯಯವಾಚ್ಯೋಽಸ್ತು । ನಿಯಾಮಕಾಭಾವಾದಿತಿ ॥ ಅಸ್ತು ವಾ ಯಥಾ ಕಥಂಚಿತ್ತತ್ತ್ವವದಾಸ್ತಾಂ । ತಥಾಪಿ ಸಜಾತ್ಯಾದಿ ಭೇದಾತ್ಪಞ್ಚಧೇತಿ ವಾ ಕುತೋ ನಿರ್ಣಯಃ । ಗೌರಶ್ವಃ ಪುರುಷ ಇತ್ಯಾದಯೋ ಜಾತಿಶಬ್ದಾ ಇತ್ಯತ್ರ ಗೋತ್ವಾದೇರ್ಜಾತಿತ್ವಮೇವ ನಾಸ್ತಿ । ತಥಾಹಿ । ಸಾಮಾನ್ಯಂ ಹಿ ಜಾತಿರುಚ್ಯತೇ । ತಚ್ಚ ದ್ವೇಧಾ । ತಿರ್ಯಗೂರ್ಧ್ವತಾಭೇದಾತ್ । ತತ್ರೋರ್ಧ್ವತಾಸಾಮಾನ್ಯಂ ನಾಮ ದ್ರವ್ಯಮೇವ । ಪರಾಪರವಿವರ್ತವ್ಯಾಪಿ ದ್ರವ್ಯಮೂರ್ಧ್ವತಾ ಮೃದಿವ ಸ್ಥಾಸಾದಿಷ್ವಿತಿ ವಚನಾತ್ ॥ ತಿರ್ಯಕ್ಸಾಮಾನ್ಯಂ ತು ಸಾದೃಶ್ಯಮೇವ । ಸದೃಶಪರಿಣಾಮಸ್ತಿರ್ಯಕ್ಖಣ್ಡಮುಣ್ಡಾದಿಷು ಗೋತ್ವವದಿತಿ ವಚನಾತ್ ॥ ತಚ್ಚ ನಾನ್ಯೈವನ್ಯೈಕಂ । ಏಕತ್ವಸ್ಯಾಪಚಾರಿಕತ್ವಾತ್ । ಸಾದೃಶ್ಯೇ ತೂಪಚರಿತಮಿತಿ ಭಾಷ್ಯಕಾರವಚನಾತ್ ॥ ಅತೋ ಗೋತ್ವಾದಿಜಾತೇರೇವಾಭಾವಾತ್ಕಥಮೇತೇ ಜಾತಿಶಬ್ದಾಸ್ಸ್ಯುರಿತಿ ॥ ತಥಾ ಪಾಚಕಪಾಠಕಾದಯಃ ಕ್ರಿಯಾಶಬ್ದಾ ಇತ್ಯತ್ರಾಪಿ । ಪಾಚಕೋ ಗಚ್ಛತಿ, ಪಾಠಕ ಆಯಾತಿ, ಪೂಜಕೋ ನಿದ್ರಾತಿ ಇತ್ಯಾದೌ ತತ್ತತ್ಕ್ರಿಯಾರಹಿತೇ ಕ್ರಿಯಾನ್ತರವತಿ ಚ ತೇ ತೇ ಶಬ್ದಾಃ ಪ್ರವರ್ತನ್ತ ಇತಿ ಕುತೋಽಮೀ ಕ್ರಿಯಾಶಬ್ದಾಸ್ಸ್ಯುರಿತಿ ॥ ತಥಾ ದಣ್ಡೀ, ಕುಣ್ಡಲೀತ್ಯಾದಯೋ ದ್ರವ್ಯಶಬ್ದಾ ಇತ್ಯತ್ರಾಪಿ ದಣ್ಡಕುಣ್ಡಲಾದಿಸಮ್ಬನ್ಧ ಏವ ಪ್ರವೃತ್ತಿನಿಮಿತ್ತಂ । ತತ್ರೈವಾನ್ವಯವ್ಯತಿರೇಕಸಮ್ಭವಾನ್ನ ದ್ರವ್ಯಮಿತಿ ಕುತೋಽಮೀ ದ್ರವ್ಯಶಬ್ದಾಸ್ಸ್ಯುರಿತಿ ॥ ತಥಾ ನೀಲ, ಪೀತ ಇತ್ಯಾದಯೋ ಗುಣಶಬ್ದಾ ಇತ್ಯತ್ರಾಪಿ ಯಥಾ ಗೌರ್ಗೌರಿತ್ಯಾದಾವನುವೃತ್ತಪ್ರತ್ಯಯೋ ಜಾತ್ಯಾ ನಿರ್ವಾಹ್ಯತೇ ತಥೈವ ಬಲಾಕಾದಿಷು ಶುಕ್ಲಶ್ಶುಕ್ಲ ಇತ್ಯಾದ್ಯನುವೃತ್ತಪ್ರತ್ಯಯೋಽಪೀತಿ ತೇಽಪಿ ಜಾತಿಶಬ್ದಾ ಏವ ಭವೇಯುರಿತಿ ಕುತೋಽಮೀ ಗುಣಶಬ್ದಾಸ್ಸ್ಯುರಿತಿ ॥ ತಥಾ ಡಿತ್ಥಡಿವಿತ್ಥಾದಯಃ ಸಂಜ್ಞಾಶಬ್ದಾ ಇತ್ಯತ್ರಾಪಿ ಬಾಲ, ಕುಮಾರ, ಯುವ, ಸ್ಥವಿರಾದ್ಯವಸ್ಥಾನುಗತಾ ತತ್ತದ್ವ್ಯಕ್ತಿಗ್ಯಾ ಜಾತಿರೇವಾನುಸ್ಯೂತಪ್ರತ್ಯಯನಿರ್ವಾಹಿಕೇತಿ ತೇಽಪಿ ಜಾತಿಶಬ್ದಾ ಏವೇತಿ ಕುತೋಽಮೀ ಸಂಜ್ಞಾಶಬ್ದಾಸ್ಸ್ಯುರಿತಿ ॥ ಕಿಂಚ ಕುಮ್ಭಂ ಕರೋತೀತಿ—ಕುಮ್ಭಕಾರಃ, ಉಪಗೋರಪತ್ಯಂ ಪುಮಾನ್—ಔಪಗವಃ, ರಾಜ್ಞಃ ಪುರುಷೋ—ರಾಜಪುರುಷ ಇತ್ಯಾದೌ ಕೃತಿ ತದ್ಧಿತೇ ಸಮಾಸೇ ಚ ಸರ್ವತ್ರ ಧಾತೂಪಪದಪ್ರಕೃತಿಪ್ರತ್ಯಯಪೂರ್ವೋತ್ತರಪದಸಮ್ಬನ್ಧ ಏವ ಪ್ರವೃತ್ತಿನಿಮಿತ್ತಂ । ನಾನ್ಯದಿತ್ಯತಿರಿಕ್ತಸಮ್ಭಾವನಯಾ ಷೋಢೇತಿ ವಾ ಕಿನ್ನ ಸ್ಯಾದಿತಿ ॥ ಕಿಂಚ ಉಕ್ತಸ್ಥಲೇ ಸರ್ವತ್ರಾಪಿ ಜಾತಿಕ್ರಿಯಾಗುಣದ್ರವ್ಯಾದಿಸಮ್ಬನ್ಧೇ ಸತ್ಯೇವ ಶಬ್ದಾಃ ಪ್ರವರ್ತನ್ತೇ । ನಾನ್ಯಥೇತಿ ಸರ್ವತ್ರಾಪಿ ಸಮ್ಬನ್ಧ ಏವ ಪ್ರವೃತ್ತಿನಿಮಿತ್ತಮೈಕಧ್ಯಮೇವ ನಾನೈಕಧ್ಯಮಿತ್ಯನೇಕಚಿನ್ತಾಸಙ್ಕುಲನೇನ ಬಹು ವಕ್ತವ್ಯಮಸ್ತಿ । ತಥಾಪಿ ಸರ್ವತ್ರ ತತ್ತದ್ವ್ಯವಸ್ಥಾಪಕಸಿದ್ಧಾನ್ತಾನುಸಾರಿಯುಕ್ತಿಯುಕ್ತಪ್ರಮಾಣೋಪನ್ಯಾಸಲಹರೀವಿಜೃಮ್ಭಣೇನ ಪ್ರತಿಪಕ್ಷಪ್ರತಿಕ್ಷೇಪಣಂ ಸ್ವಪಕ್ಷಸಂರಕ್ಷಣಂ ಚ ನ್ಯಾಸಭಾಷ್ಯಾದಿ ಪೂರ್ವಶಾಸ್ತ್ರ ಏವಾನುಸನ್ಧಾತವ್ಯಂ । ಪ್ರಕೃತಗ್ರನ್ಥಸ್ಯ ಬಾಲಾಧಿಕಾರಿಕತ್ವಾದ್ರಾದ್ಧಾನ್ತಪದ್ಧತಿಪ್ರದರ್ಶನಮಾತ್ರೇಣೋಪರಮ್ಯತೇ ॥ ಸೋಽಯಂ ಪ್ರವೃತ್ತಿನಿಮಿತ್ತಲಕ್ಷಣೋ ಭಾವೋ ಯದಾ ವಿವಕ್ಷಿತಸ್ತದಾ ಷಷ್ಠೀಸಮರ್ಥಾಚ್ಛಬ್ದಾತ್ತನಪ್ರತ್ಯಯೋ ಭವತೀತಿ ॥ ಅತ್ರಾಯಂ ನಿಷ್ಕರ್ಷಃ । ಭಾವಶಬ್ದಸ್ಯಾನೇಕಾರ್ಥತ್ವೇಽಪಿ ಪ್ರವೃತ್ತಿನಿಮಿತ್ತಲಕ್ಷಣೋ ಧಾತ್ವರ್ಥಲಕ್ಷಣಶ್ಚೇತಿ ದ್ವಾವೇವಾತ್ರ ಪ್ರತ್ಯಯವಾಚ್ಯೌ ॥ ತತ್ರ ಪ್ರವೃತ್ತಿನಿಮಿತ್ತಲಕ್ಷಣಸ್ತದ್ಧಿತವಾಚ್ಯ ಏವ । ಧಾತ್ವರ್ಥಲಕ್ಷಣಸ್ತು ಕೃದ್ವಾಚ್ಯ ಏವೇತಿ ॥ ಸೋಽಯಂ ತನಪ್ರತ್ಯಯಸ್ತ್ವಮಾತ್ರಪ್ರವಾದ್ದೇಶ್ಯಾಚ್ಚ ಭವತೀತಿ ಸರ್ವಮಪ್ಯುದಾಹರತಿ ಪುರುಷನ ಭಾವಂ—ಪುರುಷತನಮಿತ್ಯಾದಿ ॥

ಸೂತ್ರಂ ॥ ಉನ್ನತಾದಿಭ್ಯ ಇಕೆತ್ ॥ **431** ॥

ವೃತ್ತಿಃ ॥ ಷಷ್ಠೀ ಸಮರ್ಥೇಭ್ಯ ಉನ್ನತಾದಿಭ್ಯೋ ಭಾವೇಽರ್ಥೇ ಇಕೆತ್ಪ್ರತ್ಯಯೋ ವಾ ಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಉನ್ನತಿಕೆ, ಪನ್ನತಿಕೆ, ಮಾನಸಿಕೆ, ಗರುವಿಕೆ, ಆಯತಿಕೆ ॥ ಉನ್ನತಾದಯಃ ಪ್ರಯೋಗಗಮ್ಯಾಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಉನ್ನತ, ಪನ್ನತ, ಮಾನಸ, ಆಯತ, ಅಲಸ, ಗರುವ, ಜಾಣ, ಚದುರ, ಚೆಲ್ವ ಇತ್ಯಾದಯೋ ಹ್ಯುನ್ನತಾದಯಸ್ತೇಭ್ಯೋಽಪಿ ತಸ್ಯ ಭಾವ ಇತ್ಯರ್ಥ ಏವ ಪ್ರತ್ಯಯ ಇತಿ ತಸ್ಯೇತ್ಯನುಸನ್ಧಾನಮಾವಶ್ಯಕಮಿತ್ಯಾಹ ಷಷ್ಠೀಸಮರ್ಥೇಭ್ಯ ಇತಿ ॥ ಇಕೆದಿತಿ ತಕಾರೋ ನಿರ್ದೇಶಾರ್ಥಃ ॥ ನ ಚಾಯಂ ತನಸ್ಯ ಬಾಧಕಃ । ಉನ್ನತತನಂ, ಪನ್ನತತನಮಿತ್ಯಾದಿ ಪ್ರಯೋಗಸ್ಯಾಪಿ ಸಮ್ಮತತ್ವಾತ್ । ಕಿಂತ್ವೇತೇಭ್ಯೋ

ಯುಂಪರ್ಯಾಯೇಣಭವತೀತ್ಯೇವ ॥ ನಚೈವಂ ಚಶಬ್ದೇನಭಾವ್ಯಮಿತಿ ॥ ತದ್ಧಿತವೃತ್ತೇರ್ಬಹುಳತ್ವಾದೇವತಥಾಸಿದ್ಧೇರಿತಿ ॥ ಪ್ರಯೋಗಗ ವ್ಯಾಇತ್ಯಾಕೃತಿಗಣತ್ವಜ್ಞಾಪನಂ ॥ ತೇನಕಾಱ, ಗಾಱಪ್ರತ್ಯಯಾನ್ತಾ ಅಪಿಯಥಾಲಕ್ಷ್ಯಮುಪಸಙ್ಗ್ರಾಹ್ಯಾಃ ॥ ಆಟಕಾಱಿಕೆ, ಓಲೆಕಾಱಿಕೆ, ಕಂಚುಗಾಱಿಕೆ, ಬಳೆಗಾಱಿಕೆ ಇತ್ಯಾದಿ ॥

ಸೂತ್ರಂ ॥ ಗುಣೋಕ್ತೇಃಪುಃಪೂರ್ವಸ್ವರೇಣದುಲುಪ್ಚ ॥ 432 ॥

ವೃತ್ತಿಃ ॥ ತಸ್ಯೇತಿಷಷ್ಠೀಸಮರ್ಥಾದ್ಗುಣವಾಚಿನೋಭಾವೇಽರ್ಥೇ ಪುಪ್ರತ್ಯಯೋ ಭವತಿ ಪೂರ್ವಸ್ವರೇಣ ಸಹದೋಲೋಪಶ್ಚ ॥

ಪ್ರಯೋಗಃ ॥ ಬೞ್ಕಿತಱಭಾವಂ—ಬೞ್ಪು, ಬಿಳಿದಱಭಾವಂ—ಬಿಳ್ಪು । ಏವಂ ಕಪ್ಪು, ತೆಳ್ಪು, ಮೆಲ್ಪು, ನೇರ್ಪು, ಕೂರ್ಪು ॥ ಗುಣೋಕ್ತೇರಿತಿಕಿಂ । ಕೆಳೆಯತನಂ, ಸುಖತನಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅತ್ರಬೞ್ಕಿತಱಭಾವಮಿತಿವಿಗ್ರಹಪ್ರದರ್ಶನಮಾತ್ರಮೇವ । ನನಪುಂಸಕಲಿಙ್ಗಾಗ್ರಹಃ । ಬೞ್ಕಿದಳಭಾವಂ, ಬೞ್ಕಿದನಭಾವಂ ಇತ್ಯತ್ರಾಪಿಬೞ್ಪುಇತ್ಯೇವಸಿದ್ಧೇಃ । ಏವಂ ತೆಳ್ಪು, ನೇರ್ಪು, ಕೂರ್ಪುಇತ್ಯಾದೌಸರ್ವತ್ರ ದ್ರಷ್ಟವ್ಯಂ ॥ ಪಿರಿದಱಭಾವಂ—ಪೆಂಪು ಇತ್ಯತ್ರರೇಫಸ್ಯಮಾದೇಶೋಗಾವಿಲಾದಿತ್ವಾತ್ಸಿದ್ಧಃ ॥

ಸೂತ್ರಂ ॥ ಸಙ್ಖ್ಯಯಾಮೆದ್ವಾರೇ ॥ 433 ॥

ವೃತ್ತಿಃ ॥ ಸಙ್ಖ್ಯಾವಾಚಿನೋಮೆತ್ಪ್ರತ್ಯಯೋಭವತಿ ವಾರಾರ್ಥೇಗಮ್ಯಮಾನೇ ॥

ಪ್ರಯೋಗಃ ॥ ಒಂದುಬಾರಿ—ಒಮ್ಮೆ । ಏವಂ ಇಮ್ಮೆ, ಮೂಮ್ಮೆ, ನೂಮ್ಮೆ, ಸಾಸಿರ್ಮ್ಮೆ ॥

ವ್ಯಾಖ್ಯಾ ॥ ವಾರಃಪ್ರಸಿದ್ಧಃ । ಯಃಸಂಸ್ಕೃತೇಕೃತ್ವಸುಚ್ಪ್ರತ್ಯಯಃ । ಪಞ್ಚವಾರಾನ್—ಪಞ್ಚಕೃತ್ವಃ, ಶತಂವಾರಾನ್—ಶತಕೃತ್ವಃ ; ದ್ವೌವಾರೌ—ದ್ವಿಃ, ತ್ರೀನ್ವಾರಾನ್—ತ್ರಿರಿತಿ ॥ ತಸ್ಮಿನ್ವಾರಾರ್ಥೇವಿವಕ್ಷಿತೇ ಸಙ್ಖ್ಯಾಶಬ್ದಾತ್ ಒಂದು, ಎರಡು ಇತ್ಯಾದೇರ್ಮೆತ್ಪ್ರತ್ಯಯೋಭವತಿ ॥ ಯದ್ಯಪಿಸಂಸ್ಕೃತೇವಾರಾರ್ಥಿಕಪ್ರತ್ಯಯೋದ್ವಿತೀಯಾಸಮರ್ಥಾದ್ಭವತಿ । ಭಾಷಾಯಾಂತು ಪ್ರಥಮಾಸಮರ್ಥಾದೇವಭವತೀತಿತಥೈವವಿಗ್ರಹ್ಯಪ್ರದರ್ಶಯತಿ ಒಂದುಬಾರಿ—ಒಮ್ಮೆಇತಿ । ಒರೊಂದೋಃ[353] ಇತಿ ಒರಾದೇಶಃ ॥ ಇಮ್ಮೆ । ಎರಡೋರಿರ್[359] ಇತಿಇರಾದೇಶಃ ॥ ಮೂಮ್ಮೆ, ನೂಮ್ಮೆ । ಉಭಯತ್ರಾಪಿ ಪ್ರತ್ಯಯೇ[81] ಇತಿದೋರೇಫಾದೇಶಃ ॥ ಸಾಸಿರ್ಮ್ಮೆ । ಲುಪ್ಪ್ಯಾಸಿರ್ಬ್ಯೈಳೋಃ[356] ಇತಿಲೋಪಃ ॥

ಸೂತ್ರಂ ॥ ಪರಿಮಾಣಾಚ್ಚಾನೆಯಃ ಪೂರಣೇ ॥ 434 ॥

ವೃತ್ತಿಃ ॥ ಸಙ್ಖ್ಯಾವಾಚಕಾತ್ಪರಿಮಾಣವಾಚಕಾಚ್ಚ ಶಬ್ದಾತ್ಪೂರಣೇಽರ್ಥೇಽನೆಯಪ್ರತ್ಯಯೋಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಒಂದಱಪೂರಣಂ—ಒಂದನೆಯಂ । ಏವಂ ಎರಡನೆಯಂ, ಮೂಱನೆಯಂ, ನಾಲ್ಕನೆಯಂ, ಅನಿತನೆಯಂ, ಇನಿತನೆಯಂ, ಎನಿತನೆಯಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಚಕಾರಃಪೂರ್ವಸ್ಮಾತ್ಸಙ್ಖ್ಯಯಾ ಇತ್ಯೇತತ್ಸಮುಚ್ಚಿನೋತೀತ್ಯಾಹ ಸಙ್ಖ್ಯಾವಾಚಕಾತ್ಪರಿಮಾಣವಾಚಕಾಚ್ಚೇತಿ ॥ ಅನೆಯಇತಿವಿಧೇಯಸ್ವರೂಪನಿರ್ದೇಶಃ ॥ ಪೂರಣಇತ್ಯರ್ಥನಿರ್ದೇಶಃ ॥ ಒಂದನೆಯಂ—ಪ್ರಥಮಃ, ಎರಡನೆಯಂ—ದ್ವಿತೀಯಃ, ಮೂಱನೆಯಂ—ತೃತೀಯಃ, ನಾಲ್ಕನೆಯಂ—ಚತುರ್ಥಃ, ಅನಿತನೆಯಂ—ತಾವತಿಥಃ, ಇನಿತನೆಯಂ—ಇಯತಿಥಃ, ಉನಿತನೆಯಂ—ಏತಾವತಿಥಃ, ಎನಿತನೆಯಂ—ಕತಿಥಃ । ಏವಂ ಒಂದನೆಯಳ್, ಎರಡನೆಯಳ್ ; ಒಂದನೆಯದು, ಎರಡನೆಯದು ಇತ್ಯಾದಿಲಿಙ್ಗಾನ್ತರೇಷ್ವನ್ವೇಯಂ॥

ಸೂತ್ರಂ ॥ ಅದ್ವಿದೂದೋರ್ನಿತುಃಪರಿಮಾಣೇದೋಲುಕ್ಚ ॥ 435 ॥

ವೃತ್ತಿಃ ॥ ಅದು, ಇದು, ಉದು ಇತ್ಯೇತೇಭ್ಯೋನಿತುಪ್ರತ್ಯಯೋಭವತಿ ಪರಿಮಾಣೇಽರ್ಥೇಗಮ್ಯಮಾನೇ ದೋರ್ಲೋಪಶ್ಚ ॥

ಪ್ರಯೋಗಃ ॥ ಅನಿತು, ಇನಿತು, ಉನಿತು ॥

ವ್ಯಾಖ್ಯಾ ॥ ಪರಿಮಾಣಇತ್ಯರ್ಥನಿರ್ದೇಶಃ । ಸಚದ್ರವ್ಯಕ್ಷೇತ್ರಕಾಲಭಾವಾಪೇಕ್ಷಃ ॥ ತತ್ರಕಾಲಪರಿಮಾಣೇವಿಶೇಷಸ್ಯವಕ್ಷ್ಯಮಾಣತ್ವಾದವಶಿಷ್ಟಪರಿಮಾಣೇನಿತುರೇಷ್ಟವ್ಯಃ ॥ ಅನಿತು—ತಾವತ್, ಇನಿತು—ಇಯತ್, ಉನಿತು—ಏತಾವತ್ ॥ ದ್ರವ್ಯಂಕ್ಷೇತ್ರಂಗುಣಾದಿವಾನೇಕಾಲಇತಿ ॥ ಕೇಚಿತ್ತುಕಾಲಪರಿಮಾಣೇಪಿನಿತುಮಿಚ್ಛನ್ತಿ । ಅನಿತು—ತಾವಾನ್ಕಾಲಃ, ಇನಿತು—ಇಯಾನ್ಕಾಲಃ, ಉನಿತು—ಏತಾವಾನ್ಕಾಲ ಇತಿ ॥

ಸೂತ್ರಂ ॥ ಏವರಮೆವರೆಗಂಕಾಲಸ್ಯನಶ್ಚ ॥ 436 ॥

ವೃತ್ತಿಃ ॥ ಅದು, ಇದು, ಉದು ಇತ್ಯೇತೇಭ್ಯಃಪರತಃ ಏವರಂ, ಏವರೆಗಂ ಇತ್ಯೇತೌಪ್ರತ್ಯಯೌಭವತಃ ಕಾಲಪರಿಮಾಣೇದ್ಯೋತ್ಯೇ ದೋರ್ನಕಾರಾದೇಶಶ್ಚ ॥

ಪ್ರಯೋಗಃ ॥ ಅನ್ನೆವರಂ, ಅನ್ನೆವರೆಗಂ; ಇನ್ನೆವರಂ, ಇನ್ನೆವರೆಗಂ; ಉನ್ನೆವರಂ, ಉನ್ನೆವರೆಗಂ ॥ ಕಾಲಸ್ಯೇತಿಕಿಂ । ಅನಿತು, ಇನಿತು, ಉನಿತು ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅದ್ವಿದೂದೋರಿತಿ ಪರಿಮಾಣಇತಿ ದೋರಿತಿಚ ವರ್ತತೇ ॥ ತತ್ರಾದ್ವಿದೂದೋರಿತಿಪ್ರಕೃತಿತ್ರಯಸ್ಯಏವರಮೆವರೆಗಮಿತಿವಿಧೇಯದ್ವಯಂಪ್ರತ್ಯೇಕಮನ್ವೇತಿ । ಯಥಾಸಙ್ಖ್ಯಾಯೋಗ್ಯತ್ವಾತ್ ॥ ಪರಿಮಾಣಇತ್ಯೇತತ್ಕಾಲಸ್ಯೇತ್ಯನೇನವಿಶಿಷ್ಯತೇ । ಕಾಲಸ್ಯಪರಿಮಾಣೇಇತಿ ॥ ದೋರಿತಿಸ್ಥಾನಿನೋನಇತ್ಯಾದೇಶಃ ॥ ಚಕಾರಃಪ್ರತ್ಯಯಾದೇಶಯೋಃಸಮುಚ್ಚಯಾರ್ಥಃ ॥ ಅನ್ನೆವರಂ ಅನ್ನೆವರೆಗಂ—ತಾವಾನ್ಕಾಲಃ, ಇನ್ನೆವರಂ ಇನ್ನೆವರೆಗಂ—ಇಯಾನ್ಕಾಲಃ, ಉನ್ನೆವರಂ ಉನ್ನೆವರೆಗಂ—ಏತಾವಾನ್ಕಾಲಇತಿ ॥ ಯೇತುಕಾಲಪರಿಮಾಣೇನಿತುಮಿಚ್ಛನ್ತಿತೇತುಏವರಮೆವರೆಗಮಿತ್ಯೇತದ್ದ್ವಯಮಪ್ಯವಧಿರೂಪ ಏವಕಾಲಪರಿಮಾಣೇಙ್ಗೀಕುರ್ವನ್ತಿ ॥ ಅನ್ನೆವರಂ ಅನ್ನೆವರೆಗಂ—ಸಕಾಲೋಯಾವತ್, ಇನ್ನೆವರಂ ಇನ್ನೆವರೆಗಂ—ಅಯಂಕಾಲೋಯಾವತ್, ಉನ್ನೆವರಂ ಉನ್ನೆವರೆಗಂ—ಏಷಕಾಲೋಯಾವದಿತಿ ॥

ಸೂತ್ರಂ ॥ ಪ್ರಕಾರೇತುಟುತೆತವಃ ॥ 437 ॥

ವೃತ್ತಿಃ ॥ ಅದು, ಇದು, ಉದು ಇತ್ಯೇತೇಭ್ಯಃ ತುಟು, ತೆ, ತು ಇತ್ಯೇತೇಪ್ರತ್ಯಯಾ ಭವನ್ತಿ ದೋರ್ನಕಾರಾದೇಶಶ್ಚ ಪ್ರಕಾರೇಗಮ್ಯಮಾನೇ ॥

ಪ್ರಯೋಗಃ ॥ ಅಂತುಟು, ಅಂತೆ, ಅಂತು ; ಇಂತುಟು, ಇಂತೆ, ಇಂತು ; ಉಂತುಟು, ಉಂತೆ, ಉಂತು ॥

ವ್ಯಾಖ್ಯಾ ॥ ಪ್ರಕಾರಃಸಾದೃಶ್ಯಂ ॥ ತುಟುಶ್ಚತೆಶ್ಚತುಶ್ಚತುಟುತೆತವಇತಿವಿಧೇಯತ್ರಯಮದ್ವಿದೂದೋರಿತಿಪ್ರಕೃತಿತ್ರಯಾತ್ಪ್ರತ್ಯೇಕಮೇವಸಮ್ಬಧ್ಯತಾಮಿತ್ಯೇತದರ್ಥಂಬಹುವಚನನಿರ್ದೇಶಃ ॥ ಅನ್ಯಥಾ ತುಟು ತೆ ತು ಇತಿದ್ವನ್ದ್ವೈಕತ್ವನಿರ್ದೇಶೇಸಮವಚನತ್ವಾದ್ಯಥಾಸಙ್ಖ್ಯಮೇವಸ್ಯಾದಿತ್ಯನಿಷ್ಟಂಪ್ರಾದುಷ್ಯಾತ್ ॥ ಅಂತುಟು, ಅಂತೆ, ಅಂತು—ತಥೇತ್ಯರ್ಥಃ ॥ ಇಂತುಟು, ಇಂತೆ, ಇಂತು—ಇತ್ಥಮಿತ್ಯರ್ಥಃ ॥ ಉಂತುಟು, ಉಂತೆ, ಉಂತು—ಕಥಮಿತ್ಯರ್ಥಃ ॥ ಉಂತೆಇತಿತೂಷ್ಣೀಮರ್ಥಮಖಣ್ಡಮನ್ಯಮಪ್ಯಸ್ತಿ । ತಥಾಚಪ್ರಯೋಗಃ ।

ವೃ ॥ ಮುಂಬಿಸಜೋದ್ಭವಂಸಮೆದಸಂಬುದಮುಂಪವಮಾನಧೂಮತೇ ।
ಜೋಂಬುಗಳಿಂದಮೆಂಬನುಡಿಸತ್ಯಮದಲ್ಲದೊಡುಂತೆಕಾರಕಾ ॥
ದಂಬಿನಿಮಾಳ್ಕುಮೇಬಿರಯಿಗಂಗಜವಹ್ನಿವಿಜೃಂಭಣಮಂವಿಲೋ ।
ಲಾಂಬಕವಾರಿಯಂಹೃದಯತಾಪಮನುತ್ಕಳಿಕಾಪ್ರಪಂಚಮಂ ॥

ಇತಿ ॥

ಸೂತ್ರಂ ॥ ಕಾಲೇದುಃ ॥ 438 ॥

ವೃತ್ತಿಃ ॥ ಅದು, ಇದು, ಉದು, ಇತ್ಯೇತೇಭ್ಯೋದುಪ್ರತ್ಯಯೋ ಭವತಿ ದೋರ್ನಕಾರಾದೇಶಶ್ಚ ಕಾಲೇಗಮ್ಯಮಾನೇ ॥

ಪ್ರಯೋಗಃ ॥ ಅಂದು, ಇಂದು, ಉಂದು ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅದು, ಇದು, ಉದು ಇತ್ಯೇತೇಯದಾಕಾಲಪರಾಭವನ್ತಿತದಾತೇಭ್ಯೋದುಪ್ರತ್ಯಯೋಭವತಿ ದೋರ್ನಕಾರಾದೇಶಶ್ಚೇತಿ ॥ ಅಂದು—ತದಾ, ಇಂದು—ಇದಾನೀಂ, ಉಂದು—ಏತರ್ಹಿ ॥

ಸೂತ್ರಂ ॥ ಏನಾವುದೋರೇತೇಷು ॥ 439 ॥

ವೃತ್ತಿಃ ॥ ಆವುದುಶಬ್ದಸ್ಯ ಎನ್ ಇತ್ಯಾದೇಶೋ ಭವತಿ ಎವರಂ, ಎವರೆಗಂ, ತುಟು, ತೆ, ತು, ದು, ಇತ್ಯೇತೇಷುಪ್ರತ್ಯಯೇಷು ಪರತಃ ॥

ಪ್ರಯೋಗಃ ॥ ಎನ್ನೆವರಂ, ಎನ್ನೆವರೆಗಂ; ಎಂತುಟು, ಎಂತೆ, ಎಂತು, ಎಂದು ॥

ವ್ಯಾಖ್ಯಾ ॥ ಏತಚ್ಛಬ್ದೇಸಾತ್ವಾದ್ದ್ವಿದೂದೋಃ[435] ಇತ್ಯಾದ್ಯನನ್ತರೋಕ್ತಸೂತ್ರಚತುಷ್ಟಯನಿರ್ದಿಷ್ಟಾನಿತ್ವಾದಯೋಯದ್ಯಪಿವಿವಕ್ಷಣೀಯಾಃ । ಆವುದೋರಪ್ಯದ್ವಾದಿತ್ವಾತ್ । ತಥಾಪಿಏವರವಾದಯುಏವವಿವಕ್ಷ್ಯನ್ತೇ ನನಿತುಃ । ತತ್ರಎದಾದೇಶಸ್ಯಾನನ್ತರಮೇವವಕ್ಷ್ಯಮಾಣತ್ವಾದಿತ್ಯಭಿಪ್ರಾಯೇಣಾಹ ಎವರಂ ಎವರೆಗಂ ತುಟು, ತೆ, ತು, ದು ಏತೇಷುಪರೇಷ್ವಿತಿ ॥ ಎನ್ನೆವರಂ, ಎನ್ನೆವರೆಗಂ–ಕಿಯಾನ್ಕಾಲಇತ್ಯರ್ಥಃ । ಕಃಕಾಲೋಯಾವದಿತಿವಾ । ಎಂತುಟು, ಎಂತೆ, ಎಂತು–ಕಥಮಿತ್ಯರ್ಥಃ । ಎಂದು–ಕದೇತ್ಯರ್ಥಃ ॥ ಸರ್ವತ್ರಾದ್ವಾದಿತ್ವಾತ್ಸರ್ವಾದೇಶಃ ॥

ಸೂತ್ರಂ ॥ ಎದ್ನಿತೌ ॥ 440 ॥

ವೃತ್ತಿಃ ॥ ಆವುದು ಶಬ್ದಸ್ಯಾದ್ಯೈಕಾರಾದೇಶೋಭವತಿ ನಿತುಪ್ರತ್ಯಯೇ ಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಎನಿತು ॥

ವ್ಯಾಖ್ಯಾ ॥ ಸ್ಪಷ್ಟಂ ಎನಿತು–ಕಿಯದಿತ್ಯರ್ಥಃ ॥

ಸೂತ್ರಂ ॥ ಗಾವಿಲಾದೀನಿಯಥೋಪದಿಷ್ಟಂ ॥ 441 ॥

ವೃತ್ತಿಃ ॥ ಗಾವಿಲಾದಯಃ ಶಬ್ದಾಯಥೋಪದೇಶಂ ಸಾಧವೋ ವೇದಿತವ್ಯಾಃ ॥

ಪ್ರಯೋಗಃ ॥ ಗಾವಿಲಂ, ನಾವಿಲಂ, ಘೋಳಯಿಲಂ, ಘೋಳಾಯಿಲಂ, ಪದಯಿಲಂ, ಪಚ್ಚಯಿಲಂ, ತಟ್ಟುಕಂ, ಚಟ್ಟುಕಂ, ಪಟ್ಟುಕಂ, ಕಟ್ಟುಕಂ, ಅಂಟುಕಂ, ಸಣುಕಂ, ಸಂಣುಕಂ, ಬೊಂದುಕಂ, ದಿಂಡುಕಂ, ಪೆಂಕುಳ, ಬಾರಿಕಂ, ನೆಸಿಕಂ, ಕುಸಿಕಂ, ಗೆರವಟಿಗಂ, ಕೊಲ್ಲಟಿಗಂ, ಗಳೆವಟಿಗಂ, ದೀವಟಿಗಂ, ನೀರ್ವ್ವಟ್ಟಿಗಂ, ಆಯ್ಕುಳಿ ಇತಿಗಾವಿಲಾದಿರಾಕೃತಿಗಣಃ ॥

ಇತಿ ಶ್ರೀಭಟ್ಟಾಕಲಙ್ಕದೇವವಿರಚಿತಾಯಾಂ ಭಾಷಾಮಞ್ಜರೀಸಮಾಖ್ಯಾಯಾಂ
ಶಬ್ದಾನುಶಾಸನವೃತ್ತೌ ತೃತೀಯಃಪಾದಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಪ್ರಾಪ್ತ್ಯಾಲಕ್ಷ್ಯಸಿದ್ಧ್ಯರ್ಥಮದ್ಯಯಾವಲ್ಲಕ್ಷಣೋಕ್ತ್ಯೈವ ತದ್ಧಿತವಿಧಿಮುಪದಿಶ್ಯೇತೋಲಕ್ಷ್ಯಾಲ್ಪೀಯಸ್ತ್ವಾತ್ತಥೋಪದೇಶಮಪಹಾಯ ಪ್ರತಿಪದೋಕ್ತ್ಯೈವೋಪದಿರ್ಶಲಕ್ಷ್ಯತ್ವೇನಸಮ್ಮತಾನ್ ಶಬ್ದಾನ್ ಗಣಪಾಠತಃ ಸಙ್ಗೃಹ್ಯಪ್ರದರ್ಶಯತೀತ್ಯಾಹ ಗಾವಿಲಾದಯಇತ್ಯಾದಿ ॥ ನನುಸಾಧವೋವೇದಿತವ್ಯಾಇತ್ಯಯುಕ್ತಂ । ಸಾಧುತ್ವಾನುಶಾಸನಮನ್ತರೇಣತದಾವೇದನಸ್ಯಾಸಮ್ಭವಾದಿತ್ಯಾಶಙ್ಕ್ಯತತ್ರಯುಕ್ತಿಂ ಪ್ರದರ್ಶಯತಿ ಯಥೋಪದೇಶಮಿತಿ ॥ ಅನೇನಸೂತ್ರನಿರ್ದಿಷ್ಟಮುಪದಿಷ್ಟಪದಂಭಾವೇನಿಷ್ಪನ್ನಮಿತ್ಯಪ್ಯುಪದಿಷ್ಟಮಿತ್ಯೇಷ್ಟವ್ಯಂ ॥ ಲೋಕಪ್ರಸಿದ್ಧಶಬ್ದಸ್ವರೂಪಾನತಿಕ್ರಮೇಣೈವೋಪದೇಶಾದಿತಿಯಾವತ್ ॥ ಯಲ್ಲಕ್ಷಣೇನಾನುತ್ಪನ್ನಂ ತತ್ಸರ್ವಂನಿಪಾತನಾತ್ಸಿದ್ಧಮಿತಿಪ್ರಾಚಾಮಪಿಸಮ್ಮತತ್ವಾದಿತಿ ॥ ಗಣಂಲಿಖತಿ ಗಾವಿಲೇತ್ಯಾದಿ ॥ ಗಾವಿಲಂ । ಅತ್ರಗ್ರಾಮಾರ್ಥಕಾದ್ಗಾವಶಬ್ದಾತ್ಸಪ್ತಮೀಸಮರ್ಥಾದ್ಭವಾರ್ಥೇ ಇಲಪ್ರತ್ಯಯೋನಿಪಾತ್ಯತೇ । ಗ್ರಾಮೇಭವೋಗಾವಿಲಇತಿ ಗ್ರಾಮೀಣಇತ್ಯರ್ಥಃ ॥ ನಾವಿಲಂ । ಅತ್ರನೌವಾಚಕಾನ್ನಾವೆಇತ್ಯಸ್ಮಾಚ್ಛಬ್ದಾತ್ತೃತೀಯಾಸಮರ್ಥಾದ್ದೀವ್ಯನ್ನಿತ್ಯರ್ಥೇ ಇಲಪ್ರತ್ಯಯೋನಿಪಾತ್ಯತೇ । ನಾವಾದೀವ್ಯನ್ನಾವಿಲ ಇತಿನಾವಿಕಇತ್ಯರ್ಥಃ ॥ ಘೋಳಯಿಲಂ, ಘೋಳಾಯಿಲಂ । ಅತ್ರಘೋಟಕಾರ್ಥಾದ್ಘೋಳಶಬ್ದಾತ್ತೃತೀಯಾಸಮರ್ಥಾದ್ದೀವ್ಯನ್ನಿತ್ಯರ್ಥೇ ಅಯಿಲ, ಆಯಿಲ ಇತ್ಯೇತೌಪ್ರತ್ಯಯೌನಿಪಾತ್ಯೇತೇ । ಘೋಟಕೇನದೀವ್ಯನ್ಘೋಳಯಿಲೋ ಘೋಳಾಯಿಲಶ್ಚೇತಿ ಘಾಟಕಇತ್ಯರ್ಥಃ । ಘೋಟಾರೋಹಣಪ್ರವಣ ಇತಿಯಾವತ್ ॥ ಏವಮುಪರ್ಯಪಿ

ತತ್ತದರ್ಥವಾಚಕೇಭ್ಯಸ್ತತ್ತಚ್ಛಬ್ದೇಭ್ಯೋಯಥಾಯಥಂ ಪ್ರಥಮಾದಿಸಮರ್ಥೇಭ್ಯಸ್ತತ್ತದರ್ಥವಿಶೇಷೇಷುತತ್ತದ್ರೂಪಾಃ ಪ್ರತ್ಯಯಾನಿಪಾತ್ಯಾಃ ॥ ತಥಾ ಪದಯಿಲಂ—ಪದಂ ಸ್ಥಾನಂ ಸನ್ದರ್ಭವಿಶೇಷೋವಾ । ತತ್ಕುರ್ವನ್ ॥ ಪಚ್ಚೆಯಿಲಂ—ಪಚ್ಚೆ ಮಾಭರಣಂ । ಪಾವುಪಚ್ಚೆಂ ಪೊಚ್ಚೆ ವೞ್ಚೆಮಿತ್ಯಾದಿಪ್ರಯೋಗದರ್ಶನಾತ್ । ತತ್ಕುರ್ವನ್ ತೇನದೀವ್ಯನ್ವಾ ॥ ತಟ್ಟುಕಂ, ಚಟ್ಟುಕಂ । ತಟ್ಟು ಚಟ್ಟುಶಬ್ದೌಶ್ರೀಖಣ್ಡಕುಙ್ಕುಮಾದಿಗನ್ಧದ್ರವ್ಯಕರ್ದಮಕೃತಸ್ಥಾಸಕವಚನೌ । ತತ್ಕುರ್ವನ್ ॥ ಪಟ್ಟುಕಂ । ಪಟ್ಟುಶಬ್ದಃ ಪಕ್ಷವಚನಃ । ತತ್ಕುರ್ವನ್ । ಪಕ್ಷಪಾತೀತಿಯಾವತ್ ॥ ಕಟ್ಟುಕಂ । ಕಟ್ಟುಇತಿಅನುಲ್ಲಙ್ಘ್ಯನಿರ್ಣಯಃ । ತತ್ಕುರ್ವನ್ ॥ ಸಣುಕಂ, ಸಣ್ಣುಕಂ । ಸಣು, ಸಣ್ಣು ಶಬ್ದೌಕುಬ್ಜವಾಮನಾವಯವವಿಶೇಷವಚನೌ । ತದ್ವಾನ್ ॥ ಬೊಂದುಕಂ । ಬೊಂದುಶಬ್ದೋಜೀರ್ಣಮಲಿನವಸ್ತ್ರಖಣ್ಡಕಟಾದಿದ್ರವ್ಯವಚನಃ । ತದ್ಗೃಹ್ಣನ್ ॥ ದಿಂಡುಕಂ । ದಿಂಡುಇತಿಭಯವಿವೇಕವಿಧುರಪುರುಷವಪುರ್ಬಲಂ । ತದ್ವಾನ್ ॥ ಪೆಂಕುೞಿ । ಪೆನ್ಶಬ್ದಉನ್ಮಾದಕಾರಿಕೃತ್ರಿಮದ್ರವ್ಯವಚನಃ । ತೇನಮತ್ತಃ । ಅಥವಾ ಪೆನ್ಇತ್ಯನಿಮಿತ್ತಂಭಯಂ । ತಚ್ಛೀಲೋವಾ ॥ ಬಾರಿಕಂ । ಬಾರಿಇತಿವಾರನಿಯತಂ ಗರ್ಹ್ಯಂಕರ್ಮ । ತತ್ರನಿಯುಕ್ತಃ ॥ ನಸಿಕಂ । ನಸೆಇತಿವಯಸಾವ್ಯಾಧಿನಾಕೃತ್ರಿಮವಿಷೇಣವಾಜೀರ್ಣಂಗಾತ್ರಂ । ತದ್ವಾನ್ ॥ ಕುಸಿಕಂ । ಕುಸಿ ಇತಿಭಯೇನಲಜ್ಜಯಾವಾಉತ್ಸಾಹವಿಕಲಂ ಚೇತಃ । ತದ್ವಾನ್ ॥ ಗರವಟಿಗಂ । ಗರಇತಿಜಲಯನ್ತ್ರವಿಶೇಷಃ । ತತ್ರನಿಯುಕ್ತಃ । ಅಥವಾ ಗರವಟಇತಿದುರ್ಗಾದೌಪ್ರಹರೇಪ್ರಹರೇ ಪರ್ಯಟನಾದಿನಾಕ್ರಿಯಮಾಣೋರಕ್ಷಾವಿಶೇಷಃ । ತತ್ರನಿಯುಕ್ತೋವಾ ॥ ಕೊಲ್ಲಟಿಗಂ । ಕೊಲ್ಲಟಇತಿಲಙ್ಘನಾದ್ಯಾಶ್ಚರ್ಯಕರೀವಿದ್ಯಾ । ತದುಪಜೀವೀ । ಭಾಷಾಯಾಂಡೊಂಬಇತಿ ॥ ಗೞಿವಟಿಗಂ। ಗೞಿಇತಿಪ್ರಾಗುಕ್ತವಿದ್ಯೋಪಕರಣಂ । ತದುಪಜೀವೀಸಏವ ॥ ದೀವಟಿಗಂ । ದೀವಶಬ್ದೋದೀಪವಚನಃ । ತದುಪಜೀವೀ । ದೀಪಿಕಾಧಾರಕಃ ॥ ನೀರ್ವಟಿಗಂ । ನೀರ್ ಇತಿಜಲಂ । ತದಭ್ಯಾಸಶೀಲಃ । ತರಣಾದಿನಾತೇನವಿನಾಪಿವಾನದ್ಯಾದ್ಯುತ್ತರಣಶೀಲಃ ॥ ಆಯ್ಕುೞಿ । ಆಯ್ ಇತಿರತ್ನ ವಸ್ತ್ರ ಫಲ ಪುಷ್ಪಾದಿವಸ್ತುಸಮೂಹೇಸಮೀಚೀನವಸ್ತೂನಾಂ ಪೃಥಕ್ಕರಣಂ । ತತೋವಶಿಷ್ಟಮಸಮೀಚೀನಂವಸ್ತು ಆಯ್ಕುೞಿಇತ್ಯುಚ್ಯತೇ ॥ ಇತಿಗಾವಿಲಾದಯಃ ॥ ಬಹುವಚನಮಾಕೃತಿತ್ವಸೂಚನಾರ್ಥಂ ॥ ತೇನ ಅಷ್ಟು, ಇಷ್ಟು, ಉಷ್ಟು, ಎಷ್ಟು, ಐಸು, ಈಸು, ಊಸು, ಏಸು, ಪೆಂಪು, ಕೆಂಪು, ಕಡುಪು, ಕೞುಪು, ಪೇರ್ಮ್ಮೆ, ಪಲರ್ಮ್ಮೆ, ಕೆಲರ್ಮ್ಮೆ ಇತ್ಯಾದಯ ಉಪಸಙ್ಗ್ರಾಹ್ಯಾಃ ॥ ಅತ್ರಾಷ್ಟ್ವಾದಿತ್ರಯೇ ಅದ್ವಿದೂದುಭ್ಯಃಪರಿಮಾಣಾರ್ಥೇಟುಪ್ರತ್ಯಯೋದೋಃಷಕಾರಾದೇಶಃ ॥ ಎಷ್ಟುಇತ್ಯತ್ರಚಾವ್ಯದೋಃಪರಿಮಾಣೇಟುಪ್ರತ್ಯಯಃಪ್ರಕೃತೇರೆಷ್ಭಾವಃ ॥ ಐಸುಪ್ರಭೃತಿಚತುಷ್ಟಯೇಪಿತೇಭ್ಯಏವಚತುರ್ಭ್ಯಃ ಶಬ್ದೇಭ್ಯಸ್ತಸ್ಮಿನ್ನೇವಾರ್ಥೇಸುಪ್ರತ್ಯಯಃ । ಪ್ರಕೃತೇರ್ಯಥಾಸಙ್ಖ್ಯಮೈದೀದೂದೇದ್ಭಾವಃ ॥ ಪೆಂಪ್ವಾದಿಷುಚತುರ್ಷು ಪಿರಿದು ಕೆಚ್ಚನೆ, ಕಡಿದು ಕುೞಿ ಇತ್ಯೇತೇಭ್ಯೋಭಾವೇಪುಪ್ರತ್ಯಯಸ್ತತ್ಸನ್ನಿಧಾವಾದ್ಯತ್ರಯಸ್ಯಪೂರ್ವಸ್ವರೇಣಸಹದೋರ್ಲೋಪಃಪ್ರಥಮೇರೇಫಸ್ಯ ದ್ವಿತೀಯೇಚ ಸಂಯೋಗಸ್ಯಚಕಾರಾದೇಶಃ । ತೃತೀಯೇಉದಾಗಮಃ । ಚತುರ್ಥೇಉದಾದೇಶಃ । ಪೇರ್ಮ್ಮೆಇತ್ಯತ್ರಪಿರಿದೋಭಾವೇಮೆಪ್ರತ್ಯಯ ಉಪಾನ್ತ್ಯಸ್ವರಾದೇರ್ಲೋಪಃ ॥ ಅನ್ತ್ಯೋಪಾನ್ತ್ಯಯೋಃ ಕೆಲವು, ಪಲವು ಶಬ್ದಾಭ್ಯಾಂವಾರಾರ್ಥೇಮೆಪ್ರತ್ಯಯಸ್ತಯೋರ್ದೋರ್ರೇಫಾದೇಶಶ್ಚೇತ್ಯೇತತ್ಸರ್ವಂನಿಪಾತನಪ್ರಯೋಜನಮವಗನ್ತವ್ಯಂ । ಏವಮನ್ಯಚ್ಚಯಥಾಲಕ್ಷ್ಯಮನುಸನ್ಧೇಯಮಿತಿ ॥

ಇತಿ ಶ್ರೀಭಟ್ಟಾಕಲಙ್ಕದೇವವಿರಚಿತಾಯಾಂ ಸ್ವೋಪಜ್ಞಶಬ್ದಾನುಶಾಸನ ವೃತ್ತೌಭಾಷಾಮಞ್ಜರ್ಯಾಖ್ಯಾಯಾಂ
ಷ್ಟೀಕಾಯಾಂಮಞ್ಜರೀಮಕರನ್ದ ಸಮಾಖ್ಯಾಯಾಂ ತೃತೀಯಃ ಪಾದಃ ॥

ಚತುರ್ಥಪಾದ ಪ್ರಾರಮ್ಭಃ.

ಸೂತ್ರಂ ॥ ಧಾತೋರೇಕಾನೇಕತ್ವೇಮರಯಿರೆನೆವನ್ಯುಷ್ಮದಸ್ಮತ್ಸುಕರ್ತರಿ ॥ **442** ॥

ವೃತ್ತಿಃ ॥ ಅನ್ಯಯುಷ್ಮದಸ್ಮದರ್ಥೇಷುಪ್ರತ್ಯೇಕಮೇಕತ್ವಾನೇಕತ್ವಯೋರ್ವಿವಕ್ಷಿತಯೋರ್ಯಥಾಕ್ರಮಂ ಧಾತೋಃ ಅಮ್, ಅರ್, ಅಯ್, ಇರ್, ಎನ್, ಎವು ಏತೇಪ್ರತ್ಯಯಾಭವನ್ತಿಕರ್ತರ್ಯಭಿಧೇಯೇ ॥ ಅನ್ಯತ್ವಂಚಯುಷ್ಮದಸ್ಮದಪೇಕ್ಷಂಸನ್ನಿಧಾನಾತ್ । ಅನ್ಯಸ್ಮಿನ್ನೇಕತ್ವೇ ಅಮ್ । ಅನೇಕತ್ವೇಅರ್ ॥ ಏವಂ ಯುಷ್ಮದರ್ಥೇಪ್ಯೇಕತ್ವೇ ಅಯ್ । ಅನೇಕತ್ವೇಇರ್ । ತಥೈವಾಸ್ಮದರ್ಥೇಪ್ಯೇಕತ್ವೇಎನ್। ಅನೇಕತ್ವೇಎವು ॥

ಪ್ರಯೋಗಃ ॥ ತಾನಿರ್ದ್ದಂ, ತಾಮಿರ್ದ್ದರ್ ; ನೀನಿರ್ದ್ದಯ್, ನೀಮಿರ್ದ್ದಿರ್ ; ಆನಿರ್ದ್ದೆಂ, ಆಮಿರ್ದ್ದೆವು ॥ ಅನ್ಯಯುಷ್ಮದಸ್ಮದಾಮಪ್ರಯೋಗೇಪಿತದರ್ಥವಿವಕ್ಷಾಯಾಂಭವನ್ತಿ ॥ ನೋಡಿದಂ, ನೋಡಿದರ್; ನೋಡಿದಯ್, ನೋಡಿದಿರ್; ನೋಡಿದೆಂ, ನೋಡಿದೆವು ॥ ದೇವದತ್ತನಂಕಂಡೆಂ, ದೇವದತ್ತನಂಕಂಡಯ್ ; ನಿನ್ನಂಕಂಡಂ, ನಿನ್ನಂಕಂಡೆಂ ; ಎನ್ನಂ

ಕಂಡಂ, ಎನ್ನಂ ಕಂಡಯ್ ಇತ್ಯಾದಾವನ್ವಯುಷ್ಮದಸ್ಮದಾಂ ಪ್ರಯೋಗೇಪಿ ವ್ಯಧಿಕರಣತ್ವಾದವಾದಯೋನ ಭವನ್ತಿ ॥ ಏನೋದೀರ್ಘಮಪಿ ಕೇಚಿದಿಚ್ಛನ್ತಿ ।

ವೃ ॥ ತನಿವಂಣಂ ಲಂಚವಿಾವೇಂ ಪುರುಳ ನಿನಗೆ ಪೂಗೊಂಚಲಂ ಬೇಗದಿಂದಂ ।
ನಿನಗೀವೇಂ ತುಂಬಿಕೆಂದಾವರೆಯ ಮಿಸುಪ ಮೊಲ್ಲೆ ಮೊಗ್ಗೆಯಂ ಮಾಣದೆಂದುಂ ॥
ನಿನಗೀವೇನಂ ಚೆಕಂಪಂ ನಿನಗೊಸಯಿಸುವೇಂ ಕೂಡೆ ತೆಂಗಾಳಿಯೆಂ ನೋ ।
ಪನನಿಂದಾರಯ್ದು ತಂದೆನ್ನೊಡನಿರಿಸಿದೊಡೆಂದಾಕೆ ಮಾತಾಡುತಿರ್ಪ್ಪಳ್ ॥

ಆತನುಂ ನೀನುಮಿರ್ದ್ದಿರ್, ಆತನುಮಾನುಮಿರ್ದ್ದೆವು, ಆನುಮಾತನುಮಿರ್ದ್ದೆವು ಇತ್ಯತ್ರ ಶಬ್ದಪರವಿಪ್ರತಿಷೇಧಾತ್ಪರಾಶ್ರಯ ಏವ ಭವತಿ ॥

ವ್ಯಾಖ್ಯೆ ॥ ಇಹ ತಾವಲ್ಲೋಕೇ ಪ್ರಯೋಗಾರ್ಹಂ ಶಬ್ದತತ್ವಂ ದ್ವಿವಿಧಂ । ನಾಮಪ್ರಕೃತಿಕಂ ಧಾತುಪ್ರಕೃತಿಕಂ ಚೇತಿ ॥ ತತ್ರ ನಾಮಪ್ರಕೃತಿಕಂ ಸುಬನ್ತ ಸ್ತ್ರೀಪ್ರತ್ಯಯ ಕಾರಕ ಸಮಾಸ ತದ್ಧಿತಾದಿ ಭೇದಪ್ರಭೇದಂ ಸಪ್ರಪಞ್ಚಂ ನಿರೂಪ್ಯೇದಾನೀಂ ಧಾತುಪ್ರಕೃತಿಕಂ ಸವಿಸ್ತರಂ ನಿರೂಪಯಿತುಮುಪಕ್ರಮಮಾಣಸ್ತಾವತ್ ತಿಙನ್ತಂ ನಿರೂಪಯಿತುಮಾಹ ಧಾತೋರಿತ್ಯಾದಿ ॥ ಯದ್ಯಪಿ ಲೋಕೇ ದ್ವಿವಿಧಮೇವ ತತ್ವಂ ವಾಚ್ಯವಾಚಕಪ್ರಭೇದಾತ್ । ತತ್ರ ಸರ್ವೋಪ್ಯರ್ಥೋ ವಾಚ್ಯೋಭಿಧೇಯ ಇತಿ ಯಾವತ್ । ಸರ್ವೋಪಿ ಶಬ್ದೋ ವಾಚಕೋಭಿಧಾನಮಿತಿ । ತಥಾ ಚ ಧಾತವೋಪಿ ಕ್ರಿಯಾರೂಪಸ್ಯಾರ್ಥಸ್ಯ ವಾಚಕಾ ಇತ್ಯಭಿಧಾನಾನಿ ಭವನ್ತಿ । ಅಭಿಧಾನಂ ತು ನಾಮೈವೇತಿ ಸರ್ವಮಪಿ ಶಬ್ದತತ್ವಂ ನಾಮಪ್ರಕೃತಿಕಮೇವೇತ್ಯೈಕಧ್ಯಮೇವ ನಾನೈಕಧ್ಯಮಿತಿ ಕುತೋ ದ್ವೈಧ್ಯಮಿತಿ । ತಥಾಪಿ ನಾಮಶಬ್ದೇನಾತ್ರ ವಸ್ತುವಾಚಕಮೇವೋಚ್ಯತೇ ॥ ನ ವಾಚಕಮಾತ್ರಂ ॥ ವಸ್ತುವಾಚೀನಿ ನಾಮಾನೀತಿ ವಚನಾತ್ ॥ ಧಾತವೋಹಿ ನ ವಸ್ತುವಾಚಕಾಃ । ಅಪಿ ತು ಕ್ರಿಯಾವಾಚಕಾ ಏವ । ಕ್ರಿಯಾರ್ಥೋ ಧಾತುರಿತ್ಯುಕ್ತತ್ವಾತ್ । ಕ್ರಿಯಾ ಚ ನ ವಸ್ತೂಚ್ಯತ ಇತಿ ॥ ನನು ಪ್ರಮಾಣಸಿದ್ಧಮರ್ಥಜಾತಂ ಸರ್ವಮಪಿ ವಸ್ತ್ವೇವ ಭವತಿ । ಶಶವಿಷಾಣಾದಿಕಮಪ್ರಾಮಾಣಿಕಂ ತುಚ್ಛಮವಾವಸ್ತ್ವಿತಿ ಹಿ ಲೋಕೇ ಪ್ರಸಿದ್ಧಿಃ । ತಥಾ ಚ ಕ್ರಿಯಾಯಾ ಅಪಿ ವಸ್ತುತ್ವಾತ್ಕಥಮವಸ್ತುತೇತಿ ಚೇನ್ನ । ಕ್ರಿಯಾಯಾ ವಸ್ತುಧರ್ಮತ್ವಮೇವ ನ ವಸ್ತುತ್ವಂ । ಅನೇಕಧರ್ಮಾತ್ಮಕೋ ಭಾವೋ ಹಿ ವಸ್ತೂಚ್ಯತೇ । ದ್ರವ್ಯಪರ್ಯಾಯಾತ್ಮಕಂ ವಸ್ತ್ವಿತಿ ವಚನಾತ್ । ನೈಕೈಕಂ ಧರ್ಮಮಾತ್ರಮಿತಿ । ಧರ್ಮಾಣಾಂ ವಸ್ತ್ವಂಶತ್ವೇನ ವಸ್ತುತ್ವಾಭಾವಾತ್ ॥ ಅಥ ವಸ್ತ್ವಂಶಾ ಅಪಿ ವಸ್ತೂನ್ಯೇವೇತಿ ಚೇತ್ಕಿಮುಪಚಾರವೃತ್ತ್ಯಾ ಮುಖ್ಯವೃತ್ತ್ಯಾ ವಾ । ನಾದ್ಯಃ । ಇಷ್ಟಾಪತ್ತೇಃ ॥ ನ ದ್ವಿತೀಯಃ । ವಸ್ತ್ವಾನನ್ತ್ಯಪ್ರಸಙ್ಗಾತ್ ॥ ಅತೋ ವಸ್ತ್ವಂಶಾನಾಂ ನ ಪ್ರಸಿದ್ಧವಸ್ತುವದ್ವಸ್ತುತ್ವಂ । ನಾಪಿ ತುಚ್ಛವದವಸ್ತುತ್ವಂ । ಕಿಂತು ವಸ್ತ್ವಂಶತ್ವಮೇವೇತಿ । ತದುಕ್ತಂ ತತ್ವಾರ್ಥಶ್ಲೋಕವಾರ್ತಿಕೇ ।

ಶ್ಲೋ ॥ ನೈಷ ವಸ್ತು ನ ಚಾವಸ್ತು ವಸ್ತ್ವಂಶಃ ಕಥ್ಯತೇ ಯತಃ ।
ನಾಸಮುದ್ರಃ ಸಮುದ್ರೋ ವಾ ಸಮುದ್ರಾಂಶೋ ಯಥೋಚ್ಯತೇ ॥

ಇತಿ ॥ ನ ಚ ಸಮುದ್ರಾಂಶೋಪಿ ಸಮುದ್ರ ಏವೇತಿ ಶಙ್ಕ್ಯಃ । ಅಂಶಾನ್ತರಸ್ಯ ತತ್ವಾತತ್ವಾನ್ಯತರತ್ವನಿರ್ಣಯೇ ಬಾಧಕಸದ್ಭಾವಾತ್ । ತದಪ್ಯುಕ್ತಂ ।

ಶ್ಲೋ ॥ ತನ್ಮಾತ್ರಸ್ಯ ಸಮುದ್ರತ್ವೇ ಶೇಷಾಂಶಸ್ಯಾಸಮುದ್ರತಾ ।
ಸಮುದ್ರಬಹುತಾ ವಾ ಸ್ಯಾತ್ತತ್ವೇ ಕ್ವಾಸ್ತು ಸಮುದ್ರವಿತ್ ॥

ಇತಿ ॥ ಅತೋ ವಸ್ತ್ವಂಶಾನಾಂ ವಸ್ತುತ್ವಮೌಪಚಾರಿಕಮೇವ ನ ವಾಸ್ತವಮಿತಿ ॥ ಅತ ಏವ ನ ತದ್ಗ್ರಾಹಕಂ ಪ್ರಮಾಣಂ ಕಿಂತು ನಯ ಏವ ॥ ನಯಪ್ರಮಾಣಭೇದಚಿನ್ತಾ ತು ಮಹತೀತ್ಯಾಸ್ತಾಂ ತಾವದಿತ್ಯುಪರಮ್ಯತೇ ॥ ಕಿಂಚ । ಅಸ್ತು ವಾನ್ಯತ್ರ ಯಥಾ ಕಥಂಚಿದ್ವಸ್ತ್ವಂಶಸ್ಯಾಪಿ ವಸ್ತುತ್ವಂ । ವೈಯಾಕರಣಮತೇ ತು ಕ್ರಿಯಾಭಿನ್ನಸ್ಯೈವಾರ್ಥಸ್ಯ ವಸ್ತುತ್ವೇನ ಕಥನಮಿತಿ ತದ್ವಾಚಕಾನ್ಯೇವ ನಾಮಾನಿ । ಕ್ರಿಯಾಯಾಸ್ತ್ವವಸ್ತುತ್ವೇನ ನ ತದ್ವಾಚಕಂ ನಾಮೋಚ್ಯತೇ । ನಾಮ್ನಾಂ ಸಮಾಸೋ ಯುಕ್ತಾರ್ಥ ಇತಿ ಕಾತನ್ತ್ರಶಾಸ್ತ್ರೇಪಿ ನಾಮಶಬ್ದೇನ ಧಾತುವ್ಯವಚ್ಛೇದಕರಣಾಚ್ಚ ॥ ಅತೋ ನಾಮಧಾತುಪ್ರಕೃತಿಭೇದಾದ್ದ್ವೈವಿಧ್ಯಮುಪಪನ್ನತಮೇವೇತಿ ॥ ತತ್ರ ಧಾತುಪ್ರಕೃತಿಕಂ ದ್ವಿವಿಧಂ । ತಿಙನ್ತಂ ಕೃದನ್ತಂ ಚೇತಿ । ಧಾತುಭ್ಯಸ್ತಿಙ್ಕೃತೋರೇವೋತ್ಪತ್ತೇಃ ॥ ಯದ್ಯಪಿ ತೇಭ್ಯೋ ವಿಕರಣರೂಪಾ ಅದಪದವಾದಿಪ್ರತ್ಯಯಾಶ್ಚ ಭವನ್ತಿ । ತಥಾಪಿ ತೇ ಧಾತೋಸ್ತಿಙ್ಕೃತಿ ವಾ ವಿಹಿತೇ ತತ ಏವ ನಿಮಿತ್ತಮಾಸಾದ್ಯ ತದಾಯತ್ತಾಸ್ತತ್ಸಂಸ್ಕಾರಕತಯೈವ ವಿಧೀಯನ್ತೇ । ನ ಸ್ವತನ್ತ್ರತಯಾ ಕಸ್ಯಚಿದ್ವಾಚಕಾ ಭವನ್ತೀತ್ಯವಗನ್ತವ್ಯಂ ॥ ತತ್ರ ಕೃತ್ಪ್ರತ್ಯಯಾಃ ಕರ್ತ್ರಾದಿಕಾರಕೇ ಭಾವೇ ಚ ಯಥಾಯೋಗಂ ಭವನ್ತಿ ॥ ತಿಙ್ಸಂಜ್ಞಕಾಸ್ತು ಸಂಸ್ಕೃತೇ ಕರ್ತರಿ ಕರ್ಮಣಿ ಭಾವೇ ಚ ಭವನ್ತಿ । ಭಾಷಾಯಾಂ ತು ಕರ್ತೃಕರ್ಮಣೋರೇವ ನ ಭಾವೇ ॥ ಅತ ಏವ ಭಾಷಾಯಾಂ ಧಾತ್ವರ್ಥಲಕ್ಷಣೋ ಭಾವಃ ಕೃದ್ವಾಚ್ಯ ಏವೇತಿ ರಾದ್ಧಾನ್ತಃ ॥ ಧಾತವೋಪಿ ದ್ವೇಧಾ । ಸಕರ್ಮಕಾ ಅಕರ್ಮಕಾಶ್ಚೇತಿ । ತತ್ರ ಕರ್ಮಣಿ ಪ್ರತ್ಯಯಾಃ ಸಕರ್ಮಕೇಭ್ಯ ಏವ ನಾಕರ್ಮಕೇಭ್ಯಃ । ಕರ್ತರಿ ತು ಸರ್ವೇಭ್ಯೋಪಿ ಭವನ್ತೀತಿ ವಕ್ತುಮಾಹ ಧಾತೋರಿತಿ ॥ ಸಕರ್ಮಕಾದಕರ್ಮಕಾಚ್ಚ ಧಾತುಮಾತ್ರಾದೇವ ನ ತದ್ವಿಶೇಷಾದಿತಿ ಪ್ರಕೃತಿನಿರ್ದೇಶಃ ॥ ಅಮರಯಿರೆ

ನೆವವಇತಿಷಣ್ಣಾಂಪ್ರತ್ಯಯಾನಾಂಸ್ವರೂಪನಿರ್ದೇಶಃ ॥ ನನ್ವಮಾದೀನಾಂಪ್ರತ್ಯಯಾನಾಂಅಮರಯಿರೆನೆವ್ರುತಿಜ[17]ಇತಿತಿಙ್ಸಂಜ್ಞಾಕೃತಾಸ್ತಿ । ತಥಾಚಲಿಙ್ಗಾತ್ಸ್ಯಪ್[203] ಇತಿವದ್ಧಾತೋಸ್ತಿಙಿತ್ಯೇವನಿರ್ದೇಶೋಯುಕ್ತೋಲಾಘವಾತ್ । ನಪ್ರತ್ಯೇಕನಿರ್ದೇಶೋಗೌರವಾತ್ಸಂಜ್ಞಾಕರಣವೈಯರ್ಥ್ಯಾಚ್ಚೇತಿಚೇನ್ನ ।ಲಾಘವಾದರೇಣತಥಾಕರಣೇತಿಙ್ಸಂಜ್ಞಾಃಪ್ರತ್ಯಯತ್ವಾವಿಶೇಷಾತ್ಸರ್ವೇಪಿಯುಗಪತ್ಪ್ರಸಜ್ಯೇರನ್ನಿತ್ಯನಿಷ್ಟಭಿಯಾತಥಾವಚಾಪ್ರಸಾಂಕ್ಷೇದಿತ್ಯೇವಮರ್ಥಂಗೌರವಮಪ್ಯನಾದೃತ್ಯತಥಾನಿರ್ದೇಶಃಕೃತಇತಿ ॥ ನಚೈವಂಕರಣೇಪ್ಯೇಷದೋಷಃಸಮಾನಃ । ನಹ್ಯಮಾದೀನಾಂಪ್ರತ್ಯೇಕನಿರ್ದೇಶೋಯುಗಪತ್ಪ್ರಾಪ್ತಿಂನಿರುಣದ್ಧಿ । ತಥಾಚ ಭಕ್ಷಿತೇಪಿಲಶುನೇನಶಾನ್ತೋವ್ಯಾಧಿರಿತಿಸ್ಯಾದಿತಿವಾಚ್ಯಂ ॥ ಪ್ರತ್ಯೇಕನಿರ್ದೇಶೇನ್ಯೆಯುಷ್ಮದಸ್ಮತ್ಸುಪ್ರತ್ಯೇಕಮೇಕತ್ವಾನೇಕತ್ವವಿವಕ್ಷಯಾಷಟ್ಸುವಿಷಯೇಷುಷಣ್ಣಾಂತೇಷಾಂಯಥಾಸಙ್ಖ್ಯೇನೈವಪ್ರಾಪ್ತಿರ್ಭವತಿ ।ಯೌಗಪದ್ಯಾನವಕಾಶಾತ್ । ನೈವಂತಿಙಿತಿನಿರ್ದೇಶೇಯಥಾಕ್ರಮಪ್ರಾಪ್ತಿಃ । ಸಮವಚನಾಭಾವಾದ್ಯುಗಪತ್ಪ್ರಾಪ್ತಿರೇವಸ್ಯಾತ್ । ತಥಾಚ ಲಿಙ್ಗಾತ್ಸ್ಯಪ್[203] ಇತ್ಯನನ್ತರಂ ಕರ್ಮಣ್ಯಮ್[204] ಇತ್ಯಾದಿವದತ್ರಾಪೀತರವ್ಯಾವೃತ್ತ್ಯೈನಿಯಮಾರ್ಥಂಯತ್ನಃಕರ್ತವ್ಯಃ । ತತ್ಕರಣೇಚಗೌರವಂ । ಅತೋತ್ರೈವಂನಿರ್ದೇಶಏವವರಂಲಾಘವಾದಿತ್ಯಭಿಪ್ರೇತ್ಯತಥೈವವಿವೃಣೋತಿ ಅನ್ಯಸ್ಮಿನ್ನೇಕತ್ವೇ ಅಮ್ ಅನೇಕತ್ವೇಅರಿತ್ಯಾದಿ ॥ ನನ್ವನ್ಯತ್ವಮಿತರನಿರೂಪಣಾಧೀನನಿರೂಪ್ಯಂವಸ್ತುಸ್ವರೂಪಂ । ಲೋಕೇಸರ್ವತ್ರಕಿಂಚಿದಪೇಕ್ಷ್ಯೈವಕಸ್ಮಾದನ್ಯಇತಿಪ್ರಸಿದ್ಧೇಃ । ತಥಾಚ ಯದಪೇಕ್ಷಯಾನ್ಯತ್ವಂತನ್ನಿರೂಪಣಮಾವಶ್ಯಕಂ । ತದನಿರೂಪಣೇತನ್ನಿರೂಪಣಸ್ಯಾಸಮ್ಭವಾದಿತ್ಯಾಶಙ್ಕ್ಯನಾತ್ರಾಪೇಕ್ಷಣೀಯಮನ್ಯನ್ನಿರೂಪ್ಯಂ । ಯತೋತ್ರಯುಷ್ಮದಸ್ಮದ್ದ್ವಯಂಸನ್ನಿಹಿತಮಸ್ತಿ । ಅತಸ್ತದಪೇಕ್ಷಮೇವಾನ್ಯತ್ವಮಿತ್ಯಾಹ ಅನ್ಯತ್ವಮಿತ್ಯಾದಿ ॥ ತತ್ರಹೇತುಮಾಹ ಸನ್ನಿಧಾನಾದಿತಿ । ವ್ಯಾಪ್ತಿಪ್ರತ್ಯಾಸತ್ತ್ಯೋಃಪ್ರತ್ಯಾಸತ್ತಿರ್ಗರೀಯಸೀತಿನ್ಯಾಯಾದಿತಿ ॥ ನನ್ವೇವಮಪಿಯದಪೇಕ್ಷಮನ್ಯತ್ವಂತತ್ಪ್ರಥಮತೋನಿರೂಪಣೀಯಂ । ತಸ್ಯತನ್ನಿರೂಪಣಾಧೀನತ್ವಾತ್ । ತಥಾಚ ಯುಷ್ಮದಸ್ಮದನ್ಯೇಷ್ವಿತ್ಯೇವವಕ್ತವ್ಯಂ । ಯಥಾಮಿಙಸ್ತ್ರಿಷೋಸ್ಮದ್ಯುಷ್ಮದನ್ಯಾಇತಿಜೈನೇನ್ದ್ರಶಾಸ್ತ್ರಂ । ನಾನ್ಯಯುಷ್ಮದಸ್ಮತ್ಸ್ವಿತಿವ್ಯುತ್ಕ್ರಮಇತಿಚೇನ್ನ । ಅಮಾದೀನಾಂಷಣ್ಣಾಮೇಕತ್ವಾದಿಷುಷಟ್ಸುವಿಷಯೇಷು ಯಥಾಕ್ರಮಸಿದ್ಧ್ಯರ್ಥಮೇವಂನಿರೂಪಣಂ । ಅನ್ಯಥಾವಿಷಯವಿಷಯಿಣಾಂವ್ಯತ್ಯಾಸಸ್ಸ್ಯಾತ್ । ಅಸ್ತಿಚೈವಂರೀತಿಃಪ್ರಾಚಾಮಪಿ । ಯಥಾ । ಲೋನ್ಯಯುಷ್ಮದಸ್ಮತ್ಸುತಿಪ್ತಸ್ಝಿಸಿಪ್ಥಸ್ಥಮಿಬ್ವಸ್ಮಸಿತಿ ॥ ಜೈನೇನ್ದ್ರಶಾಸ್ತ್ರೇತೂದ್ದೇಶ್ಯೇವಿಧೇಯೇಚೋಭಯತ್ರಾಪಿತಥೈವಾನುಪೂರ್ವೀತಿತಥಾನಿರ್ದೇಶಃ । ಅತಏವತತ್ರಮಿಙಿತ್ಯೇವಪ್ರತ್ಯಾಹಾರೋನತಿಙಿತ್ಯವಗನ್ತವ್ಯಂ ॥

ನನುಯುಷ್ಮದಸ್ಮಚ್ಛಬ್ದೌ ಪೂರ್ವಶಾಸ್ತ್ರೇಷುಸರ್ವತ್ರತ್ಯದಾದಿಗಣಪಠಿತೌ । ತಯೋಶ್ಚಭಾಷಾಯಾಮನುಕರಣನಯೋಃಪ್ರಯೋಗಏವನಾಸ್ತಿ । ನಾವ್ಯಯಶತೃತ್ಯದಾದಿ[10] ಇತ್ಯನೇನಲಿಙ್ಗಸಂಜ್ಞಾಯಾಏವನಿಷೇಧಾತ್ । ಅತಃಕಥಮನಯೋರತ್ರಪ್ರಯೋಗಃ । ತತ್ಸನ್ನಿಧಾನಾದೇಕಾನೇಕತ್ವವಿಷಯೇಧಾತೋಃಪ್ರತ್ಯಯೋತ್ಪತ್ತಿರಿತಿಚೇನ್ನ । ಅತ್ರಾನ್ಯಯುಷ್ಮದಸ್ಮತ್ಸ್ವಿತಿನಸಾಕ್ಷಾದೇತೇಶಬ್ದಾಃಸಮಭಿವ್ಯಾಹಾರವಿಷಯತಯಾವಿವಕ್ಷಿತಾಃ । ಯೇನೇದಮಾಪಾದನಂಶೋಭೇತ । ಕಿಂತುತದರ್ಥವಾಚಕಾಭಾಷಾವಿಷಯಾಏವಾಮಾದಿಪ್ರತ್ಯಯವಿಧಿನಿಮಿತ್ತತಯಾವಿವಕ್ಷಿತಾಇತಿನೋಕ್ತದೋಷಃ ॥ ತತ್ರಯುಷ್ಮಚ್ಛಬ್ದಾರ್ಥವಾಚಕೋನಿನ್‌ಶಬ್ದಃಅಸ್ಮಚ್ಛಬ್ದಾರ್ಥಸ್ಯತುಎನ್‌ಶಬ್ದಃ । ತಾಭ್ಯಾಮನ್ಯೇಯೇರ್ಥಾಸ್ತೇಷಾಂಸರ್ವೇಷಾಂಸಾಮಾನ್ಯೇನವಾಚಕಸ್ತನ್‌ಶಬ್ದಃ । ವಿಶೇಷೇಣತುತತ್ತದ್ವಾಚಕಾಸ್ತದ್ಭವ ತತ್ಸಮ ದೇಶ್ಯಪ್ರಭೇದಾನಾಮವಿಶೇಷಾಏವೇತಿತನ್ನಿನೆನ್‌ಶಬ್ದಸಮಭಿವ್ಯಾಹಾರಸಾಚಿವ್ಯೇನನಿರ್ದಿಶತಿ ತಾನಿರ್ದ್ದಂ, ತಾಮಿರ್ದ್ದರ್ ಇತ್ಯಾದಿ ॥ ತತ್ರಾಪಿತತ್ತಚ್ಛಬ್ದಸನ್ನಿಧಾನೇಸತ್ಯೇವಧಾತೋಸ್ತತ್ತತ್ಪ್ರತ್ಯಯೋತ್ಪತ್ತಿರಿತಿನನಿರ್ಬನ್ಧಃ । ಕಿಂತುತತ್ತಚ್ಛಬ್ದಸನ್ನಿಧಾನೇತದಸನ್ನಿಧಾನೇಪಿವಾತತ್ತದರ್ಥವಿವಕ್ಷಾಮಾತ್ರೇಣಾಪಿಧಾತತ್ಪ್ರತ್ಯಯೋತ್ಪತ್ತಿರ್ಭವತೀತಿ ॥ ಅತಏವಚಾತ್ರಸೂತ್ರೇಅಸ್ಮತ್ಸ್ವಿತ್ಯರ್ಥಪ್ರಧಾನೋನಿರ್ದೇಶಃ । ಅನ್ಯಥಾಅಸ್ಮತ್ಸ್ವಿತ್ಯೇವಪ್ರಯುಜ್ಯೇತ ನಾಸ್ಮತ್ಸ್ವಿತಿ ॥ ಅರ್ಥವಿಷಯೇಹಿಯುಷ್ಮದಸ್ಮಚ್ಛಬ್ದಯೋರಸಾಧಾರಣೀಪ್ರಕ್ರಿಯಾ । ಶಬ್ದಸ್ವರೂಪವಿಷಯೇತುಸಾಧಾರಣ್ಯೇವ । ಯಥಾಯುಷ್ಮದಿಮಧ್ಯಮಃ ಅಸ್ಮದ್ಯುತ್ತಮಃ ಯುಷ್ಮದಸ್ಮದೋಃಪದಂಪದಾತ್ಪರಮಿತ್ಯಾದಿಪೂರ್ವಶಾಸ್ತ್ರಪ್ರಯೋಗಇತ್ಯಭಿಪ್ರೇತ್ಯಾಹ ಅನ್ಯೇತ್ಯಾದಿ ॥ ಉಕ್ತಂಚಕಾತನ್ತ್ರಶಾಸ್ತ್ರೇನಾಮ್ನಿಪ್ರಯುಜ್ಯಮಾನೇಪಿಪ್ರಥಮಇತಿ । ಅಪಿಶಬ್ದಾದಪ್ರಯುಜ್ಯಮಾನೇಪೀತ್ಯಭ್ಯುಪಗಮಾತ್ ॥ ತಥಾ ಪಾಣಿನೀಯೇಪಿ । ಯುಷ್ಮದಿಸಮಾನಾಧಿಕರಣೇಸ್ಥಾನಿನ್ಯಪಿಮಧ್ಯಮಇತಿ । ಸ್ಥಾನಿನ್ಯಪೀತ್ಯಪ್ರಯುಜ್ಯಮಾನೇಪಿ । ಯಸ್ಯಾಪ್ರಯುಕ್ತಸ್ಯಾರ್ಥಃಪ್ರತೀಯತೇ ಸಸ್ಥಾನೀತಿವೈಯಾಕರಣಾಇತಿರೀತಿಮಭಿಪ್ರೇತ್ಯ ತಥಾತನಾದಿಶಬ್ದಪ್ರಯೋಗಮನ್ತರಾಪಿಪ್ರದರ್ಶಯತಿ ನೋಡಿದಂ, ನೋಡಿದರಿತ್ಯಾದಿ । ಅತ್ರತಾನಿತಿಸಾಮಾನ್ಯತೋವಾ ದೇವದತ್ತಂ, ಯಜ್ಞದತ್ತಂಇತ್ಯಾದಿವಿಶೇಷತೋವಾವಿವಕ್ಷಣೀಯಂ ॥ ಯದ್ಯಪ್ಯತ್ರಾಮಾದೀನಾಂಷಣ್ಣಾಂಪ್ರತ್ಯಯಾನಾಂದ್ವಯೋರ್ದ್ವಯೋರ್ಯಥಾಕ್ರಮಂ ಪ್ರಥಮಮಧ್ಯಮೋತ್ತಮಪುರುಷಸಂಜ್ಞಾಪ್ರಸಿದ್ಧಾ ॥ ಯದಾಹ ದರ್ಪಣಕಾರಃ ।

ಕಂ ॥ ಅಮರಯಿರೆನೆವ್ರುಗಳಕ್ಕುಂ ।
ಕ್ರಮದೇಕಾನೇಕವಚನದೊಳ್ಪ್ರತ್ಯೇಕಂ ॥
ಸಮನಿಸೆಯುಗಳತೆಯಾಖ್ಯಾ ।
ತಮಾರ್ಗದೊಳ್ನೆಲಸಿನಿಂದಪುರುಷತ್ರಯಕಂ ॥

ಇತಿ । ನಾಗವರ್ಮಾಪ್ಯಸೂತ್ರಯತ್ ತಾಸ್ತುದ್ವೇದ್ವೇಪ್ರಥಮಮಧ್ಯಮೋತ್ತಮಪುರುಷಾಇತಿ । ತಥಾಪ್ಯತ್ರತತ್ಸಂಜ್ಞಾಕೃತಪ್ರಯೋ

ಜನಾಭಾವಾದಕರಣಂ । ಸಂಜ್ಞಾಕರಣಂಹಿಪ್ರಯೋಜನಾರ್ಥಂ । ತಚ್ಚೇತ್ಸಂಜ್ಞಾನ್ತರೇಣತೇನವಿನಾಪಿವಾನ್ಯಥೈವಸಿಧ್ಯತಿ । ನತದವಶ್ಯಂವಕ್ತವ್ಯಮಿತಿನಿಯಮಃ ॥ ಅಸ್ತಿಚಪೂರ್ವಶಾಸ್ತ್ರೇಷ್ವಪ್ಯೇಷಾರೀತಿಃ । ಯಥಾಕಾತನ್ತ್ರಪಾಣಿನೀಯಾದಿಶಾಸ್ತ್ರೇತ್ರೀಣಿತ್ರೀಣಿಪ್ರಥಮಮಧ್ಯಮೋತ್ತಮಪುರುಷಾಇತಿಸಂಜ್ಞಾ ॥ ಜೈನೇನ್ದ್ರಮತೇತುಮಿಬಸ್ತ್ರಿಶೋಸ್ಮದ್ಯುಷ್ಮದನ್ಯಾಇತಿಸಂಜ್ಞಾನ್ತರಮೇವ ॥ ಶಾಕಟಾಯನಮತೇತುಲೋಸ್ಯೆಯುಷ್ಮದಸ್ಮತ್ಸ್ವಿತ್ಯಾದಿನಾವಿನೈವಸಂಜ್ಞಾಂಪ್ರಕ್ರಿಯಾನಿರ್ವ್ಯೂಢಾ ॥ ಅತೋತ್ರಾಪಿತಯೈವರೀತ್ಯಾನಿರ್ವೋಢುಂಶಕ್ಯತಇತ್ಯೇವಮಭಿಪ್ರಾಯೇಣೈವತದಕರಣಂ । ನತುತದರ್ಥನಿಷೇಧಮನಸೇತಿಮನ್ತವ್ಯಂ ॥ ನನ್ವತ್ರಾನ್ಯಯುಷ್ಮದಸ್ಮತ್ಸುಪ್ರತ್ಯೇಕಮೇಕಾನೇಕತ್ವಯೋರ್ಯಥಾಕ್ರಮಮಮಾದಿಪ್ರತ್ಯಯಾವಿಹಿತಾಃ । ನಹಿತೇಸರ್ವತ್ರೈವಂನಿಯಮೇನಪ್ರಯುಜ್ಯನ್ತೇ । ಕ್ವಚಿದ್ವ್ಯಭಿಚಾರದರ್ಶನಾದಿತಿತದುದಾಹೃತ್ಯದರ್ಶಯತಿ ದೇವದತ್ತನೆಂಇತ್ಯಾದಿ ॥ ದೇವದತ್ತನಂಕಂಡೆಂ, ದೇವದತ್ತನಂಕಂಡೆಯ್ ಅತ್ರೋಭಯತ್ರಾಪಿದೇವದತ್ತನಂಇತ್ಯನ್ಯೈಕತ್ವಸನ್ನಿಧಾನೇಪಿನಧಾತೋರಮ್ದೃಶ್ಯತೇ ॥ ತಥಾ ನಿನ್ನಂಕಂಡಂ, ನಿನ್ನಂಕಂಡೆಂ ಅತ್ರೋಭಯತ್ರಾಪಿ ನಿನ್ನಂಇತಿಯುಷ್ಮದೇಕತ್ವಸನ್ನಿಧಾನೇಪಿನಧಾತೋರಯ್ ॥ ತಥಾ ಎನ್ನಂಕಂಡಂ, ಎನ್ನಂಕಂಡೆಯ್ ಅತ್ರೋಭಯತ್ರಾಪಿ ಎನ್ನಂಇತ್ಯಸ್ಮದೇಕತ್ವಸನ್ನಿಧಾನೇಪಿನಧಾತೋರೆನ್ । ಸರ್ವತ್ರಾಪಿಪ್ರತ್ಯಯಾನ್ತರಸ್ಯೈವಶ್ರವಣಾತ್ ॥ ತಥಾ ತತ್ರೈವಪ್ರಯೋಗೇ ದೇವದತ್ತರಂ, ನಿಮ್ಮಂ, ಎಮ್ಮಂ ಇತ್ಯನೇಕತ್ವಪ್ರಯೋಗಶ್ಚ ॥ ತಥಾ ದೇವದತ್ತನಿಂಕಾಣಲ್ಪಟ್ಟರ್, ಕಾಣಲ್ಪಟ್ಟೆವು, ನಿನ್ನಿಂ ಕಾಣಲ್ಪಟ್ಟರ್, ಕಾಣಲ್ಪಟ್ಟೆವು, ಎನ್ನಿಂಕಾಣಲ್ಪಟ್ಟರ್, ಕಾಣಲ್ಪಟ್ಟರ್ ಇತ್ಯಾದಿಕರ್ಮಣಿಪ್ರಯೋಗೇಸರ್ವತ್ರಾಪ್ಯುಕ್ತಲಕ್ಷಣಾಭಾವಾತ್ಕಥಮೇತದಿತ್ಯನುಯೋಗೇತತ್ತಥೈವೇತಿಪ್ರತಿವಕ್ತಿ ಅಮಾದಯೋನಭವನ್ತೀತಿ ॥ ತತ್ರಹೇತುಮಾಹ ವ್ಯಧಿಕರಣತ್ವಾದಿತಿ । ಅಯಮಾಶಯಃ । ಅತ್ರಾನ್ಯೈಕತ್ವಾದಿಷ್ವಮಾದಿಪ್ರತ್ಯಯಾಃ ಕರ್ತರಿವಿಧೀಯನ್ತೇ ॥ ತತ್ರಸಾಮಾನಾಧಿಕರಣ್ಯಂವಿವಕ್ಷಣೀಯಂ । ಸಮಾನಾಧಿಕರಣೇಕರ್ತರೀತಿ ॥ ನಚಾಯಮರ್ಥಸ್ಸೂತ್ರೇಣಾಸೂಚಿತಃ ಕಥಮಭ್ಯುಪಗನ್ತವ್ಯಇತಿಶಙ್ಕ್ಯಃ । ಸಾಮರ್ಥ್ಯಸಿದ್ಧತ್ವಾತ್ । ಶ್ರುತಪ್ರಕೃತಸಾಮರ್ಥ್ಯಾನುಮಿತೋಹಿಸೂತ್ರಾರ್ಥಇತಿ । ಪೂರ್ವಶಾಸ್ತ್ರೇಪಿ ತಥೈವಾಙ್ಗೀಕರಣಾತ್ ॥ ಯದ್ಯಪ್ಯಯಮರ್ಥಃಕ್ವಚಿತ್ಪಾಣಿನೀಯಾದೌಮನ್ದಾನುಗ್ರಹಾರ್ಥಂ ಸಮಾನಾಧಿಕರಣೇ ಇತಿಸಾಕ್ಷಾದೇವೋಕ್ತಃ ॥ ಅನ್ಯತ್ರತುಸಾಮರ್ಥ್ಯಲಭ್ಯಇತಿ ಸಾಕ್ಷಾದವಚನೇಪ್ಯಙ್ಗೀಕೃತಏವೇತ್ಯತ್ರಾಪ್ಯವಶ್ಯಮಙ್ಗೀಕರ್ತವ್ಯಮೇವ ॥ ಸಾಮಾನಾಧಿಕರಣ್ಯಂಚಾತ್ರತಿಙ್ವಾಚ್ಯಸ್ಯಕರ್ತುಃ ಕರ್ಮಣೋವಾಪ್ರಥಮಾನ್ತಪದಾಭಿಧೇಯತ್ವಮೇವ ನಾನ್ಯತ್ ॥ ನನುಯದಿನೋಚ್ಯತೇತತ್ತದೇವಾಭಿಧತ್ತೇನಾನ್ಯೇನೋಕ್ತಸ್ಯಾನ್ಯೋಭಿಧಾಯಕಇತಿ । ತಥಾಚತಿಙ್ವಾಚ್ಯಸ್ಯಕರ್ತುಃಕರ್ಮಣೋವಾತಿಙೇವಾಭಿಧಾಯಕಇತಿ ಕಥಮಸ್ಯಪ್ರಥಮಾಭಿಧೇಯತಾ । ಅನ್ಯಥಾಘಟಪದವಾಚ್ಯಃ ಪಟಪದಾಭಿಧೇಯೋಪಿಸ್ಯಾದಿತ್ಯತಿಪ್ರಸಜ್ಯತಇತಿಚೇತ್ ॥

ಅತ್ರಬ್ರೂಮಃ । ಪಚತಿ, ಪಚಸಿ, ಪಚಾಮಿತ್ಯಾದೌಕರ್ತರಿಪ್ರಯೋಗೇಕರ್ತಾತಾವತ್ಪ್ರತೀಯತೇ । ತತ್ರಧಾತ್ವರ್ಥಾನುಕೂಲಕೃತಿಮಾನ್ಕರ್ತೇತಿಸಾಮಾನ್ಯತಃ ಕರ್ತೃತ್ವಪ್ರಕಾರಕ ಪ್ರತೀತಾವಪಿಸಕೋಽಸೌವಿಶೇಷಬುಭುತ್ಸಾಯಾಮಿತರವ್ಯಾವೃತ್ತ್ಯೈ ಕರ್ತೃವಿಶೇಷ ದೇವದತ್ತತ್ವಾದಿ ಪ್ರಕಾರಕ ಪ್ರತಿಪತ್ತ್ಯರ್ಥಂ ದೇವದತ್ತಸ್ತ್ವಮಹಮಿತ್ಯಾದ್ಯನ್ಯಯುಷ್ಮದಸ್ಮತ್ಪದಾನಿಪ್ರಯುಜ್ಯನ್ತೇ ॥ ಯದ್ಯಪಿತತ್ರದೇವದತ್ತಾದಿಶಬ್ದಾಏವಾನ್ವಯವ್ಯತಿರೇಕಾಭ್ಯಾಂ ದೇವದತ್ತಾದ್ಯರ್ಥವಾಚಕಾಃ । ತಥಾಪಿ ಪ್ರಯುಕ್ತೈರೇವಶಬ್ದೈರರ್ಥಾವಬೋಧೋನಾಪ್ರಯುಕ್ತೈಃ । ಪ್ರಯೋಗಶ್ಚನಪ್ರಕೃತಿಮಾತ್ರಸ್ಯಪ್ರತ್ಯಯಮಾತ್ರಸ್ಯವಾ । ನಕೇವಲಾಪ್ರಕೃತಿಃಪ್ರಯೋಕ್ತವ್ಯಾ ನಚಕೇವಲಶ್ಚಪ್ರತ್ಯಯಇತಿನಿಯಮಾತ್ । ಕಿಂತುಪದತ್ವಮಾಪನ್ನಸ್ಯೈವ ॥ ಪದತ್ವಂಚಸವಿಭಕ್ತಿಕಸ್ಯೈವ ನಾವಿಭಕ್ತಿಕಸ್ಯ । ವಿಭಕ್ತ್ಯನ್ತಂಪದಮಿತಿವಚನಾತ್ । ಅತೋತ್ರಪದತ್ವನಿರ್ವಾಹಾರ್ಥಂಯಯಾಕಯಾಚಿದ್ವಿಭಕ್ತ್ಯಾಭಾವ್ಯಂ । ತತ್ರಕಾವಾಪ್ರಯೋಕ್ತವ್ಯೇತಿಚಿನ್ತಾಯಾಂದ್ವಿತೀಯಾದಯೋವಿಭಕ್ತಯಃ ಕರ್ಮಾದಿಕಾರಕೇಸಮ್ಬನ್ಧೇಚಯಥಾಯಥಂವಿಧಾನಾದುಪಕ್ಷೀಣ ಶಕ್ತಿಕಾಃಸಾವಕಾಶಾಇತಿಪ್ರಥಮೈ ಕಾಪರಮನ್ಯತ್ರಾವಿಧಾನಾದನುಪಕ್ಷೀಣಶಕ್ತಿರ್ನಿರವಕಾಶಾವಿಶಿಷ್ಟಾಸ್ತೀತಿ ಸೈವಾತ್ರವಿಧೀಯತಇತಿತದೇವಪ್ರಥಮಾನ್ತಪದಾಭಿಧೇಯತ್ವಮಿತಿ ॥ ನಚದ್ವಿತೀಯಾದಿವತ್ಪ್ರಥಮಾಪ್ಯನ್ಯತ್ರವಿಹಿತೈವೇತ್ಯುಪಕ್ಷೀಣಶಕ್ತಿರೇವ । ತಾಸಾಮಿವಸರ್ವೈಕವಾಕ್ಯತಯೈಕತ್ರವಿಧಾನಾಭಾವೇಪಿವೈಯಾಕರಣಮತಭೇದೇನತಸ್ಯಾಅಪಿಸಙ್ಖ್ಯಾದ್ಯರ್ಥವಿಶೇಷೇಷುವಿಧಾನದರ್ಶನಾತ್ । ತಥಾಹಿ । ಏಕದ್ವಿಬಹುಷ್ವಿತಿಶಾಕಟಾಯನಃ, ಪ್ರಥಮಾವಿಭಕ್ತಿರ್ಲಿಙ್ಗಾರ್ಥವಚನೇಇತಿಸರ್ವವರ್ಮಾ, ಪ್ರಾತಿಪದಿಕಾರ್ಥಲಿಙ್ಗಪರಿಮಾಣವಚನಮಾತ್ರೇಪ್ರಥಮೇತಿಪಾಣಿನಿರಿತ್ಯೇವಂತತ್ತನ್ಮತಭೇದೇನತತ್ರತತ್ರವಿಧಾನದರ್ಶನಾತ್ಕಥಮೇಷಾಪ್ಯನುಪಕ್ಷೀಣಶಕ್ತಿರುಚ್ಯತೇ । ವಿಹಿತಸ್ಥಃ ಏವಶಕ್ತ್ಯುಪಕ್ಷಯಾದಿತಿವಾಚ್ಯಂ । ಇದಮೇವಹಿತತ್ತದಭಿಪ್ರಾಯಪರ್ಯಾಲೋಚನಾಯಾಂತಿಙ್ವಾಚ್ಯಕಾರಕಸಮಾನಾಧಿಕರಣ್ಯಮೇವಪರ್ಯಾಪ್ತಮಿತಿ ॥ ತತ್ಪರ್ಯಾಲೋಚನಾಪ್ರಕಾರಸ್ತುನ್ಯಾಸಭಾಷ್ಯಾದಿಗ್ರನ್ಥೇಷ್ವೇವಪ್ರಪಞ್ಚಿತಇತಿತತ್ರೈವಾನುಸನ್ಧೇಯೋಸ್ಯಗ್ರನ್ಥಸ್ಯಸಂಕ್ಷೇಪರುಚ್ಯಧಿಕಾರಿತ್ವಾದಿತಿ । ಅತಏವಮಿಙ್ಕೈಕಾರ್ಥ್ಯೇವೇತಿತತ್ಸಮಾನಾಧಿಕರಣ್ಯಮೇವಪ್ರಥಮಾಂನ್ಯರೂರುಪದ್ಭಗವಾನ್ದೇವನನ್ದೀ ॥ ತದೇತತ್ಸರ್ವಮಾಕಲನಂಭಾಷಾಯಾಮಪಿಸಮಾನಮೇವ । ತತ್ಪಚಿನ್ತಾಯಾಯುಕ್ತಚಿನ್ತಾಯಾಶ್ಚ ಸರ್ವತ್ರಾಪ್ಯವಿಶೇಷಾತ್ । ಕೇವಲಂಪ್ರಯೋಗಚಿನ್ತಾಮಾತ್ರಮೇವಪರಂಪಿಷ್ಯತೇನಾನ್ಯದಿತಿ ॥ ತಥೈವಾತ್ರಾಪಿಪ್ರಥಮಾಮಸೂತ್ರಯತ್ಸೂತ್ರಕಾರೋಮುಕ್ತೇ[227] ಇತಿ । ವಿಚಾರಿತಂಚತತ್ರೈವೈತತ್ । ತದಿದಂಸಾಮಾನಾಧಿಕರಣ್ಯಂಕರ್ತರೀವಕರ್ಮಣ್ಯಪ್ಯನುಸನ್ಧೇಯಂ । ಅತಃಸಮಾನಾಧಿಕರಣಏವಕರ್ತರಿಕರ್ಮಣಿವಾವಿಹಿತಾಅಮಾದಯೋಭವನ್ತಿ ನಾನ್ಯತ್ರ । ದೇವದತ್ತನಂಕಂಡೆಯ್ಇತ್ಯಾದಿಷುಪ್ರದರ್ಶಿತಸ್ಥಲೇಷುತ್ವನ್ಯೈಕತ್ವೇಸತ್ಯಪಿದ್ವಿತೀಯಾನ್ತಪದಾಭಿಧಾನವಿಷಯತಯಾ ಪ್ರಥಮಾನ್ತಪದಾಭಿಧಾನವಿಷಯತಾ ನಾಸ್ತೀತಿಸಾಮಾನಾಧಿಕರಣ್ಯಾಭಾವಾದಮಾದಯೋ

ನಭವನ್ತೀತಿ ॥ ಅತ್ರಾವಾದೀನಾಂಮಧ್ಯೇಪಞ್ಚಾವೋಹ್ರಸ್ವಾದಿರೇವಯದ್ಯಪಿಸೂತ್ರೇನಿರ್ದಿಷ್ಟಸ್ತಥಾಪಿದೀರ್ಘಾದಿಮಪಿಕೇಚಿದಿಚ್ಛನ್ತೀತ್ಯಾಹ ಎನಇತ್ಯಾದಿ ॥ ತಥಾಚಪ್ರಯೋಗಃ ।

ವೃ ॥ ತನಿವಣ್ಣಂಲಂಚವಿಾವೇಂಪುರುಳಿನಿನಗೆಪೂಗೊಂಚಲಂಪೇಗದಿಂದಂ ।
ನಿನಗೀವೇಂತುಂಬಿಕೆಂದಾವರೆಯಮಿಸುಪವೋಲ್ಕೊಗ್ಗಿಯಂವಾಣದೆಂದುಂ ॥
ನಿನಗೀವೇನಂಚೆಕಂಪಂನಿನಗೊಸಯಿಸುವೇಂಕೂಡೆತಂಗಾಳಿಯೆನ್ನೋ ।
ಪನನಿಂದಾರಯ್ದುತಂದೆನ್ನೊಡನಿರಿಸಿದೊಡೆಂದಾಕೆವಾತಾಡುತಿರ್ಪಳ್ ॥

ಇತಿ ॥ ತಥಾತ್ರತೃತೀಯಮೈಕಾರಮಧ್ಯೆಕಾರಮಪಿಕೇಚಿದಿಚ್ಛನ್ತಿ ॥

ಕಂ ॥ ಶ್ರೀಕಾಂತನೀನೆಸಲೆಗೆ ।
ಲ್ದೈಕಂತುವನಮಲಮುಕ್ತಿಸತಿಯೊಳ್ನಿಱಿದಾಂ ॥
ತೈಕಿಡದಸುಖಮನುಳಿದ ।
ಗ್ಗೀಕೃತ್ಯಮಸಾಧ್ಯಮಱಿವೆನಾನವಱೊಳವಂ ॥

ತಥಾ ॥

ಕಂ ॥ ಕಂತುವನೆಂತಳಱಿಸಿದೆಕೈ ।
ತಾಂತನನುಱಿದೆಂತುಗೆಲ್ದಿಮುಕ್ತ್ಯಂಗನೆಯಂ ॥
ಎಂತೊಲಿಸಿದೆನಿರವಧಿಸುಖ ।
ಸಂತತಿಯನದೆಂತುಪಡೆದೆಪೇಳಿನಗಹರ್ ॥

ಇತಿಚಪ್ರಯೋಗದರ್ಶನಾತ್ ॥ ನನುಚಲೋಕೇಸರ್ವತ್ರವಾಕ್ಯಪ್ರಯೋಗೇಷುಕ್ರಿಯಾಕಾರಕಸಮನ್ವಯೋದ್ವೇಧಾಭವತಿ ಸಹಾನ್ವಯಃ ಪ್ರತ್ಯೇಕಾನ್ವಯಶ್ಚೇತಿ । ಯತ್ರಾನೇಕೇಷುಕಾರಕಪದೇಷುಕ್ರಿಯಾಪದಮೇಕಂಸಹೈವಾನ್ವೇತಿ ಸ ಸಹಾನ್ವಯಃ । ಯತ್ರತುತತ್ಪ್ರತ್ಯೇಕಮೇವಾನ್ವೇತಿ ಸ ಪ್ರತ್ಯೇಕಾನ್ವಯಉಚ್ಯತೇ । ಉಭಯಥಾಪಿಪ್ರಯೋಗದರ್ಶನಾತ್ ॥ ತತ್ರಾದ್ಯಸ್ಯಯಥಾ ।

ವೃ ॥ ಅವತೋಕಾವಳಿನೈಚಿಕೀಪ್ರತತಿಫೃಷ್ಟಿಶ್ರೇಣಿಪೀನೋಧ್ನಿಕಾ ।
ನಿವಹಂಬಷ್ಕಯಣೀಕದಂಬಕಮುಚಂಡೀಮಂಡಲಂಧೇನುಕೋ ॥
ಟಿವಶಾಸಂತತಿವತ್ಸಕಾಸಮುದಯಂಪ್ರಷ್ಠಾಹಿಕಾನೀಕಮಿ ।
ದ್ರ್ದಂವೃಗೋವರ್ಧನಗೋತ್ರಗೋತ್ರತಟದೊಳ್ಗೋವಿಂದಗೋವೃಂದದೊಳ್ ॥

ಇತಿ ॥ ದ್ವಿತೀಯಸ್ಯಯಥಾ ।

ಕಂ ॥ ತ್ರಿದಶಾನಕವಾಸನವಸು ।
ಗೆದಿವ್ಯರವವಾತಪತ್ರಮೆಸಳ್ವೆಳಚಮರಂ ॥
ಸದಮಲಭಾಮಂಡಲಮೆಸೆ ।
ವುದುನಿನ್ನೊಳ್ಜಿನಪನೀನೆಜಗದಾರಾಧ್ಯಂ ॥

ಇತಿ ॥ ತತ್ರಪ್ರತ್ಯೇಕಾನ್ವಯೇಯಾವನ್ತಿಕಾರಕಪದಾನಿಸನ್ತಿತಾವತ್ಸ್ವಪಿಕ್ರಿಯಾಪದಸ್ಯಾವೃತ್ತ್ಯಾಸಮನ್ವಯಇತಿನಕಾಪ್ಯನುಪಪತ್ತಿಃ ॥ ಸಹಾನ್ವಯೇತುಯತ್ರಾನ್ಯೈಕವಚನಾನ್ಯೇವಬಹೂನಿಸನ್ತಿತತ್ರತದನೇಕತ್ವೇನಿಯುಕ್ತಮರಮೇವಾದಾಯಪ್ರಯೋಕ್ತುಂ ಶಕ್ಯತ್ವೇಪಿ ಯತ್ರಾನ್ಯಯುಷ್ಮದೋರನ್ಯಾಸ್ಮದೋರ್ಯುಷ್ಮದಸ್ಮದೋರ್ವಾದ್ವಯೋರ್ದ್ವಯೋರನ್ಯಯುಷ್ಮದಸ್ಮದಾಂತ್ರಯಾಣಾಂವಾಪದಾನಾಂಪ್ರಯೋಗಸ್ತತ್ರಾನೇಕತ್ವವಾಚಿನಾಮಮೀಷಾಂಮಧ್ಯೇ ಽನ್ಯತಮಂವಾಪ್ರಯೋಕ್ತವ್ಯಂ ॥ ಸರ್ವಸ್ಯಾಪಿನಿಮಿತ್ತಸ್ಯಜಾಗರೂಕತ್ವಾದಿತ್ಯಾಶಙ್ಕ್ಯಾತ್ರಾನ್ಯಯುಷ್ಮದಸ್ಮದಾಮುತ್ತರೋತ್ತರಾಶ್ರಿತಮೇವಕಾರ್ಯಂನಾನ್ಯದಿತಿಪ್ರತಿಪಾದಯಿತುಂತಥೈವೋದಾಹೃತ್ಯದರ್ಶಯತಿ ಆತನುಂನೀನುಮಿರ್ದ್ದರಿತ್ಯಾದಿ ॥ ಪರಾಶ್ರಯಇತಿಪರಾಪೇಕ್ಷಯಾಯಃಪರಸ್ತದಾಶ್ರಯಇತ್ಯರ್ಥಃ ॥ ತತ್ರಬೀಜಮಾಹ ಶಬ್ದಪರವಿಪ್ರತಿಷೇಧಾದಿತಿ । ಅಯಮಾಶಯಃ । ಅನ್ಯಯುಷ್ಮದಸ್ಮತ್ಸ್ವಿತ್ಯತ್ರಾನ್ಯತ್ವಪ್ರತಿಪತ್ತಿಪ್ರತಿಯೋಗಿಪ್ರತಿಪತ್ತ್ಯರ್ಥಂ ಸನ್ನಿಹಿತಯೋರ್ಯುಷ್ಮದಸ್ಮದೋಃ ಪ್ರಾಗೇವನಿರೂಪಣೀಯತ್ವೇ ತತ್ರಾಪ್ಯಸ್ಮದ್ಯುಷ್ಮದೋರ್ವ್ಯುತ್ಕ್ರಮೇಪ್ಯದೋಷತ್ವೇಪಿ ಯದರ್ಥಮನ್ಯಯುಷ್ಮದಸ್ಮತ್ಸ್ವಿತ್ಯೇವಪಾಠಕ್ರಮಃ ಕೃತಸ್ತತ್ಪರಿಪಾಟೀಮಾಶ್ರಿತ್ಯೋತ್ತರೋತ್ತರಾಶ್ರಯಏವವಿಧಿರ್ಭವತೀತಿ ॥ ಏತೇನಯುಗಪದ್ವಚನೇಪರಃಪುರುಷಾಣಾಮಿತಿಕಾತನ್ತ್ರಶಾಸ್ತ್ರವದ್ಯತ್ನಾನ್ತರಕರಣಪ್ರಯಾಸೋನಾನುಭೋಕ್ತವ್ಯಇತಿಸೂಚಿತಮಿತಿ ॥

ಸೂತ್ರಂ ॥ ಕರ್ಮಣಿ ॥ 443 ॥

ವೃತ್ತಿಃ ॥ ಅನ್ಯಯುಷ್ಮದಸ್ಮದರ್ಥೇಷು ಪ್ರತ್ಯೇಕಮೇಕತ್ವಾನೇಕತ್ವಯೋರ್ವಿವಕ್ಷಿತಯೋರ್ಯಥಾಕ್ರಮಂ ಧಾತೋಃ ಅಮ್, ಅರ್, ಅಯ್, ಇರ್, ಎನ್, ಎವು ಏತೇ ಪ್ರತ್ಯಯಾ ಭವನ್ತಿ ಕರ್ಮಣಿ ಚಾಭಿಧೇಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ತಾನಿರಲ್ಪಟ್ಟಂ, ತಾವಿರಲ್ಪಟ್ಟರ್; ನೀನಿರಲ್ಪಟ್ಟಯ, ನೀಮಿರಲ್ಪಟ್ಟಿರ್; ಆನಿರಲ್ಪಟ್ಟೆಂ, ಆಮಿರಲ್ಪಟ್ಟೆವು ॥ ಯೋಗವಿಭಾಗ ಉತ್ತರಾರ್ಥಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಪೂರ್ವತ್ರ ಕರ್ತರಿ ಅತ್ರ ಕರ್ಮಣೀತ್ಯೇತಾವಾನೇವ ವಿಶೇಷಃ ॥ ಪರಿಶಿಷ್ಟಃ ಸರ್ವೋಽಪಿ ನಿಯಮಃ ಪ್ರಾಗ್ವದೇವಾವಗನ್ತವ್ಯಃ ॥ ಯದ್ಯಪಿ ಪೂರ್ವತ್ರೈವ ಕರ್ಮಕರ್ತ್ರೋರಿತಿ ನಿರ್ದೇಶೋ ಯುಕ್ತಃ । ಭಿನ್ನಯೋಗಕರಣಾದೇಕಯೋಗಸ್ಯ ಲಘುತ್ವಾತ್ । ತಥಾಪಿ ಯೋಗವಿಭಾಗಾಧಿಕ್ಯಾದಿದಂ ಜ್ಞಾಯತೇ । ಪೂರ್ವತ್ರ ಧಾತುಮಾತ್ರಾತ್ ಅತ್ರ ತು ಸಕರ್ಮಕರೂಪಧಾತುವಿಶೇಷಾದಿತಿ ॥ ಕಥಮೇಷ ವಿಶೇಷೋಽನ್ತರೇಣ ನಿಯಾಮಕಮವಗಮ್ಯತೇ । ಯೋಗವಿಭಾಗಸ್ಯೈವಂ ವಕ್ತುಮಶಕ್ತೇರಿತಿ ಚೇತ್ । ಸಾಮರ್ಥ್ಯಾದಿತಿ ಬ್ರೂಮಃ । ತಥಾಹಿ । ಕರ್ತರಿ ಪ್ರತ್ಯಯಾಸ್ಸರ್ವೇಭ್ಯೋಽಪಿ ಧಾತುಭ್ಯೋ ಭವನ್ತಿ । ಯತೋಽತ್ರ ಧಾತ್ವರ್ಥಾನುಕೂಲಕೃತಿಮಾನ್ ಕರ್ತಾ ಸರ್ವತ್ರ ಸುಲಭ ಇತಿ ಸ್ವವಿಷಯಸಾಲಭ್ಯಾತ್ ॥ ಕರ್ಮಣಿ ಪ್ರತ್ಯಯಾಸ್ತು ನೈವಂ ಭವನ್ತಿ । ಯತೋಽತ್ರ ಧಾತ್ವರ್ಥವಿಷಯ ಏವ ಕರ್ಮೋಚ್ಯತೇ । ತಚ್ಚ ಕರ್ತೇವ ನ ಸರ್ವತ್ರ ಲಭ್ಯತೇ ॥ ಯತ್ರ ಧಾತ್ವರ್ಥಃ ಸವಿಷಯಸ್ತತ್ರೈವ ಭವತಿ ನಾನ್ಯತ್ರೇತಿ ॥ ನ ಚ ಯೋ ಯೋ ಧಾತ್ವರ್ಥಃ ಸ ಸರ್ವೋಽಪಿ ಸವಿಷಯ ಏವೇತಿ ನಿಯಮಃ । ಪಚನಪಠನಾದಿರೂಪಸ್ಯೈಕಸ್ಯ ಚಿದೇವ ಸವಿಷಯತ್ವೇಽಪಿ ಜೀವಿತಮರಣಾದಿರೂಪಸ್ಯಾನ್ಯಸ್ಯ ನಿರ್ವಿಷಯತ್ವಾತ್ । ಅತ ಏವ ತದ್ವಾಚಕೋ ಧಾತುರಕರ್ಮಕ ಉಚ್ಯತೇ । ತಥಾ ಚ ಪಠನ್ತಿ ।

> ಶ್ಲೋ ॥ ಲಜ್ಜಾಸತ್ತಾಸ್ಥಿತಿಜಾಗರಣಂ ವೃದ್ಧಿಕ್ಷಯಭಯಜೀವಿತಮರಣಂ ।
> ಸ್ವಪ್ನಕ್ರೀಡಾರುಚಿದೀಪ್ತ್ಯರ್ಥಂ ಧಾತುಗಣಂ ತಮಕರ್ಮಕಮಾಹುಃ ॥

ಇತಿ ॥ ತ ಏವ ಹಿ ಸಕರ್ಮಕಾ ಭವನ್ತಿ । ಯೇ ಸವಿಷಯಾಮೇವ ಕ್ರಿಯಾಮಾಹುರಿತಿ । ತದಪ್ಯುಕ್ತಂ ।

> ಶ್ಲೋ ॥ ಯದ್ವಾಚ್ಯೇಹಾ ಸವಿಷಯಾ ಧಾತವಸ್ತೇ ಸಕರ್ಮಕಾಃ ।
> ಯೇ ತು ನಿರ್ವಿಷಯಾಮಾಹುರೀಹಾಂ ತೇ ಸ್ಯುರಕರ್ಮಕಾಃ ॥

ಇತಿ ॥ ತಥಾ ।

> ಶ್ಲೋ ॥ ಪಚ್ಯಾದಿಕಾ ಸವಿಷಯಾ ಕ್ರಿಯಾ ಸಾ ಯಾ ಕಿಮಿಚ್ಛಿಕಾ ।
> ಸ್ಥಿತ್ಯಾದಿರನ್ಯಾ ವಿಷಯಾ ಕಿಮಿಚ್ಛಾಂ ಜನಯೇನ್ನ ಯಾ ॥

ಇತಿ ॥ ಅತಸ್ಸವಿಷಯಕ್ರಿಯಾವಾಚಿಭ್ಯ ಏವ ಧಾತುಭ್ಯಃ ಕರ್ಮಣಿ ಪ್ರತ್ಯಯೋ ನೇತರೇಭ್ಯಃ । ಸ್ವವಿಷಯಸ್ಯ ಕರ್ಮಣಸ್ತತ್ರಾಭಾವಾದಿತಿ ॥ ನನು ಯತ ಏವ ಸವಿಷಯಾವಿಷಯಭೇದೇನ ಕ್ರಿಯಾದ್ವೈವಿಧ್ಯಾತ್ತದ್ವಾಚಿನಾಂ ಧಾತೂನಾಮಪಿ ಸಕರ್ಮಕಾಕರ್ಮಕಭೇದಾದ್ದ್ವೈವಿಧ್ಯಮಿತಿ ಸಕರ್ಮಕೇಭ್ಯ ಏವ ಕರ್ಮಣಿ ಪ್ರತ್ಯಯೋ ನಾಕರ್ಮಕೇಭ್ಯ ಇತ್ಯುಚ್ಯತೇ ತತ ಏವ ಕರ್ತರಿ ಪ್ರತ್ಯಯೋಽಪ್ಯಕರ್ಮಕೇಭ್ಯ ಏವ ತೇಭ್ಯೋ ನ ಸಕರ್ಮಕೇಭ್ಯ ಇತಿ ಕಿನ್ನ ಸ್ಯಾದುಕ್ತವ್ಯವಸ್ಥಾಯಾಸ್ತುಲ್ಯತ್ವಾದಿತಿ ಚೇನ್ನ । ಕರ್ಮಣೀವ ಕರ್ತರಿ ಪ್ರತ್ಯಯಸ್ಯ ವಿಷಯಸಙ್ಕೋಚಾಭಾವಾತ್ । ತಥಾಹಿ । ಸರ್ವಾಪಿ ಕ್ರಿಯಾ ಸಾಶ್ರಯೈವ ನ ನಿರಾಶ್ರಯೇತಿ ಸರ್ವತ್ರ ಸ್ವಾಶ್ರಯಮಾಕ್ಷಿಪತಿ । ತತ್ರಾಕರ್ಮಕಧಾತುಕ್ರಿಯಾ ಕರ್ತೃಸ್ಥೈವ ನ ಕರ್ಮಸ್ಥಾ । ಯತಸ್ಸ್ವಯಮವಿಷಯಾ ತತೋ ನ ಕರ್ಮಾಶ್ರಯೇತಿ ॥ ಸಕರ್ಮಕಧಾತುಕ್ರಿಯಾ ತು ಸ್ವಯಂ ಸವಿಷಯೇತಿ ಕರ್ಮಾಶ್ರಯಾಪಿ ನೈಕಾನ್ತತಃ ಕರ್ಮಸ್ಥಾ । ಕಥಂಚಿತ್ಕರ್ತೃಸ್ಥಾಪಿ ಸಾ ವಿಷ್ಠಾ ಭವತಿ । ತಥಾಹಿ । ಲೋಕೇ ಪಚ್ಯಾದಿಕ್ರಿಯಾ ಪೂರ್ವಾಪರೀಭೂತಸ್ವಾವಾನ್ತರಾನೇಕಕ್ರಿಯಾಕಲಾಪೈಕರೂಪೈವ ನಾಖಣ್ಡೈಕಾ । ತಥಾ ಚ ವಿಕ್ಲೇದನರೂಪೈವ ಕರ್ಮಸ್ಥಾ । ತಣ್ಡುಲಪ್ರಕ್ಷೇಪಣಾದಿರೂಪಾ ತು ಕರ್ತೃಸ್ಥೈವ । ತಥೈವ ಪ್ರತೀತೇಃ ॥ ನ ಚ ವಿಕ್ಲಿತ್ತಿರೇವ ಪಚ್ಯರ್ಥೋ ನ ತಣ್ಡುಲಪ್ರಕ್ಷೇಪಣಾದಿರಿತಿ ವಾಚ್ಯಂ । ತಥಾ ಕುರ್ವತ್ಯಪಿ ದೇವದತ್ತೇ ದಾವಯಂ ಪಚತೀತಿ ಪ್ರಯೋಗದರ್ಶನಾತ್ । ಅನ್ಯಥಾ ದೇವದತ್ತಃ ಕಿಂ ಕರೋತೀತಿ ಪ್ರಶ್ನೇ ತದವಸ್ಥಾಯಾಂ ನ ಕೋಽಪಿ ಪಚತೀತಿ ಪ್ರತಿವದೇದಿತಿ ॥ ಏವಂ ಛಿದ್ಯಾದಾವಪಿ ದ್ವೈಧೀಭಾವರೂಪೈವ ಕರ್ಮಸ್ಥಾ । ಕುಠಾರೋನ್ನಮನನಿಪಾತನಾದಿರೂಪಾ ತು ಕರ್ತೃಸ್ಥೈವ ತದವಸ್ಥೇಽಪಿ ದೇವದತ್ತೇ ದಾರೂಣಿ ಛಿನತ್ತೀತ್ಯೇವ ಪ್ರಯೋಗದರ್ಶನಾತ್ । ಅತಃ ಸರ್ವಾಪಿ ಕ್ರಿಯಾ ಕರ್ತೃಸ್ಥಾ ಭವತೀತಿ ಸರ್ವೇಭ್ಯೋಽಪಿ ಧಾತುಭ್ಯಃ ಕರ್ತರಿ ಪ್ರತ್ಯಯಃ । ಸಕರ್ಮಕಧಾತುಕ್ರಿಯಾ ತು ಕರ್ಮಸ್ಥಾ ಚ ಭವತೀತಿ ತೇಭ್ಯ ಏವ ಕರ್ಮಣಿ ಪ್ರತ್ಯಯೋ ನಾನ್ಯೇಭ್ಯ ಇತಿ ॥ ಸ ಏಷ ವಿಚಾರಃ ಸಂಸ್ಕೃತೇ ಭಾಷಾಯಾಂ ಚ ಸಮಾನ ಏವೇತಿ ಪ್ರಕೃತೇಽಪಿ ಯೋಜನೀಯ ಇತಿ ॥ ಯದ್ಯಪ್ಯತ್ರ ವಿಷಯೇ ಅಕರ್ಮಕಾ ಅಪಿ ಸಕರ್ಮಕಾಸ್ಸಕರ್ಮಕಾ ಅಪ್ಯಕರ್ಮಕಾ ಇತಿ । ತಥಾ ಪಚತಿ ಪಚನಂ ಕರೋತಿ ಶೇತೇ ಶಯನಂ ಕರೋತೀತಿ ಸರ್ವೇಽಪಿ ಕರೋತ್ಯರ್ಥವ್ಯಾಪ್ತಾ ಇತಿ । ತಥಾ ಪಚತಿ ಪಾಕಂ ಭಾವಯತಿ ಶೇತೇ ಶಯನಂ ಭಾವಯತಿ ಸರ್ವೇಽಪಿ ಭವತ್ಯರ್ಥವ್ಯಾಪ್ತಾ ಇತಿ । ತಥಾ ವಿಧ್ಯೈಕವಾಕ್ಯತಯೈವ ಸರ್ವೇಽಪಿ ಪ್ರವರ್ತಕಾ ಇತಿ ಸರ್ವತ್ರ ವಿಧಿರೇವ ವಾಕ್ಯಾರ್ಥ ಇತಿ । ತಥಾ ಸರ್ವತ್ರ ಪುರುಷಪ್ರವೃತ್ತಿರೇವ ಭಾವ್ಯೇತಿ ಭಾವನೈವ ವಾಕ್ಯಾರ್ಥ ಇತಿ ಚ ಮಹಾನ್ ವಿಚಾರೋಽಸ್ತಿ । ತತ್ಸರ್ವಮಾಪ್ತಮೀಮಾಂಸಾದಿಮಹಾಶಾಸ್ತ್ರಪರಿಶ್ರಮಶಾಲಿನಾಂ ವಿದುಷಾಮೇವ ವಿಷಯೋ ನಾ

ನ್ಯೇಷಾಮವಿದುಷಾಂ । ಅಸ್ಯಗ್ರನ್ಥಸ್ಯತುಬಾಲಾಧಿಕಾರಿಕತ್ವಾದಿತ್ಯತ್ರನಪ್ರತನ್ಯತೇ ॥ ಪೂರ್ವವದನ್ಯೈಕತ್ವಾದಿಕ್ರಮೇಣೋದಾಹರತಿ ತಾನಿರಲ್ಪಟ್ಟಂ ಇತ್ಯಾದಿ ॥ ಅತ್ರತಥಾತನಾದಿಶಬ್ದಪ್ರಯೋಗಮನ್ತರಾತದರ್ಥವಿವಕ್ಷಾಯಾಂಕೇವಲಮಿರಲ್ಪಟ್ಟಂ ಇತ್ಯಾದಿಪ್ರಯೋಗಃ । ತಥಾ ತನ್ನಿಂದಿರಲ್ಪಟ್ಟಯ್, ನಿನ್ನಿಂದಿರಲ್ಪಟ್ಟೆಂ, ಎನ್ನಿಂದಿರಲ್ಪಟ್ಟಂ ಇತ್ಯಾದೌವ್ಯಧಿಕರಣತ್ವಾಪವಾದಯೋರ್ನಭವನ್ತೀತಿ ॥ ತಥಾ ತಾನುಂನೀನುಮಿರಲ್ಪಟ್ಟರ್, ನೀನುಮಾನುಮಿರಲ್ಪಟ್ಟೆವು ಇತ್ಯಾದೌಪರಾಶ್ರಯಏವವಿಧಿರಿತ್ಯಾದಿಕಂಸರ್ವಂಪ್ರಾಗ್ವದೇವೋನ್ನೇಯಂ ॥ ನನುಕಥಮಿರಲ್ಪಟ್ಟಂ ಇತ್ಯಾದಿಪ್ರಯೋಗಸ್ಸಾಧುಃ । ಯತೋಽಯಮಿರ್ಧಾತುಃಸ್ಥಿತಿಕ್ರಿಯಾವಾಚಕ ಇತ್ಯಕರ್ಮಕೋಭವತೀತಿ । ತತಶ್ಚಕರ್ಮಣಿಪ್ರತ್ಯಯಃಕಥಮಿತಿಚೇತ್ಸತ್ಯಂ । ಯದ್ಯಪೀರ್ಧಾತುರಕರ್ಮಕಏವ । ತಾನಿರ್ದ್ದಂ, ತಾಮಿರ್ದ್ದರಿತ್ಯಾದೌಕರ್ಮಾಕಾಂಕ್ಷಾಯಾಅಭಾವಾತ್ । ತಥಾಪ್ಯಕರ್ಮಕಾಏವಧಾತವ ಇಸುಬನ್ತಪ್ರಯೋಗೇಸಕರ್ಮಕಾಭವನ್ತಿ । ಪೊನ್ನನಿರಿಸಿದಂ, ಪಣಮನಿರಿಸಿದಂ ಇತ್ಯಾದೌತಥೈವಪ್ರಸಿದ್ಧೇಃ ॥ ಸಚೇಸುಪ್ಪ್ರತ್ಯಯೋನಸರ್ವತ್ರಶ್ರೂಯಮಾಣಃ । ಕ್ವಚಿದನ್ತರ್ಭಾವಿತೋಪಿಭವತಿ । ಪ್ರದರ್ಶಯಿಷ್ಯತೇಚೋತ್ತರತ್ರತತ್ಪ್ರಪಞ್ಚಃ ॥ ಅತ್ರಾನ್ತರ್ಭಾವಿತೇಸುಪಮಿರ್ಧಾತುಮಾದಾಯೈವಪ್ರಯೋಗದರ್ಶನಂ । ನಶ್ರೂಯಮಾಣೇಸುಪಮಿತಿನಾನುಪಪತ್ತಿರಿತಿ ॥ ನಚ ನೋಡಲ್ಪಟ್ಟುದು, ಕಾಣಲ್ಪಟ್ಟುದು ಇತ್ಯಾದಿಪ್ರಸಿದ್ಧಪ್ರಯೋಗೇಸತ್ಯಪಿಕಿಮರ್ಥಮಯಂಪ್ರದರ್ಶ್ಯತ ಇತಿವಾಚ್ಯಂ । ಇರ್ಧಾತೋರನ್ತರ್ಭಾವಿತೇಸುಪ್ಪ್ರಯೋಗಃಪ್ರಚುರಇತಿಪ್ರದರ್ಶನಾರ್ಥತ್ವಾತ್ । ಸನ್ತಿಚಮಹತಾಂತಥಾಪ್ರಯೋಗಾಃ ।

ಕಂ ॥ ಸುಟ್ಟುದುದೀದೊಱತಾಣದ ।
ಕಟ್ಟಳೆಯಂಮಾಡಲಿಂದ್ರನಾಣತಿಯಿನಿರ ॥
ಲ್ಪಟ್ಟುದ್ದಿಕ್ಪತಿಗಳ್ಸಮ ।
ಕಟ್ಟುಗೆಂಕೂಡಿಜಿನನಸವನೋತ್ಸವದೊಳ್ ॥

ಇತಿ ॥ ತಥಾ ।

ಕಂ ॥ ಇರಲಾಗದುಮಾತೃಸ್ತ ।
ನ್ಯರಾಗಮೆಂದೊಲ್ದುತತ್ಕರಾಂಗುಷ್ಠದೊಳಾ ॥
ಸುರರಾಜನಿನಾಗಳ್ತಂ ।
ಇರಿಪಟ್ಟುದುಜಾಲಪೋಷಕರಪಿಯೂಷಂ ॥

ಇತಿ ॥ ಅತ್ರಪ್ರಥಮೇ ಇರಿಸಲ್ಪಟ್ಟುರಿತಿ, ದ್ವಿತೀಯೇ ಇರಿಸಲ್ಪಟ್ಟುದಿತಿ ಇಸುಬನ್ತತಯೈವಾರ್ಥವತ್ತಾನಾನ್ಯಥೇತಿ ॥

ಸೂತ್ರಂ ॥ ಬೇಡ್ವಾದೇರಪ್ರಧಾನೇ ॥ **444** ॥

ವೃತ್ತಿಃ ॥ ಅನ್ವಾದ್ಯರ್ಥವಿವಕ್ಷಾಯಾಂಬೇಡು ಇತ್ಯೇವಮಾದಿಭ್ಯೋಧಾತುಭ್ಯಃ ಅಪ್ರಧಾನೇಕರ್ಮಣ್ಯಾಮಾದಯೋಭವನ್ತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಪಾರ್ವನಿನರಸಂ ಗ್ರಾಮಮಂಬೇಡಲ್ಪಟ್ಟಂ । ಏವಂ ಗೋವಳನಿಂದೆಮ್ಮೆಪಾಲಂ ಕಱೆಯಲ್ಪಟ್ಟುದು, ಉಪಾಧ್ಯಾಯಂ ಶಿಷ್ಯರಿಂತತ್ವಮಂಬೆಸಗೊಳಲ್ಪಟ್ಟಂ, ಬೇಹುಕಾಜನರಸನಿಂಸುದ್ದಿಯಂ ಕೇಳಲ್ಪಟ್ಟಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಕರ್ಮಣೀತಿವರ್ತತೇ । ತಸ್ಯೈವೇದಂವಿಶೇಷಣಮಪ್ರಧಾನಇತಿ ॥ ಅನ್ವೈಕತ್ವಾದಾವಮಾದಿಸಮ್ಬನ್ಧಕ್ರಮಃಪೂರ್ವವದೇವೇತ್ಯಾಹ ಅನ್ವೇತ್ಯಾದಿ ॥ ನನ್ವತ್ರಭಾಷಾವಿಷಯೇತಿಙ್ಸಂಜ್ಞಿಕಾಃಪ್ರತ್ಯಯಾಃಕರ್ತೃಕರ್ಮಣೋರೇವಭವನ್ತಿ ನಾನ್ಯತ್ರೇತ್ಯೇಷೋಽರ್ಥೋನನ್ತರೋಕ್ತಯೋಗದ್ವಯಾದೇವಸೂಚಿತಃ । ಇತಶ್ಚಧಾತುಪ್ರತ್ಯಯಸಾಧನಪ್ರಕಾರಏವವಕ್ತವ್ಯೋನಪ್ರತ್ಯಯವಿಧಿರಿತಿಕಿಮರ್ಥೋಽಯಮಾರಮ್ಭ ಇತಿಚೇತ್ ಉಚ್ಯತೇ । ಧಾತವೋಹಿದ್ವೇಧಾ ಸಕರ್ಮಕಾಕರ್ಮಕಭೇದಾದಿತ್ಯುಕ್ತಂಪ್ರಾಕ್ । ತತ್ರಸಕರ್ಮಕೇಷ್ವೇವಕೇಚನಬೇಡ್ವಿತ್ಯಾದಯೋಧಾತವಃಸ್ವಭಾವಾದೇವಮುಖ್ಯಾಮುಖ್ಯಭೇದಭಿನ್ನಕರ್ಮದ್ವಯವನ್ತೋದ್ವಿಕರ್ಮಕಾಭವನ್ತಿ ॥ ತಥಾತಿಙನ್ತಪ್ರಯೋಗೋಪಿದ್ವೇಧಾ ಕರ್ತರಿಪ್ರಯೋಗಃಕರ್ಮಣಿಪ್ರಯೋಗಶ್ಚೇತಿ ॥ ತತ್ರಪಾರ್ವನರಸನಂಗ್ರಾಮಮಂಬೇಡಿದಂಇತಿಕರ್ತರಿಪ್ರಯೋಗಃ । ಪಾರ್ವನಿನರಸಂಗ್ರಾಮಮಂಬೇಡಲ್ಪಟ್ಟಂಇತಿಕರ್ಮಣಿಪ್ರಯೋಗಃ । ತತ್ರಕರ್ತರಿಪ್ರಯೋಗೇಬೇಡಿದಂಇತಿತಾವತ್ಕ್ರಿಯಾನಿರ್ದೇಶಃ । ತಿಙನ್ತಸ್ಯಮುಖ್ಯತ್ವಾತ್ಪ್ರಥಮೋಪೇಯತ್ವಮಿತಿ । ಆದಾಕ್ರಿಯೇತಿವಚನಾತ್ । ಅಯಾಚತೇತ್ಯರ್ಥಃ ॥ ಕ್ರಿಯಾಯಾಃಕರ್ತೃಸಾಧ್ಯತ್ವಾತ್ಕಃಕರ್ತೇತ್ಯಾಕಾಂಕ್ಷಾಯಾಂಪಾರ್ವಂಇತಿಕರ್ತೃನಿರ್ದೇಶಃ । ಬ್ರಾಹ್ಮಣಇತ್ಯರ್ಥಃ । ಸಚಧಾತ್ವರ್ಥಾನುಕೂಲಕೃತಿಮತ್ವಾತ್ಕರ್ತಾ ಕರ್ತರಿಪ್ರತ್ಯಯಸ್ಯವಿಹಿತತ್ವಾದುಕ್ತೋಭವತಿ । ಯಸ್ಮಿನ್ಕಾರಕೇಧಾತೋಃಪ್ರತ್ಯಯೋವಿಹಿತಸ್ತದುಕ್ತಮನ್ಯದನುಕ್ತಮಿತಿವಚನಾತ್ ॥ ಅತಏವ ಪಾರ್ವಂಇತಿಪ್ರಥಮಾನ್ತನಿರ್ದೇಶಃ । ಮುಕ್ತೇ 227 ಇತ್ಯುಕ್ತೇಕರ್ತರಿಪ್ರಥಮಾವಿಧಾನಾತ್ ॥ ಅತ್ರಧಾತೋಃಸಕರ್ಮಕತ್ವಾದ್ಬ್ರಾಹ್ಮಣಃ

ಕಿಮಯಾಚತೇತ್ಯಾಕಾಂಕ್ಷಾಯಾಂಗ್ರಾಮಮಂಇತಿಕರ್ಮನಿರ್ದೇಶಃ । ಕ್ರಿಯಾವಿಷಯಃಕರ್ಮೇತಿಗ್ರಾಮಸ್ಯಕರ್ಮತ್ವಾತ್ ॥ ತಥಾ ಬ್ರಾಹ್ಮಣೋಗ್ರಾಮಂಕಮಯಾಚತೇತ್ಯಾಕಾಂಕ್ಷಾಯಾಮರಸನಂಇತ್ಯಪಿಕರ್ಮಾನ್ತರನಿರ್ದೇಶಃ । ರಾಜಾನಮಿತ್ಯರ್ಥಃ । ಗ್ರಾಮದಾನೇಸಏವಸಮರ್ಥಇತಿ ॥ ಅತ್ರಗ್ರಾಮಃಸಾಕ್ಷಾದ್ಧಾತ್ವರ್ಥಗೋಚರಇತಿಮುಖ್ಯಂಕರ್ಮೋಚ್ಯತೇ । ರಾಜಾತುನ್ನೈವಂ । ಕಿಂತುತನ್ನಿಮಿತ್ತಭೂತಇತ್ಯಮುಖ್ಯಮುಚ್ಯತೇ । ತದಿದಮುಭಯಮಪಿಕರ್ಮಾನುಕ್ತಮೇವ । ಅನ್ಯದನುಕ್ತಮಿತಿವಚನಾತ್ । ಅತಏವಾತ್ರೋಭಯತ್ರಾಪಿ ಗ್ರಾಮಮಂ, ಅರಸನಂ ಇತಿಚದ್ವಿತೀಯಾನ್ತನಿರ್ದೇಶಃ । ಕರ್ಮಣ್ಯಮ್[204] ಇತ್ಯನುಕ್ತೇಕರ್ಮಣಿದ್ವಿತೀಯಾವಿಧಾನಾತ್ । ಏವಂಕರ್ತೃಪ್ರಯೋಗೇಸತ್ಯಪಿವಕ್ತುರ್ವಿವಕ್ಷಯಾಶಬ್ದಪ್ರಯೋಗಇತಿಕರ್ಮಣಿಪ್ರಯೋಗವಿವಕ್ಷಾಯಾಂಧಾತೋಃಕರ್ಮಣ್ಯನ್ಯೈಕತ್ವೇಽಪಿಸತಿ ಬೇಡಲ್ಪಟ್ಟಂ ಇತಿಕ್ರಿಯಾನಿರ್ದೇಶಃ । ಅಯಾಚತೇತ್ಯರ್ಥಃ ॥ ನನ್ವತ್ರಕರ್ಮಣಿವಿಹಿತಃಪ್ರತ್ಯಯಃಕರ್ಮವಕ್ತ್ಯೇವ । ಯೋಯತ್ರಪ್ರತ್ಯಯೋಜಾತಃಸಏವೈನಂವಕ್ತೀತಿ ॥ ತಥಾಚಾತ್ರಕರ್ಮಣಿವಿಹಿತಃಪ್ರತ್ಯಯಃಕಿಮುಭಯಮಪಿಕರ್ಮವಕ್ತಿಕಿಮೇಕಮೇವವಾ । ತತ್ರಾಪಿಕಿಂಮುಖ್ಯಮಮುಖ್ಯಂವೇತ್ಯನುಯೋಗೇ ನೈಷಉಭಯಂಕರ್ಮವಕ್ತಿ । ಕಿಂತ್ವೇಕಮೇವ । ತತ್ರಾಪಿನಪ್ರಧಾನಂ । ಕಿಂತ್ವಪ್ರಧಾನಮೇವೇತಿಸೂಚಯಿತುಮಯಮಾರಮ್ಭಇತಿ ॥ ಅತಏವಾತ್ರಗ್ರಾಮಲಕ್ಷಣಸ್ಯಮುಖ್ಯಸ್ಯಕರ್ಮಣೋನುಕ್ತತ್ವಾದ್ಗ್ರಾಮಮಂಇತಿದ್ವಿತೀಯಾ । ರಾಜಲಕ್ಷಣಮಮುಖ್ಯಂಕರ್ಮೋಕ್ತಮೇವ । ತತ್ರೈವಪ್ರತ್ಯಯಸ್ಯವಿಹಿತತ್ವಾತ್ । ಅತಏವಅರಸಂಇತಿಪ್ರಥಮಾ । ಮುಕ್ತೇ[227] ಇತ್ಯುಕ್ತೇಕರ್ಮಣಿಪ್ರಥಮಾವಿಧಾನಾತ್ ॥ ಏವಂಗೋವಳನಿಂದೆಮ್ಮೆಪಾಲಂಕರೆಯಲ್ಪಟ್ಟುದು ಇತ್ಯತ್ರಾಪಿ ಗೋವಳನೆಮ್ಮೆಯಂಪಾಲಂಕರೆದಂ ಇತಿಕರ್ತರಿಪ್ರಯೋಗೇದೋಹನಕ್ರಿಯಾಯಾಃ ಸಾಕ್ಷಾದ್ವಿಷಯಭೂತಂಕ್ಷೀರಮೇವೇತಿತದೇವಮುಖ್ಯಂ । ಮಹಿಷೀತುತನ್ನಿಮಿತ್ತಮಿತ್ಯಮುಖ್ಯಮೇವ । ಉಭಯತ್ರಾಪ್ಯನುಕ್ತತ್ವಾದ್ದ್ವಿತೀಯಾ ॥ ಕರ್ಮಣಿಪ್ರಯೋಗೇತುಅಮುಖ್ಯಸ್ಯಕರ್ಮಣಉಕ್ತತ್ವಾತ್ಎಮ್ಮೆಇತಿಪ್ರಥಮಾ । ಮುಖ್ಯಸ್ಯಾನುಕ್ತತ್ವಾತ್ಪಾಲಂಇತಿದ್ವಿತೀಯಾ । ಕರ್ತುರಪ್ಯನುಕ್ತತ್ವಾದ್ಗೋವಳನಿಂಇತಿತೃತೀಯಾ ॥ ಏವಮುಪಾಧ್ಯಾಯಂಶಿಷ್ಯರಿಂತತ್ತ್ವಮಂಬೆಸಗೊಳ್ಳಲ್ಪಟ್ಟಂ । ಅತ್ರೋಪಾಧ್ಯಾಯನಂಶಿಷ್ಯರ್ತತ್ತ್ವಮಂಬೆಸಗೊಂಡರಿತಿ ॥ ತಥಾಜೇಹುಕಾಜಿನರಸನಿಂಸುದ್ದಿಯಂಕೇಳಲ್ಪಟ್ಟಂಇತ್ಯತ್ರಾಪಿಜೇಹುಕಾಜಿನನರಸಂಸುದ್ದಿಯಂಕೇಳ್ದಂಇತಿಕರ್ತರಿಪ್ರಯೋಗೋಪ್ಯನ್ವೇಯಃ ॥

ಸೂತ್ರಂ ॥ ಇಸುಪಃಪ್ರಯೋಜ್ಯಕರ್ತರಿ ॥ 445 ॥

ವೃತ್ತಿಃ ॥ ಅನ್ಯಾನ್ಯಥ ವಿವಕ್ಷಾಯಾಂಇಸುಬನ್ತೇಭ್ಯೋಧಾತುಭ್ಯಃ ಪ್ರಯೋಜ್ಯಕರ್ತ್ರ್ಯಾತ್ಮಕೇ ಕರ್ಮಣ್ಯಾಮಾದಯೋಭವನ್ತಿ ॥

ಪ್ರಯೋಗಃ ॥ ತುಱುಗಳೂರನೆಯ್ದಿಸಲ್ಪಟ್ಟುವು ಗೋವಳನಿಂ, ಗುರುಗಳಿನರಸಂಧರ್ಮಮನರಿಯಿಸಲ್ಪಟ್ಟಂ, ಅರಸನಿನಾಂಪೆರ್ಚಿಸಲ್ಪಟ್ಟೆಂ ॥ ಪ್ರಯೋಜ್ಯಕರ್ತರೀತಿಕಿಂ । ಗ್ರಾಮೋದೇವರ್ಮಾಭೂತ್ ॥ ಕರ್ಮಣೀತಿಕಿಂ । ಕೃಷ್ಣನಿನರ್ಜುನನಿಂಕರ್ಣಂಕೊಲಿಸಲ್ಪಟ್ಟಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಪ್ರಯುಜ್ಯತಇತಿಪ್ರಯೋಜ್ಯಃ । ಸಚಾಸಾಕರ್ತಾಚತಸ್ಮಿನ್ನಿತಿ । ಕರ್ಮಣೀತ್ಯಸ್ಯೈವವಿಶೇಷಣಂ । ಪ್ರಯೋಜ್ಯಕರ್ತೃಭೂತೇಕರ್ಮಣೀತ್ಯರ್ಥಃ ॥ ನನುಪ್ರಯೋಜ್ಯೋನ್ಯೋವಾಕರ್ತಾಕಥಂಕರ್ಮಭವತೀತಿಚೇತ್ಉಚ್ಯತೇ । ಧಾತೋರ್ಹೇತುಮತಿ[536] ಇತ್ಯುತ್ತರತ್ರಸರ್ವೇಭ್ಯೋಧಾತುಭ್ಯೋಹೇತುಕರ್ತೃವಿಷಯೇಇಸುಪ್ಪ್ರತ್ಯಯೋವಿಧಾಸ್ಯತೇ । ತದಾಸ್ವತನ್ತ್ರೋಹೇತುಶ್ಚೇತಿಕರ್ತೃದ್ವಯಮುಪತಿಷ್ಠತೇ ॥ ತತ್ರಯಃಕ್ರಿಯಾಸಿದ್ಧಯೇಕಾರಕಾನ್ತರಾಣಿನಿಯುಙ್ಕ್ತೇಸಸ್ವತನ್ತ್ರಃ । ಯಸ್ತಮೇವಪ್ರೇಷಣಾಧ್ಯೇಷಣಾದಿನಾಪ್ರಯುಙ್ಕ್ತೇಸಹೇತುರುಚ್ಯತೇ । ಹಿನೋತಿಪ್ರೇರಯತೀತಿಹೇತುರಿತಿವ್ಯುತ್ಪತ್ತೇಃ ॥ ತತ್ಸನ್ನಿಧಾನೇಸ್ವತನ್ತ್ರಃಪ್ರಯೋಜ್ಯಇತ್ಯುಚ್ಯತೇ । ಯದನೇನಪ್ರಯುಜ್ಯತಇತಿ ॥ ಅತಏವಹೇತುಃಪ್ರಯೋಜಕಇತಿಚೋಚ್ಯತೇ । ಯತಏನಂಪ್ರಯುಙ್ಕ್ತಇತಿ ॥ ಪ್ರಯೋಗೋಽಪಿ । ಅಟ್ಟಂಬಾಣಸಿಗನನ್ನಮಂ, ಅಡಿಸಿದಂಬಾಣಸಿಗನಿನನ್ನಮನಜ್ಜಂ, ಕೊಟ್ಟಂದಾನಮನರಸಂ, ಕೊಡಿಸಿದಂದಾನಮನರಸನಿಂಪುರೋಹಿತಂಇತ್ಯಾದಿ ॥ ಏವಮಿಸುಬನ್ತಾಃಸರ್ವೇದ್ವಿಕರ್ತೃಕಾಅಪಿಕೇಚಿತ್ತ್ರ್ಯಕರ್ಮಕಾಭವನ್ತಿ । ಯೇಗತಿಶಬ್ದಜ್ಞಾನಾಶನಾಭಿವಾದನಾರ್ಥಾಯೇಚಾಕರ್ಮಕಾಶ್ಚಧಾತವಸ್ತೇಷಾಂಪ್ರಯೋಜ್ಯಕರ್ತಾಕರ್ಮಭಾವಂಭಜತಇತಿ ॥ ತತ್ರಗತ್ಯರ್ಥಾನಾಂಶಬ್ದಾರ್ಥಾನಾಂಅಕರ್ಮಕಾಣಾಂಚಧಾತೂನಾಂಪ್ರಯೋಗೇಅನಿಸುಬನ್ತೇಯಃಕರ್ತಾಸಇಸುಬನ್ತೇನಿತ್ಯತಯಾಕರ್ಮಭಾವಂಭಜತೇ ॥ ಜ್ಞಾನಾಶನಾಭಿವಾದನಾರ್ಥಾನಾಂತುಪಾಕ್ಷಿಕತಯೇತಿವಿಶೇಷಃ ॥ ಅತಏವೈವಂವಿಶೇಷದ್ವಷ್ಪ್ಯಾ ಗತಿಶಬ್ದಾರ್ಥಾಕರ್ಮಕಾಣಾಂಪ್ರಯೋಜ್ಯೇಕರ್ತರಿ[205], ಬೋಧಾಶನಾವನತೀನಾಂವಾ[206] ಇತಿಯೋಗದ್ವಯೇನನಿತ್ಯತಯಾಪಾಕ್ಷಿಕತಯಾಚದ್ವಿತೀಯಾವಿಧಾನಮಿತಿ ॥ ನಚಾಭ್ಯಾಮೇಷಾಂಪ್ರಯೋಜ್ಯೇಕರ್ತರಿದ್ವಿತೀಯಾವಿಹಿತೇತ್ಯೇತಾವತಾನದ್ವಿಕರ್ತೃತ್ವಕ್ಷತಿಃ ॥ ಕರ್ತರ್ಯೇವದ್ವಿತೀಯಾವಿಧಾನಾತ್ ॥ ನಹಿ ಕರ್ತೃಕರ್ಮಣೋಃಕೃತಿಭಾವೇ[228] ಇತಿಕೃದ್ಯೋಗೇಕರ್ತರಿಕರ್ಮಣಿಚಷಷ್ಠೀವಿಹಿತೇತ್ಯೇತಾವತಾತತ್ರತಯೋಃಕರ್ತೃತ್ವಂಕರ್ಮತ್ವಂವಾಕ್ಷತಮಿತಿವಾಚ್ಯಂ । ತತೋತ್ರವೈಲಕ್ಷಣ್ಯಾಸಮ್ಭವಾತ್ । ತಥಾಹಿ । ಷಷ್ಠೀಹಿಸ್ವಾಯಂಸಮ್ಬನ್ಧವಾಚಿಕಾ ।

ಸಮ್ಬನ್ಧಶ್ಚಸಾರ್ವತ್ರಿಕಇತಿಕಾರಕಮಾತ್ರೇ ಪ್ರಸಕ್ತಾ ಷಷ್ಠೀಕರ್ಮಾದಿಕಾರಕವಿಶೇಷೇದ್ವಿತೀಯಾದಿಭಿರಪೋದ್ಯತಾಪಿತತ್ರಕೃದ್ಯೋಗಲಕ್ಷಣಂ ನಿಮಿತ್ತವಿಶೇಷಮಾಸಾದ್ಯಸ್ವಯಮುತ್ತೇಜಕತಯಾಸಮಾಗತೇತ್ಯೇತಾವತ್ । ನಾತ್ರತಥಾ । ದ್ವಿತೀಯಾಹ್ಯತ್ರಕಾರಕವಿಭಕ್ತಿರೇವ ನೋಪಪದಿಕೀ । ಸಾಚಸ್ವವಾಚ್ಯಕಾರಕಶಕ್ತಿಮನ್ತರಾಸ್ವಯಮಪ್ರವರ್ತಮಾನಾಸತೀ ತತ್ರಕರ್ತುಃಕರ್ಮತಾಂವಕ್ತ್ಯೇವೇತಿತೇಧಾತವಃಕರ್ತೃಕರ್ಮಕಾಉಚ್ಯನ್ತೇ ॥ ತದುಕ್ತಂ ।

ಶ್ಲೋ ॥ ಗಮನಾಹಾರಬೋಧಾರ್ಥಶಬ್ದಾರ್ಥಾಕರ್ಮಧಾತುಷು ।
ಅನಿನನ್ತೇಷುಯಃಕರ್ತಾಸ್ಯಾದಿನನ್ತೇಷುಕರ್ಮತತ್ ॥

ಇತಿ ॥ ಇನಿತಿಕಾತನ್ತ್ರಮತೇಹೇತುಕರ್ತೃವಿಷಯಃಪ್ರತ್ಯಯಃ । ಅತೋತ್ರಕರ್ತಾಕರ್ಮಭವತೀತಿಜ್ಞೇಯಂ ॥ ಪ್ರಯೋಗೋಪಿ । ಗತ್ಯರ್ಥೇ ತಾವತ್ ತುಱುಗಳೂರನೆಯ್ದಿದುವು, ಶಬ್ದಾರ್ಥೇ ಗಿಳಿಸವಿಮಾತಂನುಡಿದುದು, ಅಕರ್ಮಕೇ ಅಂಪೆಚ್ಚಿದಂ ಇತ್ಯನಿಸುಬನ್ತಕರ್ತೃಪ್ರಯೋಗೇಗವಾದೀನಾಂಕರ್ತೃತ್ವಂ ॥ ತತ್ರೈವೇಸುಪಿ ತುಱುಗಳನೂರನೆಯ್ದಿಸಿದಂಗೋವಳಂ, ಗಿಳಿಯಂಸವಿಮಾತಂನುಡಿಸಿದಳರಸಿ, ಎನ್ನಂ ಪೆಚ್ಚಿಸಿದನರಸಂ ಇತಿ । ತೇಷಾಮೇವಕರ್ತೃಭೂತಾನಾಂಗವಾದೀನಾಂಕರ್ಮತ್ವಂ । ಗೋಪಾಲಾದೀನಾಮೇವಕರ್ತೃತ್ವಮಿತಿಇಸುಬನ್ತಕರ್ತರಿಪ್ರಯೋಗಃ ॥ ಅತ್ರಕರ್ಮಣಿಪ್ರಯೋಗವಿವಕ್ಷಾಯಾಂತುಅಕರ್ಮಣಾಂಧಾತೂನಾಮಿಸುಪ್ಯೇಕಕರ್ಮತ್ವಾನ್ನ ವಿಶೇಷಃ ॥ ಗತ್ಯಾದ್ಯರ್ಥಾನಾಂತುದ್ವಿಕರ್ಮಕತ್ವಾತ್ಕರ್ಮಣಿವಿಹಿತಃಪ್ರತ್ಯಯಃಕಿಂಕರ್ಮವದೇತ್ಯಪ್ರಾಕ್ತನಂಗ್ರಾಮಾದಿಕಮೇವ । ಕರ್ಮಕಿಂವಾಕರ್ತೃಕರ್ಮೇವೇತ್ಯನುಯೋಗೇಇದಮಾರಭ್ಯತೇಇಸುಪಃಪ್ರಯೋಜ್ಯಕರ್ತರೀತಿ ॥ ಯಃಪೂರ್ವಂಕರ್ತಾಪಿಪಶ್ಚಾತ್ಕರ್ಮತಾಮಾಪನ್ನಸ್ತತ್ರೈವಪ್ರತ್ಯಯೋನಾನ್ಯತ್ರೇತಿ ॥ ಅತಏವ ತುಱುಗಳೂರನೆಯ್ದಿಸಲ್ಪಟ್ಟುವುಗೋವಳನಿಂ, ಗಿಳಿಸವಿಮಾತಂನುಡಿಯಿಸಲ್ಪಟ್ಟುದರಸಿಯಿಂ, ಅಂಪೆಚ್ಚಿಸಲ್ಪಟ್ಟೆನರಸನಿಂ ಇತ್ಯಾದೌಗವಾದೀನಾಂಕರ್ತೃಕರ್ಮಣಾಮುಕ್ತತ್ವಾತ್ಪ್ರಥಮಾ । ಗ್ರಾಮಾದೀನಾಂ ಕೇವಲಕರ್ಮಣಾಮನುಕ್ತತ್ವಾದ್ದ್ವಿತೀಯಾ । ಸರ್ವತ್ರಗೋಪಾಲಾದೀನಾಂಕರ್ತೄಣಾಮಪ್ಯನುಕ್ತತ್ವಾತ್ತೃತೀಯಾವಗನ್ತವ್ಯಾ ॥ ನನ್ವೇವಮನೇಕಕರ್ಮಕೇಕರ್ಮಪ್ರತ್ಯಯವದನೇಕಕರ್ತೃಕೇಕರ್ತೃಪ್ರತ್ಯಯಸ್ಯಾಪ್ಯೇವಂನಿಯಮಃಕುತೋನೋಕ್ತ ಇತಿಚೇನ್ನ । ಅನೇಕಕರ್ತೃತ್ವಂಹಿನತುಲ್ಯಕಕ್ಷತಯಾಸಮ್ಭವತಿ । ಕಿಂತುಮುಖ್ಯಾಮುಖ್ಯಭೇದೇನೈವ । ತತ್ರಕರ್ತರಿಪ್ರತ್ಯಯೋಮುಖ್ಯಏವಭವತಿನಾಮುಖ್ಯೇ । ಮುಖ್ಯಾಮುಖ್ಯಯೋರ್ಮುಖ್ಯೇಕಾರ್ಯಸಮ್ಪ್ರತ್ಯಯಇತಿನ್ಯಾಯಾತ್ ।

ಶ್ಲೋ ॥ ಮುಖ್ಯಂಕರ್ತಾರಮಾಚಷ್ಟೇಪ್ರತ್ಯಯೋನೇಕಕರ್ತೃಕೇ ।
ಮುಖ್ಯಃಪ್ರಯೋಜಕೋಜ್ಞೇಯಃಪ್ರಯುಕ್ತೋನಾಪರೈರ್ಯದಿ ॥

ಇತಿವಚನಾಚ್ಚ । ನಚಕರ್ಮಣ್ಯಪ್ಯೇವಂಪ್ರಸಙ್ಗಃ । ಅತಏವತತ್ರವಿಶೇಷೋಪದೇಶಇತಿ ॥

ಸೂತ್ರಂ ॥ ದಪದವಂತಿಜಿಸದ್ಭೂತಭಾವಿನಿ ॥ 446 ॥

ವೃತ್ತಿಃ ॥ ಸತಿಭೂತೇಭಾವಿನಿಚಕಾಲೇ ವಿವಕ್ಷಿತೇಯಥಾಕ್ರಮಂಧಾತೋಃ ದಪ, ದ, ವ ಇತ್ಯೇತೇಪ್ರತ್ಯಯಾಭವನ್ತಿ ತಿಜಿಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಇರ್ದಪಂ, ಇರ್ದಂ, ಇರ್ಪಂ; ನೋಡಿದಪಂ, ನೋಡಿದಂ, ನೋಡುವಂ; ಕೂಡಿದಪಂ, ಕೂಡಿದಂ, ಕೂಡುವಂ ॥ ತಿಜೀತಿಕಿಂ । ಇರವು, ಇರ್ಕೆ ॥

ವ್ಯಾಖ್ಯಾ ॥ ದಪಶ್ಚದಶ್ಚವಶ್ಚದಪದವಮಿತಿವಿಧೇಯತ್ರಯನಿರ್ದೇಶಃ ॥ ಸಂಶ್ಚಭೂತಶ್ಚಭಾವೀಚಸದ್ಭೂತಭಾವೀ ತಸ್ಮಿನ್ನಿತಿಕಾಲತ್ರಯನಿರ್ದೇಶಃ । ಉಭಯತ್ರಾಪಿದ್ವನ್ದ್ವೈಕತ್ವಂ ॥ ಸನ್ನಿತಿಸಮ್ಪ್ರತಿಕಾಲಃವರ್ತಮಾನಕಾಲಇತಿಯಾವತ್ ॥ ಭೂತೋತೀತಃ । ಭಾವೀಭವಿಷ್ಯ ॥ ತತ್ರಆಪ್ರಾರಮ್ಭಾದಾಪರಿಸಮಾಪ್ತೇರೇಷಸಮ್ಪ್ರತಿಕಾಲಃ ॥ ಸಾಮ್ಪ್ರತಿಕಧ್ವಂಸಪ್ರತಿಯೋಗೀಭೂತಃ ॥ ತಾದೃಕ್ಪ್ರಾಗಭಾವಪ್ರತಿಯೋಗೀಭಾವೀ ॥ ಯದ್ಯಪಿಪರಮಾರ್ಥತಃಕಾಲದ್ರವ್ಯಸ್ಯಾನಾದಿನಿಧನತ್ವಾದೇಷವಿಭಾಗೋನುಪಪನ್ನಃ । ಪರ್ಯಾಯವಿವಕ್ಷಾಯಾಮಪಿಪರಮಾರ್ಥತೋರ್ಥಪರ್ಯಾಯಸ್ಯಅತಿಸೂಕ್ಷ್ಮತ್ವಾತ್ । ತಥಾಪಿವ್ಯವಹಾರನಯಾಶ್ರಯಣೇನವ್ಯಞ್ಜನಪರ್ಯಾಯವಿವಕ್ಷಯೈವೈಷವಿಭಾಗಃ ॥ ಭಿದ್ಯತೇಹಿಪರಮಾರ್ಥತಃ ಸದಾತನೋಪಿಕಾಲೋವ್ಯವಹಾರತೋವರ್ತಮಾನಾತೀತಾನಾಗತಕ್ರಿಯಾಪರಿಚ್ಛಿದ್ಯೋನ್ಯಕ್ರಿಯಾಪರಿಚ್ಛೇದಕಃ ॥ ಸ್ವಯಮಪಿವರ್ತಮಾನೋತೀತೋನಾಗತಶ್ಚೇತಿ ॥ ಯಥಾ । ಮುಖ್ಯತೋನಿತ್ಯವ್ಯಾಪ್ಯೇಕಮಪ್ಯಾಕಾಶಂಲೋಕಾಕಾಶಮಲೋಕಾಕಾಶಂಘಟಾಕಾಶಂಮಠಾಕಾಶಮಿತ್ಯನಿತ್ಯಾವ್ಯಾಪಿನಾನಾತ್ಮಕಂಪ್ರಸಿದ್ಧಮಿತಿ ॥ ಕಾಲತ್ರಯವಿಧೇಯತ್ರಯಯೋಃಸಮವಚನತ್ವಾದ್ಯಥಾಸಙ್ಖ್ಯಂತಿಜೀತ್ಯಮಾದೀನಾಂಷಣ್ಣಾಮಪಿಸಾಮಾನ್ಯತೋನಿಮಿತ್ತನಿರ್ದೇಶಇತಿನಾತ್ರಯಥಾಸಙ್ಖ್ಯಾವಕಾಶಃ ॥ ಸದಾದಿಕಾಲೀನಾಯಾಕ್ರಿಯಾತ

ದ್ವಾಚಕಾದ್ಧಾತೋಸ್ತ್ರಿಷ್ವಜಿಪರೇಷ್ವಧ್ಯೇಯಥಾಕ್ರಮಂದಪಾದಯಃಪ್ರತ್ಯಯಾಭವನ್ತೀತಿ ॥ ಯದ್ಯಪ್ಯತ್ರಸಂಸ್ಕೃತೇವರ್ತಮಾನೇಕಾಲೇಭೇದಾಭಾವೇಪಿಭೂತೇಭಾವಿನಿಚಅದ್ಯತನಾನದ್ಯತನಭೇದವಿವಕ್ಷಯಾ ತತ್ರಾಪಿಭೂತೇಪರೋಕ್ಷಕ್ರಿಯಾತಿಪತ್ತಿಭೇದವಿವಕ್ಷಯಾಭಾವಿನ್ಯಾಶೀರ್ವಿವಕ್ಷಯಾಚ ಭವತ್ಯಭವದಭೂದ್ಬಭೂವಾಭವಿಷ್ಯದ್ಭವಿತಾಭವಿಷ್ಯತಿಭೂಯಾದಿತ್ಯಾದಿರೂಪಭೇದಃಸುವ್ಯಕ್ತಕಾಲನಿಬನ್ಧನೋಪ್ಯಧಾಭವತುಭವೇದಿತ್ಯಾದ್ಯವ್ಯಕ್ತಕಾಲನಿಬನ್ಧನೋದ್ವೇಧೇತ್ಯಾಹತ್ಯ ದಶಧಾನಿರೂಪಿತಃ । ಸಂಜ್ಞಾಶ್ಚತೇಷಾಂದಶಧೈವನಿರೂಪಿತಾಃ ॥ ತತ್ರಶಾಕಟಾಯನಮತೇಲಕಾರಮೇಕಂವಿವಕ್ಷಿತ್ವಾತಸ್ಯೈವಲಕಾರಸ್ಯ ಅ ಇ ಉ ಋ ಏ ಇತಿಪಞ್ಚಸ್ವರಾನ್ತತಶ್ಚಪ್ರತ್ಯೇಕಂಟಕಾರಂಙಕಾರಂಚಸಂಯೋಜ್ಯ ಲಟ್ ಲಙ್ ಲಿಟ್ ಲಿಙ್ ಲುಟ್ ಲುಙ್ ಲೃಟ್ ಲೃಙ್ ಲೇಟ್ ಲೇಙ್ ಇತಿದಶಲಕಾರಾಇತಿ ॥ ತೇಷ್ವೇವಲಕಾರೇಷುವರ್ತಮಾನಕಾಲೇಲಟ್, ಭೂತಕಾಲಸಾಮಾನ್ಯೇಲುಙ್, ಭೂತಾನದ್ಯತನೇಲಙ್, ಭೂತೇಪಿಪರೋಕ್ಷೇಲಿಟ್, ಕ್ರಿಯಾತಿಪತ್ತೌಲೃಙ್, ಭಾವಕಾಲಸಾಮಾನ್ಯೇಲೃಟ್, ಭಾವ್ಯನದ್ಯತನೇಲುಟ್, ಆಶಿಷಿಲಿಙ್ಲೋಟೌ, ವಿಧ್ಯಾದೌಲೇಙೇವಂವಿಷಯವಿಭಾಗಶ್ಚಕೃತಃ ॥ ಪಾಣಿನಿಮತೇತ್ವೇವಮೇವಭವತಿ । ಪರಂತ್ವೇಕಾರಮಪ್ಯಧಿಕಮಙ್ಗೀಕೃತ್ಯತಸ್ಮಾದೋಕಾರಾಚ್ಚಟಕಾರಮೇವಚಕಾರ ನಙಕಾರಮಿತಿ ಷಟ್ಟತೋಙಿತಶ್ಚತ್ವಾರಇತ್ಯೇವಂದಶಲಕಾರಾಃ । ತತ್ರಲೇಡೇಕಶ್ಛನ್ದೋವಿಷಯಇತಿವೈದಿಕಶಬ್ದೇಷ್ವೇವತಸ್ಯಪ್ರಯೋಗಃ ॥ ಲೌಕಿಕೇಷುತು ಲಟ್ ಲಿಟ್ ಲುಟ್ ಲೃಟ್ ಲೋಟ್ ಲಙ್ ಲಿಙ್ ಲುಙ್ ಲೃಙಿತ್ಯೇವಂನವೈವಲಕಾರಾಃ ॥ ವಿಷಯವಿಭಾಗೋಪಿಪೂರ್ವವದೇವ । ಪರಂತ್ವಾಶಿಷಿವಿಧ್ಯಾದೌಚಲಿಙೇಕಏವಪ್ರಕ್ರಿಯಾವಿಶೇಷಂ ಭಜಮಾನಆಶೀರ್ಲಿಙ್ವಿಧಿಲಿಙಿತಿಚದ್ವೇಧಾವ್ಯವಹೃತಇತ್ಯಾಶಿಷಿಲಿಙ್ಲೋಟೌವಿಧ್ಯಾದಿಷುಚಲಿಙಿತ್ಯೇವವಿಶೇಷಇತಿ ॥ ಜೈನೇನ್ದ್ರಮತೇಪಿಪಾಣಿನೀಯವದೇವ । ಕಿಂತುಲಕಾರಾಸ್ತುನವೈವ । ವೈದಿಕಲಕಾರಾನಙ್ಗೀಕಾರಾತ್ ॥ ಕಾತನ್ತ್ರಶಾಸ್ತ್ರೇತುಪೃಥಗೇವಸಂಜ್ಞಾಃ । ವರ್ತಮಾನಾ, ಸಪ್ತಮೀ, ಪಞ್ಚಮೀ, ಹ್ಯಸ್ತನೀ, ಅದ್ಯತನೀ, ಪರೋಕ್ಷಾ, ಕ್ರಿಯಾತಿಪತ್ತಿಃ, ಶ್ವಸ್ತನೀ, ಭವಿಷ್ಯನ್ತೀ, ಆಶೀರಿತಿ ॥ ಅತ್ರಸಪ್ತಮೀ, ಪಞ್ಚಮೀಚೇತಿಲೇಙ್ಲೋಟೋರವ್ಯಕ್ತಕಾಲಯೋರಙ್ಕಿತಸಂಜ್ಞಾ । ಅವಶಿಷ್ಟಾವರ್ತಮಾನಾದಯಃಸುವ್ಯಕ್ತಕಾಲಾನಾಂಲಡಾದೀನಾಮಷ್ಟಾನಾಮನ್ವರ್ಥಸಂಜ್ಞಾಏವೇತಿ॥ ತಥಾಪ್ಯತ್ರಭಾಷಾಯಾಂನೈಷವಿಶೇಷಃ । ಯಾವಾನ್ವಿಶೇಷಃಸಸರ್ವೋಪಿಸದಾದಿಕಾಲತ್ರಯಂನಾತಿವರ್ತತಇತಿಕಾಲವಿಶೇಷನಿಬನ್ಧನಾಪ್ರಕ್ರಿಯಾತ್ರೇಧೈವನಾಧಿಕಾ ॥ ತತ್ರಭವತೀತಿಲಟೋವರ್ತಮಾನೇ । ಅಭವದಭೂದ್ಬಭೂವಾಭವಿಷ್ಯದಿತಿಚತುರ್ಣಾಂ ಲಙ್ ಲುಙ್ ಲಿಟ್ ಲೃಙಾಮತೀತೇ ಭವಿತಾಭವಿಷ್ಯತಿಭೂಯಾದಿತಿತ್ರಯಾಣಾಂ ಲುಟ್ ಲೃಟ್ ಲಿಙಾಂಭಾವಿನೀತ್ಯಷ್ಟಾನಾಂಸುವ್ಯಕ್ತಕಾಲಾನಾಂಪ್ರಸಿದ್ಧಕಾಲತ್ರಯೇ ಭವತುಭವೇದಿತ್ಯುಭಯೋರ್ಲೇಙ್ಲೇಙೋರವ್ಯಕ್ತಕಾಲಯೋರ್ವಿಧ್ಯಾದಿಷ್ವಿತಿಸರ್ವಸ್ಯಾಪಿಯಥಾಯಥಮತ್ರೈವಾನ್ತರ್ಭಾವಾದಿತಿ ॥

ಸೂತ್ರಂ ॥ ಅಚಿ ॥ 447 ॥

ವೃತ್ತಿಃ ॥ ಸತಿಭೂತೇಭಾವಿನಿಚಕಾಲೇವಿವಕ್ಷಿತೇಯಥಾಕ್ರಮಂಧಾತೋಃ ದಪ, ದ, ವ ಇತ್ಯೇತೇಪ್ರತ್ಯಯಾ ಭವನ್ತ್ಯಚಿಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ನೋಡಿದಪನಂ, ನೋಡಿದನಂ, ನೋಡುವನಂ ; ಮಾಡಿದಪಂಗೆ, ಮಾಡಿದಂಗೆ, ಮಾಡುವಂಗೆ ॥ ಯೋಗವಿಭಾಗ ಉತ್ತರಾರ್ಥಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಸದಾದಿಕಾಲತ್ರಯೇದಪಾದಿಪ್ರತ್ಯಯತ್ರಯಮುಕ್ತಂ । ತತ್ತುನಕೇವಲಂತಿಙ್ಯೇವಪರತಇತ್ಯೇಕಾನ್ತಃ । ಕಿಂತ್ವಚ್ಕೃತ್ಕರ್ಮಣೋಃ[543] ಇತಿಕೃತ್ಸಂಜ್ಞಕೋಽಚ್ಪ್ರತ್ಯಯೋವಕ್ಷ್ಯತೇ । ತಸ್ಮಿನ್ಪರತೋಪಿಭವತೀತ್ಯಾಹ ಸತೀತ್ಯಾದಿ ॥ ಯದ್ಯೇವಂಪೂರ್ವಯೋಗಏವಾಯಮಪಿವಕ್ತವ್ಯೋನಪಾರ್ಥಕ್ಯೇನೇತ್ಯತಆಹ ಯೋಗೇತ್ಯಾದಿ ॥

ಸೂತ್ರಂ ॥ ಸತಿವೋವಾ ॥ 448 ॥

ವೃತ್ತಿಃ ॥ ವರ್ತಮಾನಕಾಲೇವಿವಕ್ಷಿತೇಧಾತೋರ್ವಪ್ರತ್ಯಯೋವಾ ಭವತ್ಯಚಿಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ನೋಡುವನಂ, ನೋಡಿದಪನಂ ; ಕೂಡುವಂಗೆ, ಕೂಡಿದಪಂಗೆ ; ಇರ್ಪ್ಪನ, ಇರ್ದ್ದಪನ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅಚಿಪರತಃಸತಿಕಾಲೇಪೂರ್ವಸ್ಮಾದ್ದಪಸ್ಯೈವಪ್ರಾಪ್ತಾವನೇನವಪ್ರತ್ಯಯೋವಿಭಾಷ್ಯತೇ । ಪಕ್ಷೇದಪಏವ ॥ ತಿಙನ್ತಭ್ರಾನ್ತಿವ್ಯುದಾಸಾರ್ಥಮುದಾಹೃತಾದ್ವಿತೀಯಾದಿಪ್ರದರ್ಶನಂ ॥

ಸೂತ್ರಂ ॥ ಎನೋದುವುದ್ವಳತ್ತಾ ॥ 449 ॥

ವೃತ್ತಿಃ ॥ ಎನ್, ಒತ್, ಉವು, ಉದು, ಅಳ್, ಅತ್ತು ಏತೇಷುಪರೇಷು ಸದಾದಿಕಾಲವಿವಕ್ಷಾಯಾಂಧಾತೋರ್ದ ಪಾದಯೋ ಭವನ್ತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಆವಿಂದಂ ಮಾಡಿದಪೆಂ, ಮಾಡಿದೆಂ, ಮಾಡುವೆಂ ; ನೀನಿದನೆಂತು ನಂಬಿದಪೊ, ನಂಬಿದೊ, ನಂಬುವೊ ; ತಾವಿಂದಂ ಮಾಡಿದಪುವು, ಮಾಡಿದುವು, ಮಾಡುವುವು ; ತಾನಿದಂನೋಡಿದಪುದು, ನೋಡಿದುದು, ನೋಡುವುದು ; ಕಾಂತೆನೋಡಿದಪಳ್, ನೋಡಿದಳ್, ನೋಡುವಳ್ ; ತಾನಿದಂ ಮಾಡಿದತ್ತು ॥ ಪ್ರತಿಷೇಧಯಿಷ್ಯತ್ಯಾದೇಶೇ[452] ಇತಿ । ತಸ್ಯಾಯಂಪುರಸ್ತಾದಪವಾದಃ । ಅತಏವಾತ್ರ ಎನಪ್ಯಾದಿಷ್ವೇವಗ್ರಾಹ್ಯಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ನನ್ವಯಮನಾರಬ್ಧವ್ಯಃ । ಪ್ರಯೋಜನಾಭಾವಾತ್ । ತಥಾಹಿ । ಎನಾದಿಷುಪರೇಷುಧಾತೋರ್ದಪಾದಯೋಯಥಾಸ್ಯುರಿತ್ಯೇವಮರ್ಥೋಹ್ಯಯಮಾರಮ್ಭಃ । ತೇಚತೇಷುವಿನೈವಾನೇನಸಿಧ್ಯನ್ತಿ ॥ ಎನಿತ್ಯುತ್ತಮಪುರುಷಾನೇಕವಚನಸ್ಯ ಎವೋರೆನ್[462] ಇತ್ಯನೇನಾಶೀರಾದಿವಿಷಯೇಎನಾದೇಶಃ ॥ ಒದಿತಿಮಧ್ಯಮಪುರುಷೈಕವಚನಸ್ಯ ಒದಯೋವಾ[461] ಇತಿಪ್ರತಿಷೇಧವಿಷಯೇಒದಾದೇಶಃ ॥ ಉವುಇತ್ಯಚ್ಪ್ರತ್ಯಯಸ್ಯಪ್ರಥಮಪುರುಷಾನೇಕವಚನಸ್ಯಚ ಉವುರನೇಕತ್ವೇ[456], ಅರಃ[457] ಇತ್ಯಾಭ್ಯಾಂನಪುಂಸಕಲಿಙ್ಗವಿಷಯೇಉವುರಾದೇಶಃ ॥ ಉದುಇತ್ಯಚ್ಪ್ರತ್ಯಯಸ್ಯಪ್ರಥಮಪುರುಷೈಕವಚನಸ್ಯಚ ನಪ್ಯುದುಃ[454], ಅಚಃ[455] ಇತ್ಯಾಭ್ಯಾಂತತ್ರೈವವಿಷಯೇಉದುರಾದೇಶಃ ॥ ಅಳಿತಿತಯೋರೇವ ಅಳಮಸ್ತ್ರಿಯಾಂ[453] ಇತಿಸ್ತ್ರೀಲಿಙ್ಗವಿಷಯೇಅಳಾದೇಶಃ ॥ ಅತ್ತುಇತಿಪ್ರಥಮಪುರುಷೈಕವಚನಸ್ಯೇತ್ಯಿತ್ತ್ವತ್ತ್ವೋವೋಭೂತೇ[458] ಇತ್ಯತೀತಕಾಲೇನಪುಂಸಕಲಿಙ್ಗವಿಷಯೇಅತ್ತುರಾದೇಶಃ ॥ ತೇಚಾಮೀಎನಾದಯಃಸ್ಥಾನಿವದ್ಭಾವೇನತಿಙ್ರೂಪಾಅಜ್ರೂಪಾವಾಭವನ್ತೀತಿ ದಪದವಂತಿಙಿಸದ್ಭೂತಭಾವಿನಿ[446], ಅಚಿ[447] ಇತ್ಯಾಭ್ಯಾಮೇವಸಿದ್ಧೇರಿತಿಚೇತ್ಸತ್ಯಂ । ಯದ್ಯಪ್ಯುಕ್ತರೀತ್ಯೈವಸಿಧ್ಯತಿ । ತಥಾಪಿತಿಙೋಽಚೋವಾನ್ಯೈತಏವಾದೇಶಾಃ । ಕಿಂತ್ವನ್ಯೇಪಿಸನ್ತೀತಿತತ್ರಾಪ್ಯನಯೈವದಿಶಾದಪಾದಿಪ್ರಸಜ್ಯೇತನ್ಮಾಭೂದಿತಿನಿಷೇಧಯಿಷ್ಯತ್ಯಾದೇಶೇ[452] ಇತಿ । ಸಚೋತ್ಸರ್ಗಾದಾದೇಶಮಾತ್ರನಿಮಿತ್ತಕಇತ್ಯತ್ರಾಪಿಪ್ರಸಜ್ಯತೇ । ತೇಷಾಮಪ್ಯಾದೇಶತ್ವಾದತೋನಿಷೇಧೋಮಾಪ್ರಸಾಂಕ್ಷೀದಿತಿವಕ್ಷ್ಯಮಾಣಂನಿಷೇಧಂಹೃದ್ಯಾಕಲಯ್ಯಏನಾದಿಷ್ವಯಂಪುರಸ್ತಾದೇವಾನೇನಾಪೋದ್ಯತ ಇತ್ಯರ್ಥಮಾನೇವಾರಮ್ಭ ಇತ್ಯಾಹ ಪ್ರತಿಷೇಧಯಿಷ್ಯತೀತ್ಯಾದಿ ॥ ಎನಲುತ್ತಮಪುರುಷೈಕವಚನಭ್ರಾನ್ತಿಂವಾರಯತಿ ಅತಇತ್ಯಾದಿ ॥ ಯತಆದೇಶಪಙ್ಕ್ತೌಪಠಿತಸ್ತತಇತ್ಯರ್ಥಃ ॥

ಸೂತ್ರಂ ॥ ನೋಳಸ್ಸತ್ತಾಯಾಂ ॥ 450 ॥

ವೃತ್ತಿಃ ॥ ಸತ್ತಾಯಾಮರ್ಥೇವರ್ತಮಾನಾದುಳ್ ಇತ್ಯಸ್ಮಾದ್ಧಾತೋಸ್ಸದಾದಿಕಾಲವಿವಕ್ಷಾಯಾಂ ದಪಾದಯೋನಭವನ್ತಿ ತಿಙ್ಯಚಿಚಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ತಿಙಿ । ಬಳೆಂ, ಬಳೆರ್, ಬಳೆಯ್, ಬಳಿರ್, ಬಳೆಂ, ಬಳಿವು ॥ ಅಚಿ । ಬಳನೆಂ, ಬಳನಿಂ, ಬಳಂಗೆ ॥ ಉಳಇತಿಕಿಂ । ಸಂಭವಿಸಿದಪಂ, ಸಂಭವಿಸಿದಂ, ಸಂಭವಿಸುವಂ ॥ ಸತ್ತಾಯಾಮಿತಿಕಿಂ । ಉಳ್ತಪಂ, ಉಳ್ತಂ, ಉಳ್ವಂ । ಉಳತ್ರಹಲವಿಲೇಖನೇ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಧಾತವೋಹಿನಾನಾರ್ಥಕಾಃ । ತಥಾಚಪಠನ್ತಿ ।

ಶ್ಲೋ ॥ ನಿಪಾತಾಶ್ಚೋಪಸರ್ಗಾಶ್ಚಧಾತವಶ್ಚೇತಿತೇತ್ರಯಃ ।
ಅನೇಕಾರ್ಥಾಸ್ಸ್ಮೃತಾಃಸದ್ಭಿಃಪಾಠಸ್ತೇಷಾಂನಿದರ್ಶನಂ ॥

ಇತಿ ॥ ತಥಾಚಉಳ್ಧಾತುರನೇಕಾರ್ಥೋಪಿಸತ್ತಾಯಾಂಹಲವಿಲೇಖನೇಚಪ್ರಭೂತಂವರ್ತತೇ । ತಸ್ಯಚಾತ್ರಸತ್ತಾವಿಷಯಏವದಪಾದಿನಿಷೇಧೋನಾರ್ಥಾನ್ತರಇತ್ಯಾಹ ಸತ್ತಾಯಾಮಿತ್ಯಾದಿ ॥ ತಿಙ್ಯುದಾಹರತಿ ಬಳೆಂ, ಬಳೆರ್ಇತ್ಯಾದಿ ॥ ವಕ್ಷ್ಯಮಾಣಜ್ಞಾಪಕಬಲಾತ್ಸರ್ವತ್ರಬದಾದೇಶಃ ॥ ಅಚ್ಯುದಾಹರತಿ ಬಳನಂಇತ್ಯಾದಿ । ಅಜನ್ತವ್ಯಕ್ತ್ಯರ್ಥಂದ್ವಿತೀಯಾದಿಪ್ರದರ್ಶನಂ ॥ ಪ್ರತ್ಯುದಾಹೃತೌ ಸಂಭವಿಸಿದಪಂ ಇತ್ಯಾದೌಸಮ್ಭವನಶಬ್ದಾದಿಸುಪಿದುಲೋಪೇ ಸಂಭವಿಸು ಇತ್ಯಸ್ಯ ಕ್ರಿಯಾರ್ಥತ್ವಾದ್ಧಾತುಸಂಜ್ಞಾಯಾಮುಪಾದಯೋದಪಾದಯಶ್ಚಕಾರ್ಯಾಃ ॥ ಯದ್ಯಪಿಸಂಪೂರ್ವೋಭವತಿರುತ್ಪತ್ತ್ಯರ್ಥಏವಪ್ರಸಿದ್ಧಃ । ತಥಾಪಿಸತ್ತಾಯಾಮಪಿದೃಶ್ಯತಇತಿಪ್ರದರ್ಶನಂ ॥ ಉಳ್ತಪಂಇತ್ಯಾದೌಉಳಃಕವಲಾದಿತ್ವಾದ್ದಪಾದೇರ್ದಕಾರಸ್ಯತಕಾರಾದೇಶಃ ॥ ನೋಳ್ಇತ್ಯನೇನೈವನಿಷೇಧಾತ್ಕಥಂದಪಾದಿರಿತ್ಯಾಶಙ್ಕ್ಯಾಹ ಉಳಿತ್ಯಾದಿ ॥ ಸತ್ತಾಯಾಮೇವನಿಷೇಧೋನಾನ್ಯತ್ರೇತಿವಿಶೇಷ್ಯಕಥನಾದಿತಿ ॥

ಸೂತ್ರಂ ॥ ಬಲೋಽವಬೋಧನೇ ॥ 451 ॥

ವೃತ್ತಿಃ ॥ ಅವಬೋಧನಾರ್ಥೇ ವರ್ತಮಾನಾದ್ಬಲ್ ಇತ್ಯಸ್ಮಾದ್ಧಾತೋಸ್ಸದಾದಿಕಾಲವಿವಕ್ಷಾಯಾಂ ದಪಾದಯೋ ನ ಭವನ್ತಿ ತಿಙ್ವ್ಯಚಿಚಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಬಲ್ಲಂ, ಬಲ್ಲರ್, ಬಲ್ಲಯ್, ಬಲ್ಲಿರ್, ಬಲ್ಲೆಂ, ಬಲ್ಲೆವು; ಬಲ್ಲನಂ, ಬಲ್ಲನಿಂ, ಬಲ್ಲಾಗೆ ॥ ಬಲ ಇತಿ ಕಿಂ । ಅಱಿದಪಂ, ಅಱಿದಂ, ಅಱಿವಂ ॥ ಅವಬೋಧನ ಇತಿ ಕಿಂ । ಬಲ್ತುದುವೊಸರ್, ಬಲ್ತುದುತುಪ್ಪಂ । ಕಠಿನಮಭೂದಿತ್ಯರ್ಥಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅನೇಕಾರ್ಥೋಽಪಿ ಬಲ್ಧಾತುರವಬೋಧನಘನೀಭಾವಯೋಃ ಪ್ರಚುರಂ ಪ್ರಯುಜ್ಯತೇ । ತತ್ರಾವಬೋಧನ ಏವ ದಪಾದಿನಿಷೇಧೋ ನಾನ್ಯತ್ರೇತ್ಯಾಹ ಅವಬೋಧೇತ್ಯಾದಿ ॥ ಬಲ್ಲಂ, ಬಲ್ಲರಿತ್ಯಾದೌ ಹ್ರಸ್ವಾತ್[53] ಇತ್ಯಾದಿನಾ ಲಕಾರಸ್ಯ ದ್ವಿರ್ಭಾವಃ ॥ ಬಲ್ತುದುವೊಸರ್ । ಬಲೋಽಪಿ ಕವಲಾದಿತ್ವಾದ್ದಸ್ಯ ತಾದೇಶಃ ॥

ಸೂತ್ರಂ ॥ ಆದೇಶೇ ॥ 452 ॥

ವೃತ್ತಿಃ ॥ ಧಾತೋರ್ದಪಾದಯೋ ನ ಭವನ್ತ್ಯಾದೇಶೇ ತಿಙ್ವ್ಯಚಿಚಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಮಾಡಿತು, ಮಾಡಿತ್ತು; ಮಾಳ್ಕುಂ, ಮಾಡುಗುಂ; ಮಾಳ್ಕುಗುಂ, ಮಾಡುಗುಗುಂ; ಮಾಳ್ಕೆ, ಮಾಡುಗೆ; ಮಾಳ್ಪುದು, ಮಾಡುವುದು; ಮಾಡ, ಮಾಡು; ಮಾಳ್ಪುದು, ಮಾಡುವುದು, ಮಾಡಿಂ, ಮಾಡುವಂ; ಮಾಡುವೆಂ; ಮಾಡುತೆ, ಮಾಡುತ್ತೆ; ಮಾಡುತುಂ, ಮಾಡುತ್ತುಂ ॥ ಆದೇಶ ಇತಿ ಕಿಂ । ಮಾಡಿದಪಿರ್, ಮಾಡಿದಿರ್, ಮಾಡುವಿರ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ತಿಙೀತ್ಯಚೀತಿ ಚ ವರ್ತತೇ । ತಯೋಶ್ಚೇದಂ ವಿಶೇಷಣಮಾದೇಶ ಇತಿ ॥ ಅಳಮಸ್ತ್ರಿಯಾಂ[453] ಇತ್ಯಾದಿಯೋಗೈಸ್ತಿಙೋಽಚಶ್ಚಾದೇಶಾವಕ್ಷ್ಯನ್ತೇ । ತದಾತ್ಮಕೇ ತಿಙ್ವ್ಯಚಿಚ ಪರೇ ಇತಿ ॥ ಸ್ಥಾನಿವದ್ಭಾವೇನ ಪ್ರಾಪ್ತಾವನೇನ ನಿಷಿಧ್ಯತೇ ॥ ಮಾಡಿತು, ಮಾಡಿತ್ತು । ವೇತ್ವಿತ್ತ್ಯತ್ತ್ವ ಶ್ರೋವೋಭೂತೇ[458] ಇತಿ ॥ ಮಾಳ್ಕುಂ, ಮಾಡುಗುಂ । ಅಮರೋಗುರ್ನ್ವಾ[463] ಇತಿ ॥ ಮಾಳ್ಕುಗುಂ, ಮಾಡುಗುಗುಂ । ಗುಗುಮೋಕೇಷಾಂ[464] ಇತಿ ॥ ಮಾಳ್ಕೆ, ಮಾಡುಗೆ । ಆಶೀರ್ವಿಧೌ[465] ಇತ್ಯಾದಿನೇತಿ ॥ ಮಾಳ್ಪುದು, ಮಾಡುವುದು । ಸಪ್ಯುದುಃ[454] ಇತಿ, ಅಚಃ[455] ಇತಿ ಚ ॥ ಮಾಡ, ಮಾಡು । ಅಯೋಲ್ಲುಪ್ಪಾ[468] ಇತಿ ॥ ಮಾಳ್ಪುದು, ಮಾಡುವುದು । ಇರಶ್ಚ ಉದುಃ[466] ಇತಿ ॥ ಮಾಡಿಂ । ಇನ್[467] ಇತಿ ॥ ಮಾಡುವಂ । ಎಸ್ರೋರ್ವನ್[470] ಇತಿ ॥ ಮಾಡುವೆಂ । ಎನೋರ್ವೆ[471] ಇತಿ ॥ ಮಾಡುತೆ, ಮಾಡುತ್ತೆ; ಮಾಡುತುಂ, ಮಾಡುತ್ತುಂ । ಉತೆದುತ್ತೆದುತುಮುತ್ತುಂಸತ್ಯಚೋರ್ವಾ[544] ಇತಿ ॥ ಇತ್ಯಾದಯ ಊಹ್ಯಾಃ ॥ ಪ್ರತ್ಯುದಾಹರಣೇ ಮಾಡಿದಪಿರ್, ಮಾಡಿದಿರ್ ಇತ್ಯಾದೌ ಇದುತಃ[476] ಇತಿ ಇಕಾರಾದೇಶಃ ॥

ಸೂತ್ರಂ ॥ ಅಳಮಸ್ತ್ರಿಯಾಂ ॥ 453 ॥

ವೃತ್ತಿಃ ॥ ಧಾತೋರ್ವಿಹಿತಸ್ಯಾಮಃ ಅಳಿತ್ಯಾದೇಶೋ ಭವತಿ ಸ್ತ್ರಿಯಾಂ ವಿಷಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ಸತಿ ನೋಡಿದಪಳ್, ನೋಡಿದಳ್, ನೋಡುವಳ್; ಕೂಡಿದಪಳ್, ಕೂಡಿದಳ್, ಕೂಡುವಳ್ ॥ ಅಮ ಇತಿ ಕಿಂ । ಸತಿಯನ್ನೋಡಿದರ್, ಕೂಡಿದರ್ ॥ ಸ್ತ್ರಿಯಾಮಿತಿ ಕಿಂ । ಆತಂ ನೋಡಿದಂ, ಕೂಡಿದಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಇತಸ್ತಿಙೋಽಚಶ್ಚಾದೇಶಾವಕ್ಷ್ಯನ್ತೇ ॥ ನನ್ವಿದಮಯುಕ್ತಂ ತಿಙೋಽಚೋ ವಾ ಲಿಙ್ಗೋದ್ದೇಶೇನಾದೇಶವಿಧಾನಂ । ಯತ ಇದಂ ಸ್ತ್ರೀಪುಮಾನ್ನಪುಂಸಕಂ ವಾ ಲಿಙ್ಗಂ ಪ್ರಾತಿಪದಿಕಾರ್ಥಸ್ಯೈವ ಧರ್ಮೋ ನಾನ್ಯಸ್ಯ ॥ ತತೋಽತ್ರ ಧಾತೋಃ ಪ್ರತ್ಯಯಸ್ಯ ವಾರ್ಥೋ ನೈವ ಲಿಙ್ಗವಾನಿತಿ ತದ್ವಾಚಕೋ ಧಾತುಃ ಪ್ರತ್ಯಯೋ ವಾ ಸುತರಾಮಲಿಙ್ಗ ಏವೇತಿ ಕಥಮತ್ರ ತದುದ್ದೇಶೇನಾದೇಶವಿಧಾನಮಿತಿ ಚೇತ್ । ಉಚ್ಯತೇ ॥ ನವಯಮತ್ರ ಧಾತೋಃ ಪ್ರತ್ಯಯಸ್ಯ ವಾ ಲಿಙ್ಗವತ್ತಾಮಪೇಕ್ಷ್ಯ ಕಿಂಚಿದಾಚಕ್ಷ್ಮಹೇ । ತಯೋರಲಿಙ್ಗತ್ವನಿಯಮಾತ್ । ಕಿಂತು ಗೋಧಾತುಸ್ತಿಙನ್ತತಯಾ ಪ್ರಯೋಕ್ತುಮಭಿಮತಸ್ತತ್ರಾವಶ್ಯಂ ಕರ್ತಾ ಕರ್ಮ ವಾಪೇಕ್ಷ್ಯತ ಏವ । ಕರ್ತೃಕರ್ಮಣೋರೇವ ತಿಙುತ್ಪತ್ತೇಃ । ತಥಾ ಚ ತಯೋಃ ಸಲಿಙ್ಗತ್ವಾತ್ತದ್ವಾಚಕೋಽಪಿ ತಾದೃಶ ಇತಿ ತದಾಶ್ರಿತ್ಯೈವೈವಮಾದಿಶಾಮ ಇತಿ ನಾನುಪಪತ್ತಿಃ ॥ ಯದ್ಯಪಿ ಸಂಸ್ಕೃತೇ ನೈವಮಾಖ್ಯಾತೇ ಲಿಙ್ಗಾಧೀನಪ್ರಕ್ರಿಯಾ । ಸಗಚ್ಛತಿ, ಸಾಗಚ್ಛತಿ, ತದ್ಗಚ್ಛತೀತಿ ಲಿಙ್ಗತ್ರಯೇಽಪಿ ತಿಙಸ್ಸರೂಪಸ್ಯೈವ ದರ್ಶನಾತ್ । ತಥಾಪಿ ಭಾಷಾಯಾಮಸ್ತ್ಯೇವ ತನ್ನಿಬನ್ಧನಾ । ಆತಂ ಬಂದಂ, ಆಕೆ ಬಂದಳ್, ಅದು ಬಂದುದು ಇತಿ ಲಿಙ್ಗತ್ರಯೇಽಪಿ ತಿಙನ್ತರೂಪವೈಚಿತ್ರೀದರ್ಶನಾತ್ ॥ ತದಯಮಾರಮ್ಭೋಽಯುಪಪನ್ನೇತಿ ॥ ತಥಾ ಚ ಯತ್ರ ತಿಙ್ವ್ಯಚ್ಯಂ ಕರ್ತೃಕರ್ಮ ವಾ ಕಾರಕಂ ಸ್ತ್ರೀತ್ವವಿಶಿಷ್ಟಂ ತತ್ರಾನ್ಯೈಕವಚನಸ್ಯಾಳಾದೇಶೋ ವಿಧೇಯ ಇತಿ ॥

ಸೂತ್ರಂ || ನಪ್ಯುದುಃ || 454 ||

ವೃತ್ತಿಃ || ಧಾತೋರ್ವಿಹಿತಸ್ಯಾಮು ಉದುರಾದೇಶೋಭವತಿ ನಪುಂಸಕಲಿಙ್ಗವಿಷಯೇ ||

ಪ್ರಯೋಗಃ || ಗಿಳಿಯೋದಿದಪುದು, ಓದಿದುದು, ಓದುವುದು ; ಅಳಿಪಾಡಿದಪುದು, ಪಾಡಿದುದು, ಪಾಡುವುದು || ಅಮಿತಿಕಿಂ । ಎಲೆಗಿಳಿಯೋದುಪಯ್, ಎಲೆತುಂಬಿಪಾಡುವಯ್ || ನಪೀತಿಕಿಂ । ಪೂರ್ವ್ವನೋದುವಂ, ಗಾಯಕಂ ಪಾಡುವಂ ||

ವ್ಯಾಖ್ಯಾ || ಅಮಿತ್ಯೇವ ||

ಸೂತ್ರಂ || ಅಚಃ || 455 ||

ವೃತ್ತಿಃ || ಧಾತೋರ್ವಿಹಿತಸ್ಯಾಚ ಉದುರಾದೇಶೋಭವತಿ ನಪುಂಸಕಲಿಙ್ಗವಿಷಯೇ ||

ಪ್ರಯೋಗಃ || ಓದಿದುದಂ, ಓದಿದುದಱಿಂ, ಓದಿದುದರ್ಕ್ಕೆ ; ಪಾಡಿದುದಂ, ಪಾಡಿದುದಱಿಂ, ಪಾಡಿದುದರ್ಕ್ಕೆ || ನಪೀತಿಕಿಂ । ಓದುವನಂ, ಓದುವಂಗೆ ; ಪಾಡುವಳಂ, ಪಾಡುವಳ್ಗೆ || ಯೋಗವಿಭಾಗ ಉತ್ತರಾರ್ಥಃ ||

ವ್ಯಾಖ್ಯಾ || ನಪ್ಯುದುರಿತ್ಯೇವ ||

ಸೂತ್ರಂ || ಉವುರನೇಕತ್ವೇ || 456 ||

ವೃತ್ತಿಃ || ಧಾತೋರ್ವಿಹಿತಸ್ಯಾಚ ಉವುರಾದೇಶೋಭವತ್ಯನೇಕತ್ವೇ ನಪುಂಸಕಲಿಙ್ಗವಿಷಯೇ ||

ಪ್ರಯೋಗಃ || ಓದುವುವಂ, ಓದುವುವಱಿಂ, ಓದುವುವರ್ಕ್ಕೆ । ಏವಂ ಪಾಡುವುವಂ, ಪಾಡುವುವಱಿಂ, ಪಾಡುವುವರ್ಕ್ಕೆ ||ಅನೇಕತ್ವಇತಿಕಿಂ । ಪಾಡಿದುದಂ, ಓದುವುದಂ ||

ವ್ಯಾಖ್ಯಾ || ಅಚೋನಪೀತಿಚಾನುವರ್ತನೀಯಂ ||

ಸೂತ್ರಂ || ಅರಃ || 457 ||

ವೃತ್ತಿಃ || ಧಾತೋರ್ವಿಹಿತಸ್ಯಾರ ಉವುರಾದೇಶೋಭವತಿ ನಪುಂಸಕಲಿಙ್ಗವಿಷಯೇ ||

ಪ್ರಯೋಗಃ || ಗಿಳಿಗಳೋದಿದುವು, ಓದಿದಪುವು, ಓದುವುವು । ಏವಂ ತುಂಬಿಗಳ್ಪಾಡಿದಪುವು, ತುಂಬಿಗಳ್ಪಾಡಿದುವು, ಪಾಡುವುವು || ನಪೀತಿಕಿಂ । ಓದಿದರ್, ಪಾಡಿದರ್ ||

ವ್ಯಾಖ್ಯಾ || ಉವುರ್ನಪೀತಿಚಾನುಸನ್ಧೇಯಂ ||

ಸೂತ್ರಂ || ವೇತ್ವಿತ್ತ್ವತ್ತ್ವೋಮೋಭೂತೇ || 458 ||

ವೃತ್ತಿಃ || ಧಾತೋರತೀತಕಾಲೇವಿಹಿತಸ್ಯಾಮು ಇತು, ಇತ್ತು, ಅತ್ತು ಏತೇಆದೇಶಾವಾಭವನ್ತಿ ನಪುಂಸಕಲಿಙ್ಗವಿಷಯೇ ||

ಪ್ರಯೋಗಃ || ಗಿಳಿಯೋದಿತು, ಓದಿತ್ತು, ಓದಿದತ್ತು, ಓದಿದುದು । ಏವಂ ಅಳಿಪಾಡಿತು, ಪಾಡಿತ್ತು, ಪಾಡಿದತ್ತು, ಪಾಡಿದುದು || ಅಮಿತಿಕಿಂ । ಓದಿದಯ್, ಪಾಡಿದಯ್ || ಭೂತಇತಿಕಿಂ । ಗಿಳಿಯೋದಿದಪುದು, ಓದುವುದು ; ಅಳಿಪಾಡಿದಪುದು, ಪಾಡುವುದು || ನಪೀತಿಕಿಂ । ಪಾಡಿದಂ, ಪಾಡಿದಳ್ ||

ವ್ಯಾಖ್ಯಾ ॥ ನಪೀತಿವರ್ತತೇ ॥ ಇತುಶ್ಚೇತ್ತುಶ್ಚಾತ್ತುಶ್ಚ ಇತ್ವಿತ್ತ್ವತ್ತವಇತಿವಿಧೇಯತ್ರಯಸ್ಯನಿರ್ದೇಶಃ । ಅವಾಇತಿಸ್ಥಾನಿನಃ । ಭೂತ ಇತಿಕಾಲವಿಶೇಷಸ್ಯೇತಿ ॥ ಉದಾಹೃತೌ ಓದಿತು, ಓದಿತ್ತು ಇತ್ಯುಭಯತ್ರಾಪ್ಯಾದೇಶೇ452 ಇತಿನಿಷೇಧಾದ್ದಪಾದೀನಾಮಭಾವಃ ॥ ಓದಿದತ್ತು, ಓದಿದುದು । ಅತ್ರೋಭಯತ್ರಾಪಿ ಎನೋದುವೂದ್ವಳತ್ತು449 ಇತ್ಯಾಪವಾದಿಕೋದಪ್ರತ್ಯಯಃ ॥ ಏವಮುತ್ತರತ್ರಾಪಿ ॥

ಸೂತ್ರಂ ॥ ಉದೂವ್ರೋಷ್ಟ್ವವ್ರೋಳಸ್ಸತ್ತಾಯಾಂ ॥ 459 ॥

ವೃತ್ತಿಃ ॥ ಸತ್ತಾಯಾಮರ್ಥೇವರ್ತಮಾನಾತ್ ಉಳ್ ಇತ್ಯಸ್ಮಾದ್ಧಾತೋಃಪರಯೋಃ ಉದು, ಉವು ಇತ್ಯೇತಯೋರ್ಯಥಾಸಙ್ಖ್ಯಂ ಟು, ಅವು ಇತ್ಯಾದೇಶೌಭವತಃ ॥

ಪ್ರಯೋಗಃ ॥ ಪಣಮುಣ್ಟು, ಕುದುರೆಗಳೊಳವು ॥ ಉದೂವ್ರೋರಿತಿಕಿಂ । ಬಳಯ್, ಬಳರ್ ॥ ಉಳಇತಿಕಿಂ । ಸಂಭವಿಸಿದುದು, ಸಂಭವಿಸುವುವು ॥ ಸತ್ತಾಯಾಮಿತಿಕಿಂ । ಉಳ್ತುದೆಳ್ತು, ಉಳ್ತುವೆಳ್ತುಗಳ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಉದುಶ್ಚ ಉವುಶ್ಚಸಮಾಹೃತೌಉದೂವ್ರಃ । ತಸ್ಯಉದೂವ್ರೋರಿತಿಲಾಘವಾರ್ಥಂಪುಲ್ಲಿಙ್ಗೇನಸ್ಥಾನಿದ್ವಯನಿರ್ದೇಶಃ ॥ ಟುಶ್ಚಾವುಶ್ಚಸಮಾಹೃತೌ ಟ್ವವುಇತಿವಿಧೇಯದ್ವಯನಿರ್ದೇಶಃ ॥ ಸಮವಚನತ್ವಾದ್ಯಥಾಸಙ್ಖ್ಯಂ ॥ ಸತ್ತಾಯಾಮಿತಿವಿಷಯನಿರ್ದೇಶಃ ॥ ಇದಂಚನಪುಂಸಕಲಿಙ್ಗವಿಷಯಮೇವ । ತತ್ರೈವಾನಯೋರುದೂವ್ರೋರ್ಭವತೋನಾನ್ಯತ್ರೇತಿ ॥ ಪಣಮುಣ್ಟುಇತಿ । ಟೌ495 ಇತಿವಕ್ಷ್ಯಮಾಣಯೋಗಾದುಳೋಣಕಾರಾದೇಶಃ ॥ ಪಣೋಸ್ತೀತ್ಯರ್ಥಃ ॥ ಕುದುರೆಗಳೊಳವು–ಅಶ್ವಾಸ್ಸನ್ತೀತ್ಯರ್ಥಃ ॥ ಬಳಯ್, ಬಳರ್–ಯಥಾಕ್ರಮಮನುಸಿಸ್ಥೇತ್ಯರ್ಥಃ ॥ ಉಳ್ತುದೆಳ್ತು–ಕೃಷತಿಸ್ಮಾನಡ್ವಾನ್ ॥ ಉಳ್ತುವೆಳ್ತುಗಳ್–ಕೃಷನ್ತಿಸ್ಮಾನಡ್ವಾಹಃ ॥

ಸೂತ್ರಂ ॥ ಓರತ್ಪ್ರತಿಷೇಧೇ ॥ 460 ॥

ವೃತ್ತಿಃ ॥ ಉದೂವ್ರೋರಿತಿವರ್ತತೇ ॥ ಧಾತೋಃಪರಸ್ಯ ಉದು, ಉವು ಇತ್ಯೇತಯೋರುಕಾರಸ್ಯ ಅಕಾರಾದೇಶೋಭವತಿ ಪ್ರತಿಷೇಧೇಗಮ್ಯಮಾನೇ ॥

ಪ್ರಯೋಗಃ ॥ ಪಾಡದುಗಿಳಿ, ಪಾಡವುಗಿಳಿಗಳ್; ಓದದುಗಿಳಿ, ಓದವುಗಿಳಿಗಳ್ ॥ ಉದೂವ್ರೋರಿತಿಸ್ಥಾನಿನಿಯಮಾರ್ಥಂ । ಓರಿತ್ಯಾದೇಶೇರೇವಯಥಾಸ್ಯಾದಿತಿ । ಅನ್ತ್ಯಸ್ಯತುವ್ಯವಹಿತತ್ವಾದ್ವೈಯರ್ಥ್ಯಾಶಙ್ಕಾನಭವತಿ ॥ ಪ್ರತಿಷೇಧಇತಿಕಿಂ । ಮಾಡಿದುದು, ಮಾಡಿದುವು ॥

ವ್ಯಾಖ್ಯಾ ॥ ಓರಿತಿಸ್ಥಾನೀ । ಅದಿತ್ಯಾದೇಶಃ । ಪ್ರತಿಷೇಧವಿಷಯೇಓರದ್ಭವತೀತಿಸಮನ್ವಯಃ ॥ ನನುಓದಿತ್ಯೋಕಾರಸ್ಯವಾಕಿಮುವರ್ಣಸ್ಯವಾ । ಯದ್ಯಪ್ಯೋಕಾರಸ್ಯವೇತಿಪಕ್ಷೋದ್ಭಾವನಂಕಾತನ್ತ್ರಮತೇ ನಸಙ್ಗಚ್ಛತೇ । ತತ್ರಹಿಗೋಶ್ಚೇತಿಸೂತ್ರೇಣಗೋಶಬ್ದಾತ್ಪರಯೋರ್ಜಸಿಙಸೋರಕಾರಲೋಪಂವಿಧಾಯದ್ಯೋರ್ಗೋವದ್ವಿಭಕ್ತಾವಿತಿದ್ಯೋಶಬ್ದಸ್ಯೈಕಸ್ಯೈವ ಗೋವತ್ಕಾರ್ಯಾತಿದೇಶೋಪದೇಶಾದಪರಸ್ಯೋಕಾರಾನ್ತಸ್ಯಶಬ್ದಸ್ಯಸಾಮಾನ್ಯಪ್ರಕ್ರಿಯೈವೇತ್ಯೋ ಶಬ್ದಸ್ಯಷಷ್ಠ್ಯಾಮವಇತ್ಯೇವಸಿದ್ಧೇಃ । ತಥಾಪಿ ಶಾಕಟಾಯನಾದಿಮತೇಓತಇತ್ಯೋದನ್ತಮಾತ್ರಸ್ಯಸಾಮಾನ್ಯೇನೈವಪ್ರಕ್ರಿಯಾನಿರೂಪಣಮಿತಿಷಷ್ಠ್ಯಾಮೋರಿತಿಸಮ್ಭವಾತ್ಪಕ್ಷದ್ವಯೋಟ್ಟಙ್ಕನಂ ॥ ತತ್ರನಾದ್ಯಃ ಅಸಮ್ಭವಾತ್ ॥ ನಹಿತಿಙಾಂಮಧ್ಯೇಓಕಾರೋಸ್ತಿಕಸ್ಯಾಯಮಾದಿಶ್ಯತೇತಿ ॥ ನಾನ್ತ್ಯಃ ಅನಿಷ್ಟಪ್ರಸಙ್ಗಾತ್ ॥ ನಹ್ಯುತ್ತಮಪುರುಷಾನೇಕವಚನವ್ಯತಿರೇಕೇಣಾನ್ಯತ್ರಾತ್ರೋಕಾರಸ್ಸಮ್ಭವತಿ । ತಸ್ಯಚಾನಿಷ್ಟೇರಿತ್ಯಾಶಙ್ಕ್ಯಾಹ ಉದೂವ್ರೋರಿತಿವರ್ತತಇತಿ ॥ ಅನನ್ತರಯೋಗಾದುದೂವ್ರೋರಿತಿವರ್ತತೇ। ತಯೋರುವರ್ಣಸ್ಯೈವಾದಾದೇಶೋನಾನ್ಯಸ್ಯೇತಿನಾತಿಪ್ರಸಙ್ಗಃ ॥ ನನುಯದ್ಯೇವಮುದೂವ್ರೋರಿತ್ಯನುವೃತ್ತಿರಾಶ್ರೀಯತೇ । ತರ್ಹ್ಯೋರಿತಿನವಕ್ತವ್ಯಮತ್ಪ್ರತಿಷೇಧಇತ್ಯೇವಸಿದ್ಧೇಃ । ನಹಿತದ್ಗ್ರಹಣೇಪ್ಯುದೂವ್ರೋರುವರ್ಣಸ್ಯೇತ್ಯತೋನ್ಯತ್ಫಲಮಸ್ತಿ । ತಚ್ಚಾತೇನವಿನೈವಸಿಧ್ಯತಿ । ಷಷ್ಠ್ಯಾಸ್ಥಾನೇನ್ತ್ಯಸ್ಯ22 ಇತಿನಿಯಮಾದಿತಿಚೇನ್ನ । ಓರಿತ್ಯವಚನೇಉದೂವ್ರೋಸ್ತಿಙಾದೇಶಯೋಸ್ತಿಙ್ರೂಪತಯಾ ಶಿಙ್ವ್ಯಾದೇಃ24 ಇತಿಸರ್ವಾದೇಶಏವಸ್ಯಾತ್ತನ್ಮಾಭೂದಿತ್ಯೋರಿತಿವಕ್ತವ್ಯಮೇವೇತಿ ॥ ನನುಚೈವಂಸರ್ವಾದೇಶಪ್ರಸಙ್ಗವಾರಣೇಪ್ಯುದೂವ್ರೋರುಭಯೋರಪ್ಯುಕಾರದ್ವಯವತ್ತ್ವಯಾಕಸ್ಯವಾಯಮಾದೇಶಃ । ಕಿಂಪ್ರಥಮಸ್ಯೋತಚರಮಸ್ಯವೇತಿಸನ್ದೇಹಸ್ಸ್ಯಾದಿತ್ಯಾಶಙ್ಕ್ಯನಾಸಾವನ್ತ್ಯಸ್ಯಭವತಿ । ಕಿಂತ್ವಾದೇರೇವೇತ್ಯಾಹ ಓರಿತ್ಯಾದೇರೇವಯಥಾಸ್ಯಾದಿತಿ ॥ ಅನ್ತ್ಯಸ್ಯಕುತೋನಭವತೀತ್ಯತಆಹ ಅನ್ತ್ಯಸ್ಯೇತ್ಯಾದಿ । ಅಯಮಾಶಯಃ । ಅತ್ರತಿಙ್ಪ್ರಕರಣೇ ಧಾತೋರೇಕಾನೇಕತ್ವೇ142 ಇತ್ಯತಃ ಸರ್ವತ್ರಧಾತೋರಿತ್ಯನುಷಙ್ಗಾನಾದತ್ರಾಪಿಧಾತೋಃಪರಸ್ಯೇತ್ಯನುಷಜ್ಯತೇ । ತಚ್ಚಾನುಷಕ್ತಂಧಾತು

ಪರತ್ವಂ ಕಿಮುವರ್ಣಸ್ಯ ವಿಶೇಷಣಮುತೋದೂಪ್ವೋರೇವವಾ । ಯದ್ಯುವರ್ಣಸ್ಯ ತತ್ರ ಕಿಮಾದ್ಯಸ್ಯಾನ್ತ್ಯಸ್ಯವಾ । ಆದ್ಯಸ್ಯ ಚೇದಿಷ್ಟಮೇವ ತಸ್ಯೈವ ಧಾತುಪರತ್ವಾತ್ ॥ ಅತಏವ ಧಾತೋಃ ಪರಸ್ಯ ಉದು, ಉವು ಇತ್ಯನಯೋರುವರ್ಣಸ್ಯೇತಿ ವೃತ್ತಿವಚನಂ ॥ ಅನ್ತ್ಯಸ್ಯ ತು ನ ಸಮ್ಭವತಿ । ವ್ಯವಧಾನಾತ್ ॥ ಯದ್ಯುದೂಪ್ವೋರೇವ ತದಾ ಉದೂಪ್ವೋಸ್ತ ಏವ ಧಾತುಪರಾವಿತಿ ನಾನೇನಾರ್ಥ ಇತಿ ॥

ಸೂತ್ರಂ ॥ ಓದಯೋವಾ ॥ **461** ॥

ವೃತ್ತಿಃ ॥ ಧಾತೋರ್ವಿಹಿತಸ್ಯ ಅಯ್ ಇತ್ಯೇತಸ್ಯ ಓಕಾರಾದೇಶೋ ವಾ ಭವತಿ ಪ್ರತಿಷೇಧೇ ಗವ್ಯವಸಾನೇ ॥

ಪ್ರಯೋಗಃ ॥ ದೇಹವಮನಿದನೆಂತು ನಿಚ್ಚಟಂ ನಂಬಿದಪೋ, ನಂಬಿದಪಯ್—ದೇಹಂ ಸ್ಥಿರತ್ವೇನ ಮಾವಿಶ್ವಸಿಹೀತ್ಯರ್ಥಃ । ಏವಂ ಎಂತುನಂಬಿದೋ, ಎಂತುನಂಬಿದಯ್, ಎಂತುನಂಬುವೋ, ಎಂತುನಂಬುವಯ್ ॥ ಅಯ ಇತಿ ಕಿಂ । ಎಂತುನಂಬಿದಿರ್, ನಂಬಿದಪಿರ್, ನಂಬುವಿರ್ ॥ ಪ್ರತಿಷೇಧ ಇತಿ ಕಿಂ । ಊಟಮಂ ಮಾಡಿದಯ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅತ್ರ ಕೇಚಿದನನ್ತರಯೋಗಾತ್ಪ್ರತಿಷೇಧಾನುವೃತ್ತಿಮಿಚ್ಛನ್ತಿ । ವೃತ್ತಿಕೃತೋಪಿ ತಥೈವೇಷ್ಟಿರುತ್ತರಯೋಗೇ ಪ್ರತಿಷೇಧ ಇತಿ ನಿವೃತ್ತಮಿತಿ ಸ್ವಯಮೇವ ಕಥನಾತ್ ॥ ತಥಾಪಿ ಕೇಚಿನ್ನೇಚ್ಛನ್ತ್ಯಪಿ ॥ ಅತೋತ್ರ ಪ್ರತಿಷೇಧಾನುವೃತ್ತಿಃ ಪಾಕ್ಷಿಕೀ । ಅನ್ಯತ್ರಾಪಿ ಪ್ರಯೋಗದರ್ಶನಾತ್ ॥ ಯಥಾ ।

ಕಂ ॥ ಪೋದಭವದೊಂದು ಕುಲಬಲ ।
ವೈದುಷ್ಯವಿನೀತತಾದಿ ಗುಣಗಣಮಿಂದೇ ॥
ನಾದುದೊ ನೀನದಱಿಂದಮ ।
ನಾದರಿಪೋ ಮನದೆ ಮೆಚ್ಚಿದಪೋ ಪೇಳ್ಮಗನೇ ॥

ಇತಿ ॥

ಸೂತ್ರಂ ॥ ಎಪ್ಪೋರೆನ್ ॥ **462** ॥

ವೃತ್ತಿಃ ॥ ಪ್ರತಿಷೇಧ ಇತಿ ನಿವೃತ್ತಂ ॥ ಧಾತೋರ್ವಿಹಿತಸ್ಯ ಎಪ್ಪು ಇತ್ಯೇತಸ್ಯ ಎನ್ ಇತ್ಯಾದೇಶೋ ವಾ ಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಆನಿದರಿಕೆಂಡೆಪ್ಪು, ಕಂಡೆಂ; ನೋಡಿದಪೆಪ್ಪು, ನೋಡಿದಪೆಂ; ಮಾಳ್ಪೆಪ್ಪು, ಮಾಳ್ಪೆಂ ॥ ಎಪ್ಪೋರಿತಿ ಕಿಂ । ತಾನಿದಂ ಮಾಡಿದಂ, ತಾಮಿದಂ ಮಾಡಿದರ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ನಾತ್ರ ಪ್ರತಿಷೇಧಾನುವೃತ್ತಿರಿತ್ಯಾಹ ಪ್ರತಿಷೇಧ ಇತಿ ನಿವೃತ್ತಮಿತಿ ॥

ಸೂತ್ರಂ ॥ ಅಮರೋರ್ಗುಮ್ ॥ **463** ॥

ವೃತ್ತಿಃ ॥ ಧಾತೋಃ ಪರಯೋಃ ಸತಿ ಭೂತೇ ಭವಿಷ್ಯತಿ ಚ ಕಾಲೇ ವಿಹಿತಯೋಃ ಅಮ್, ಅರ್ ಇತ್ಯೇತಯೋರ್ಗುಮ್ ಇತ್ಯಾದೇಶೋ ವಾ ಭವತಿ ಪುಲ್ಲಿಙ್ಗೇ ಸ್ತ್ರೀಲಿಙ್ಗೇ ನಪುಂಸಕಲಿಙ್ಗೇ ಚ ವಿಷಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ಸತಿ ತಾವತ್ ಪುಂಸಿ । ಮೂಡುಗುಮಿಾಗಳ್ಸುರೇಂದ್ರಗಿರಿಯೊಳ್ದಿನಪಂ, ಮೂಡಿದಪಂ ದಿನಪನುದಯಗಿರಿಮಸ್ತಕದೊಳ್; ಶ್ರುತಮಂ ನೋಡುಗುಮುದಾರಚರಿತಮ್ಮುನಿಪರ್, ಶ್ರುತಮಂ ನೋಡಿದಪರಮಲಚರಿತಮ್ಮುನಿಪರ್ ॥ ಸ್ತ್ರಿಯಾಂ । ಬಲ್ಗುಂ ಜನಕಾತ್ಮಜಾತೆಯಿಾಗಳ್ಕ್ರೀಡಾ, ಬಲ್ದಪಳಾ ಜನಕಪುತ್ರಿಯಿಾಗಳ್ಕ್ರೀಡಾ; ಪಾಡುಗುಮಿಾಜಿನಪನಿದಿರೊಳಮರಾಂಗನೆಯರ್, ಪಾಡಿದಪರ್ಜಿನಪನಿದಿರೊಳಮರಾಂಗನೆಯರ್ ॥ ನಪಿ । ಕಾದುಗುಮಿಾಮತ್ತಹಸ್ತಿ ಸಮರಾಂಗಣದೊಳ್, ಕಾದಿದಪುದು ಮತ್ತಹಸ್ತಿ ಸಮರಾಂಗಣದೊಳ್; ಕಾದುಗುಮತಿಭರದೆ ಕುದುರೆಗಳ್ಭಂಡಣದೊಳ್, ಕಾದಿದಪುವು ಭರದೆ ಕುದುರೆಗಳ್ಭಂಡಣದೊಳ್ ॥ ಭೂತೇ ಪುಂಸಿ । ನಿನ್ನೆ ಪುಟ್ಟಿಗುಂ ಕಲಿರಾಮಂ, ನಿನ್ನೆ ಪುಟ್ಟಿದಂ ಕಲಿರಾಮಂ; ಬಲರಾಮಮ್ಮೊರ್ನೆ ಮಾಡುಗುಂ ಬಲಿವಧಮಂ, ಬಲರಾಮಮ್ಮೊರ್ನೆ

ಮಾಡಿದರ್ಬಲಿವಧಮಂ ॥ ಸ್ತ್ರಿಯಾಂ । ಪಿಂತೆಕಾಣ್ಬುದುವಳರ್ಜುನನಂ, ಪಿಂತೆಕಂಡಳವಳರ್ಜುನನಂ ; ನಿನ್ನೆನಿನ್ನೆ ಕಾಣ್ಬಂಸತಿಯರ್, ನಿನ್ನೆನಿನ್ನೆ ಕಂಡರ್ ಸತಿಯರ್ ॥ ನಪಿ । ಅಂದುಪುಟ್ಟುಗುಂ ನೆಲನಜನಿಂ, ಅಂದುಪುಟ್ಟಿತ್ತೀನೆಲನಜನಿಂ ; ಪೋೞ್ಗುಂಬಲ್ಗಿರಿಗಳಂದು ವಜ್ರಾಹತಿಯಿಂ, ಪೋೞ್ದುವುಬಲ್ಗಿರಿಗಳಂದು ವಜ್ರಾಹತಿಯಿಂ ॥ ಭವಿಷ್ಯತಿಪುಂಸಿ । ನಾಳೆಪುಟ್ಟುಗುಂ ಶ್ರೀಕೃಷ್ಣಂ, ನಾಳೆಪುಟ್ಟುವಂ ಶ್ರೀಕೃಷ್ಣಂ ; ನಾಳೆಪುಟ್ಟುಗುಂ ಬಲರಾಮರ್, ನಾಳೆಪುಟ್ಟುವರ್ಬಲರಾಮರ್ ॥ ಸ್ತ್ರಿಯಾಂ । ನಾಳೆಪುಟ್ಟುಗುಂಸುತೆಕೆಳದೀ, ನಾಳೆಪುಟ್ಟುವಳ್ಸುತೆಕೆಳದೀ ; ನಾಳೆಪುಟ್ಟುಗುಂ ಬಹುಸುತೆಯರ್, ನಾಳೆಪುಟ್ಟುವರ್ಬಹುಸುತೆಯರ್ ॥ ನಪಿ । ನಾಳೆಪುಟ್ಟುಗುಂ ಕುಚಯುಗಳಂ, ನಾಳೆಪುಟ್ಟುವುದು ಕುಚಯುಗಳಂ ; ನಾಳೆಪುಟ್ಟುಗುಂ ಬಲ್ಮೊಲೆಗಳ್, ನಾಳೆಪುಟ್ಟುವುವು ಬಲ್ಮೊಲೆಗಳ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅತ್ರಧಾತುವಿಶೇಷಂ ಕಾಲವಿಶೇಷಂ ಲಿಂಗವಿಶೇಷಮರ್ಥವಿಶೇಷಂ ಚಾನುಕ್ತ್ವಾಸಾಮಾನ್ಯತೋವಿಧಾನಾದಮರೋರ್ಗುಮಃ ಸಾರ್ವತ್ರಿಕೀವಿಭಾಷಾ । ತಥೈವಭೂರಿಪ್ರಯೋಗದರ್ಶನಾತ್ ॥ ಸತಿತಾವತ್ಪುಂಸೀತಿ । ತಾವಚ್ಛಬ್ದಃಕ್ರಮವಾಚೀಮಧ್ಯದೀಪಕಃ ॥ ಸತಿಪುಂಸಿಭ್ಯಾಂಪ್ರತ್ಯೇಕಂಸಮ್ಬಧ್ಯತೇ । ಸತಿತಾವತ್ಪ್ರದರ್ಶ್ಯತೇ । ಭೂತೇಭಾವಿನಿಚ ಕ್ರಮೇಣದರ್ಶಯಿಷ್ಯಾಮಃ । ತಥಾ । ಪುಂಸಿತಾವದುದಾಹ್ರಿಯತೇ । ಸ್ತ್ರಿಯಾಂನಪಿಚ ಕ್ರಮೇಣೋದಾಹರಿಷ್ಯಾಮಇತ್ಯರ್ಥಃ ॥

ಸೂತ್ರಂ ॥ ಗುಗುಮೇಕೇಷಾಂ ॥ 464 ॥

ವೃತ್ತಿಃ ॥ ಧಾತೋಃಪರಯೋಃ ಸದಾದಿಕಾಲೇವಿಹಿತಯೋಃ ಅಮ್, ಅರ್ ಇತ್ಯೇತಯೋರ್ಗುಗುಮಿತ್ಯಾದೇಶೋಭವತ್ಯೇಕೇಷಾಮಾಚಾರ್ಯಾಣಾಂಮತೇ ॥

ಪ್ರಯೋಗಃ ॥ ಗಾಯಕಂ ಪಾಡುಗುಗುಂ, ಗಾಯಕರ್ಪಾಡುಗುಗುಂ ; ನಚ್ಚಣಿಕುಣಿಗುಗುಂ, ನಚ್ಚಣಿಯರ್ಕುಣಿಗುಗುಂ ; ಗಿಳಿಯೋದುಗುಗುಂ, ಗಿಳಿಗಳೋದುಗುಗುಂ ॥ ಏಕೇಷಾಂಗ್ರಹಣಂ ವಿಕಲ್ಪಾರ್ಥಂ । ತೇನಪಕ್ಷೇ ಯಥಾಯೋಗಂ ಭವತಿ । ಪಾಡುಗುಂ, ಪಾಡಿದಪಂ ; ಪಾಡುಗುಂ, ಪಾಡಿದಂ ; ಪಾಡುಗುಂ, ಪಾಡುವಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಏಕೇಷಾಂಗ್ರಹಣೇನಪರ್ಯಾಯೋಭಿಮತಇತ್ಯಾಹ ಏಕೇಷಾಮಿತ್ಯಾದಿ ॥ ತಥಾಚಪ್ರಯೋಗಃ ।

ಕಂ ॥ ನಾಳೆಯೊನಾಡಿದೊಕಾಲನ ।
ಧಾಳಿಯುವಂನುಂಗಿನೋಣೆಗುಗುಂಶರಣಾರಿಂ ॥
ದಾಳೋಚಂಗೆಯ್ಯದೆದಿಟ ।
ಬಾಳೆಂದುಜುಜೆಜಿತುಬೀಗುವಗ್ಗಳಿಗೆಯ್ವಂ ॥

ಇತಿ ॥

ಸೂತ್ರಂ ॥ ಆಶೀರ್ವಿಧಿನಿಮನ್ತ್ರಣಾಮನ್ತ್ರಣಾಧ್ಯೇಷಣ ಸಮ್ಪ್ರಶ್ನಪ್ರೇಷಣವಿಜ್ಞಾಪನಾಜ್ಞಾಪನಪ್ರಾರ್ಥನೇಂಗೆತ್ ॥ 465 ॥

ವೃತ್ತಿಃ ॥ ವೇತಿನಿವೃತ್ತಂ ॥ ಇಷ್ಟಾರ್ಥಸ್ಯಾಶಂಸನಮಾಶೀಃ ॥ ವಿಧಿರ್ನಿಯೋಗಃ ಕರ್ತವ್ಯೋಪದೇಶೋವಾ ॥ ನಿಯೋಗತಃಕರ್ತವ್ಯಂ ಕ್ರಿಯಾಸ್ವಾಭಿಮುಖ್ಯಕರಣಂವಾ ನಿಮನ್ತ್ರಣಂ ॥ ಕಾಮಚಾರತಃಕರ್ತವ್ಯಂ ಕರ್ತವ್ಯೇಷ್ವನುಜ್ಞಾಪನಂವಾ ಆಮನ್ತ್ರಣಂ ॥ ಸತ್ಕಾರಪೂರ್ವಕೋವ್ಯಾಪಾರೋಧ್ಯೇಷಣಂ ॥ ಕರ್ತವ್ಯಾಲೋಚನಂಸಮ್ಪ್ರಶ್ನಃ ॥ ಹೀನಂಪ್ರತಿಕರ್ಮಪ್ರತಿಪಾದನಂಪ್ರೇಷಣಂ ॥ ಅಧಿಕಂಪ್ರತಿಕರ್ಮಪ್ರತಿಪಾದನಂ ವಿಜ್ಞಾಪನಂ ॥ ವಿಹಿತಕರ್ಮಪ್ರತಿಪಾದನಮಾಜ್ಞಾಪನಂ ॥ ಯಾಚ್ಞಾಪ್ರಾರ್ಥನಾ ॥ ಆಶೀರಾದಿವಿವಕ್ಷಾಯಾಂಧಾತೋಃ ಪರಯೋಃ ಅಮ್, ಅರ್ ಇತ್ಯೇತಯೋರ್ಗೆದಿತ್ಯಾದೇಶೋಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಆಶಿಷಿ । ತಳ್ಕೈಸುಗಸ್ಮನ್ಮತಿಕುಮುದಿನಿಯಂ ನೇಮಿಚಂದ್ರಂ ಜಿನೇಂದ್ರಂ, ಚತುರ್ವಿಂಶತಿದೇವರ್ದ್ಧಿಯೆಗೆಯ್ಗೆ ವಿಮಲರತ್ನತ್ರಯಮಂ ॥ ವಿಧೌ । ದೇವರಂಪೂಜಿಸುಗೆಬುಧಂ, ತತ್ವಮಂನಂಬುಗೆವಿಬುಧರ್ ॥ ನಿಮನ್ತ್ರಣೇ । ಸಂಜೆಯೊಳ್ನಿಯಮಂಮಾಡುಗೆ, ಸೂತ್ರಮಂಯಥಾಕ್ರಮಮೋದುಗೆ ॥ ಆಮನ್ತ್ರಣೇ । ಬುಭುಕ್ಷು ಭೋಜನಂಗೆಯ್ಗೆ, ಪಂಡಿತರ್ಪ್ರಸಂಗಂಗೆಯ್ಗೆ ॥ ಅಧ್ಯೇಷಣೇ । ಉಪಾಧ್ಯಾಯಂಮಾಣವಕನನೋದಿಸುಗೆ, ಪುರೋಹಿತರ್ಮಾಣವಕನಂ ಶ್ರೌತಮನೋದಿಸುಗೆ ॥ ಸಮ್ಪ್ರಶ್ನೇ । ಪುತ್ರಂವ್ಯಾಕರಣಮನೋದುಗೆ ಮೇಣ್ ವೇದಮನೋದುಗೆ, ಇವರ್ನಾಟಕಮನೋದುಗೆ ಮೇಣಲಂಕಾರಮನೋದುಗೆ ॥ ಪ್ರೇಷಣೇ । ಮಲ್ಲಂಮೆಯ್ಯನೊತ್ತುಗೆ, ಬಂಟರೋಳಿಗಂಗೆಯ್ಗೆ ॥ ವಿಜ್ಞಾಪನೇ । ಅರಸನಿದಂಮಾಡುಗೆ, ಗುರುಗಳಿದಂಪಾಲಿಸುಗೆ ॥ ಆಜ್ಞಾಪನೇ । ಪ್ರಜೆಗಳಿಂತು ನಡೆಗೆ, ಯತಿಗಳಿಂತಾಚರಿಸುಗೆ ॥ ಪ್ರಾರ್ಥನಾಯಾಂ । ಎಮಗೀತಂ ಭಿಕ್ಷಮಂಕುಡುಗೆ, ಎಮ್ಮಮಗಂಗಿವ ಪೆಣ್ಣಂಕುಡುಗೆ ॥ ಆಶೀರಾದಾವಿತಿಕಿಂ । ಆತಂ ಬಂದಂ, ಈತಂ ಪೋದಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ನಾತ್ರವಾನುವೃತ್ತಿರಿತ್ಯಾಹ ವೇತಿನಿವೃತ್ತಮಿತಿ ॥ ವಾಕ್ಯಾರ್ಥಪ್ರತಿಪತ್ತಿಬೀಜಪ್ರತಿಪತ್ತಿವಿಷಯಭೂತಂಪದಾರ್ಥಂತಾವದಾಹ ಇಷ್ಟಾರ್ಥಸ್ಯೇತ್ಯಾದಿ ॥ ಇದಂಚಾನಾಗತವಿಷಯಕಮೇವ । ಭಾವೀಷ್ಟಾರ್ಥಾಶಂಸನಮಾಶೀರಿತಿವಚನಾತ್ ॥ ಇಷ್ಟಮಪ್ಯುದ್ದೇಶ್ಯಂಪ್ರತ್ಯೇವ । ನತ್ವಾಶಾಸಮಾನಂಪ್ರತಿ । ತದೇವಾಶಾಸ್ಯಮಾಶಂಸನಮಾಶಾಸ್ಯಕಥನಮಿತಿ ॥ ನಿಯೋಗೋನಿಯೋಜನಮಜ್ಞಾತಜ್ಞಾಪನಮೇವ । ಯತ್ರಪ್ರತಿಪತ್ತಿಃಪ್ರವಚನೈಕಗಮ್ಯಾ । ಕರ್ತವ್ಯೋಪದೇಶೋವೇತಿಇದಮನಿಷ್ಟಾನನುಬನ್ಧೀಷ್ಟಸಾಧನಮಿತಿಪ್ರತಿಪಾದನಂ । ನಿಯೋಗತಃಕರ್ತವ್ಯಂ । ನಿಯೋಗಮಾತ್ರೈಕೃತಿವಿಷಯತಯಾಪ್ರತ್ಯಾಯನಂ । ಯತ್ಪ್ರತ್ಯಾಖ್ಯಾನೇನಿಯತಃಪ್ರತ್ಯವಾಯಃ ॥ ಕ್ರಿಯಾಸ್ವಾಭಿಮುಖ್ಯಂವಿಹಿತಕರ್ಮಸುಕರ್ತವ್ಯಬುಧ್ಯೋತ್ಪತ್ತಿಕಣ್ಠ್ಯಂ ॥ ಕಾಮಚಾರತಃಕರ್ತವ್ಯಂ ॥ ಯತ್ರಪ್ರವೃತ್ತಿರೈಚ್ಛಿಕೀ । ಯದಕರಣೇವಾನಪ್ರತ್ಯವಾಯಃ ॥ ಕರ್ತವ್ಯೇಷ್ವನುಪಜ್ಞಾಪನಂ ॥ ರಾಗಪ್ರವೃತ್ತಿವಿಷಯೇಷುಯಥಾಯಥಮಾನುಮತ್ಯಂ । ಸತ್ಕಾರಪೂರ್ವಕೋವ್ಯಾಪಾರಃ ॥ ಆರಾಧ್ಯಸ್ಯಗುರ್ವಾದೇಃಕ್ವಚಿದರ್ಥೇಪ್ರವರ್ತನಮಭ್ಯರ್ಥನಂ । ಇದಂಮೇಯುಷ್ಮಾಭಿಃಕ್ರಿಯತಾಮಿತಿಕರ್ತವ್ಯಾಲೋಚನಂ । ಐಹಿಕಮಾಮುಷ್ಮಿಕಂವಾಫಲಮುದ್ದಿಶ್ಯವಿಧೇಯಂಕರ್ತವ್ಯಂ । ತದ್ವಿಷಯಕಮಾಲೋಚನಂದ್ರವ್ಯಕ್ಷೇತ್ರಕಾಲಭಾವಾನುಸಾರಿ ॥ ಇದಂಕಾರ್ಯಂವ್ಯಾಸತಃಕುರ್ಯಾಮುತಸಮಾಸತೋವೇತಿ ॥ ಹೀನಂಪ್ರತಿಕರ್ಮಪ್ರತಿಪಾದನಮನಾರಾಧ್ಯಸ್ಯಭೃತ್ಯಾದೇರ್ನಿಕೃಷ್ಟಸ್ಯಸತ್ಕಾರರಹಿತೋವ್ಯಾಪಾರಃ । ಕ್ವಚಿದರ್ಥನಿಯೋಜನಮಾದೇಶಸ್ತ್ವಮಿದಮೇವಂಕುರ್ವಿತಿ ॥ ಅಧಿಕಂಪ್ರತಿ ಕರ್ಮಪ್ರತಿಪಾದನಮಾರಾಧ್ಯಸ್ಯರಾಜಾದೇಃಕ್ವಚಿತ್ಕಾರ್ಯೇಸಾಶಙ್ಕಮಾವೇದನಮತ್ರವಿಷಯೇಸ್ವಾಮಿನೋಮಾಂಪಾಲಯನ್ತ್ವಿತಿ ॥ ಯತ್ಕೋಪಃಪ್ರಸಾದೋವಾಇಹೈವಫಲಕ್ರನ್ನಾಮುತ್ರ । ಅತಏವಾಸ್ಯಾಧ್ಯೇಷಣಾದ್ಭೇದಃ । ತತ್ರಹ್ಯಾರಾಧ್ಯೋಗುರ್ವಾದಿರ್ನನ್ಮಾನಾವಮಾನಾವಮುತ್ರಫಲಕಾರಿಣೌ ॥ ವಿಹಿತಕರ್ಮಪ್ರತಿಪಾದನಂಸಾಮಾನ್ಯತೋವಿಶೇಷತೋವಾವರ್ಣಾಶ್ರಮಧರ್ಮವ್ಯವಸ್ಥಯಾಯಥಾಯಸ್ಯಪ್ರವಚನೇನಿರೂಪಿತಂತತ್ತತ್ಕರ್ಮಣಃಪ್ರತಿಪಾದನಂ ॥ ಯಾಚ್ಞಾ । ಆತ್ರಿಕಮಾಮುತ್ರಿಕಂವಾಫಲಮುದ್ದಿಶ್ಯಯಥಾಯಥಮರ್ಥನಾಪ್ರಸಿದ್ಧಾ ॥ ಯದ್ಯಪ್ಯತ್ರವಿಧ್ಯಾದಯಸ್ಸಙ್ಕರವ್ಯತಿಕರವ್ಯಾವೃತ್ತ್ಯಾಪಾರ್ಥಕ್ಯೇನನಿರ್ವಕ್ತುಮಶಕ್ಯಾಃ । ತಥಾಪಿಲೌಕಿಕವೈದಿಕವಿಷಯಚಿನ್ತಯಾಅಪೂರ್ವಭಾವನಾದಿವಿಶೇಷಚಿನ್ತಯಾಚಬಹುವಕ್ತವ್ಯಮಸ್ತೀತಿಸ್ವರೂಪಮಾತ್ರಕಥನಾದುಪರಮ್ಯತೇ ॥ ಪದಾರ್ಥಮುಕ್ತ್ವಾವಾಕ್ಯಾರ್ಥಮಾಹ ಆಶೀರಿತ್ಯಾದಿ ॥ ಕ್ರಮೇಣೋದಾಹರತಿ ಆಶಿಷೀತ್ಯಾದಿ ॥ ಅತ್ರಪ್ರತ್ಯೇಕಮುದಾಹರಣದ್ವಯಂವಿಧಿನಿಮನ್ತ್ರಣಾಮನ್ತ್ರಣೇಷೂಕ್ತಸ್ವರೂಪದ್ವಯಪ್ರದರ್ಶನಪರಂ । ಸಮ್ಪ್ರಶ್ನಪ್ರಾರ್ಥನಯೋಸ್ತ್ವಾತ್ರಿಕಾಮುತ್ರಿಕಫಲಪ್ರದರ್ಶನಪರಂ । ಇತರತ್ರಾಶೀರಧ್ಯೇಷಣಪ್ರೇಷಣವಿಜ್ಞಾಪನಾಜ್ಞಾಪನಪ್ರಾರ್ಥನೇಷುವಿಷಯವ್ಯಾಪ್ತಿಪ್ರದರ್ಶನಪರಮೇಕಾನೇಕತ್ವಪ್ರದರ್ಶನಪರಂವೇತಿಮನ್ತವ್ಯಂ ॥

ಸೂತ್ರಂ ॥ ಇರಶ್ಚಪುದುಃ ॥ 466 ॥

ವೃತ್ತಿಃ ॥ ಧಾತೋಃಪರಯೋಃ ಅಮ್, ಅರ್ ಇತ್ಯೇತಯೋಃ ಇರ್ ಇತ್ಯಸ್ಯಚ ಪುದುರಿತ್ಯಾದೇಶೋಭವತಿ ಆಶೀರಾದಿವಿಷಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ಜಿನನೆಮಗೆಸುಖಮಂ ಮಾಡುವುದು, ಗುರುಗಳೆಮಗೆ ತತ್ವಮಂಬೆಸಸುವುದು, ನೀಮೆಮಗಭಿಕ್ಷಮನೀವುದು, ತಾನಿದಂಮಾಳ್ಪುದು, ತಾಮಿದಂಮಾಳ್ಪುದು, ನೀಮಿದಂಮಾಳ್ಪುದು ॥

ವ್ಯಾಖ್ಯಾ ॥ ಆಶೀರಿತ್ಯಾದಿವರ್ತತೇ ॥ ಚಶಬ್ದೋಮಪರೋಸ್ಸಮುಚ್ಚಯಾರ್ಥಃ ॥ ಮಾಡುವುದುಇತ್ಯಾದ್ಯುದಾಹೃತೌವಕಾರೋವಿಧೇಯಾವಯವಏವನಭಾವಿಕಾಲೀನೋವಪ್ರತ್ಯಯಃ ॥ ಆವೇಶೇ452 ಇತಿನಿಷೇಧಾತ್ ॥ ಮಾಳ್ಪುದುಇತ್ಯಾದೌ ಪ್ರತ್ಯಯೇ[4] ಇತಿಮಾಡುಧಾತೋರ್ಳಕಾರಾದೇಶೇ, ಆದಿಪ್ಪಾದ್ರಳಃ514 ಇತಿವಕಾರಸ್ಯಪಕಾರಾದೇಶಃ ॥ ಮಾಡುವುದುಇತ್ಯತ್ರನವಿಮುಖ್ಯೇ[86] ಇತಿನಿಷೇಧಾನ್ನಳಾದೇಶಇತಿ ॥

ಸೂತ್ರಂ ॥ ಇಮ್ ॥ 467 ॥

ವೃತ್ತಿಃ ॥ ಧಾತೋಃಪರಸ್ಯ ಇರ ಇಮಿತ್ಯಾದೇಶೋಭವತ್ಯಾಶೀರಾದಿವಿಷಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ಗುರುಗಳಿರಾ ಮುದದಿನೆಮಗೆ ಬೆಸಸಿಂಕಥೆಯಂ, ಶಿವಸುಖಮಂಮಾಡಿಮೆಮಗೆಪರಮಜಿನೇಂದ್ರರ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅಮರೋರಿತಿನಿವೃತ್ತಂ । ಇರಇತ್ಯೇರಿತ್ಯಾದಿಕವರ್ತತೇ ॥ ಆಶೀರಾದಿವಿಷಯೇಇರ ಇಮ್ಭವತೀತಿ ॥

ಸೂತ್ರಂ ॥ ಅಯೋಲ್ಲುಪಾ ॥ 468 ॥

ವೃತ್ತಿಃ ॥ ಧಾತೋಃಪರಸ್ಯಅಯಃ ಅಕಾರೋಲೋಪಶ್ಚಾದೇಶೌಭವತಃ ಆಶೀರಾದಿವಿಷಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ಜಿನೇಶದಯೆಗೆಯ್ಯ ವಿಮಲರತ್ನತ್ರಯಮಂ, ದಯೆಗೆಯ್ಯಿನೆಮಗೆ ಸೌಖ್ಯಮಂಜಿನರಾಜಾ, ಮನದೊಲವಿಂಮಾಡಸಂಪದಂಗಳನರುಹಾ, ಮನದೊಲವಿಂಮಾಡುಸಂಪದಂಗಳನರುಹಾ ।

ವೃ ॥ ಭಾರಮರಾಳಕಾಗಮನೆನೋಡಚಕೋರವಿಲೋಲನೇತ್ರನಿಂ ।
ದಾರಯಪೀವರಸ್ತನನಿತಂಬಭರಾಲಸಕೇಳಿಕಾಮುಕಾ ॥
ಳೋರಗಕೇಶಪಾಶೆಯೆನಗುತ್ತರಮಂಕುಡು ಚಾರುವೇಣಿವೀ ।
ಹಾರವೆನೀಸದಾಱ ಮಗಳ್ಲಿಗೆಪೋದಪೆ ಯಾವುದಾಶ್ರಯಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಆಶೀರಾದಿವಿಷಯಇತ್ಯೇವ । ಅಲ್ಲುಪಾಪರ್ಯಾಯೇಣಭವತಃ ॥ ಆದಾದೇಶಮುದಾಹರತಿ ಜಿನೇಶದಯೆಗೆಯ್ಯವಿಮಲರತ್ನತ್ರಯಮಂಇತಿ । ಅತ್ರವಾರಯ್ಯಯಃ[56] ಇತಿಗೆಯೋಯಕಾರಸ್ಯಪಾಕ್ಷಿಕೋದ್ವಿರ್ಭಾವಃ ॥ ಜಿನೇಶದಯೆಗೆಯವಿಶುದ್ಧರತ್ನತ್ರಯಮಂ, ಇತ್ಯಪಿಸಙ್ಗಚ್ಛತೇ ॥ ಲೋಪಾದೇಶಂದರ್ಶಯತಿ ದಯೆಗೆಯ್ಯಿನಿತ್ಯಾದಿ । ಅತ್ರಪೂರ್ವಸೂತ್ರಾನುವೃತ್ತ್ಯಾಕೇಚಿದಿಮಪ್ಯತ್ರಾಪೇಕ್ಷನ್ತಿ ॥ ತಥಾಚಪ್ರಯೋಗಃ ।

ವೃ ॥ ಎಮಗೆತಪಸ್ವಿಗಳ್ಗೆ ನೃಪವಾರ್ತೆಯದೆಂದುಗಮೇವುದೆಂದುನಿ ।
ಮ್ಮರ್ಗಮತೆಯಿನಿಪ್ಪೊಡೇನೆದೆನಿಮ್ಮಡಿಯಿಮ್ಮಯಮೇಲೆಮಾಳ್ಪಮೋ ॥
ಹಮೆತರೆಬಂದಿದಂನುಡಿದಿರೀದಯೆಯೆಂಬುದುಕಾರ್ಯಸಿದ್ಧಿಮುಂ ।
ದೆಮಗಭಿವೃದ್ಧಿಯೆಂದಱಿದೆನೀಂಬಿಜಯಂಗೆಯಿಮಿಂದ್ರವಂದಿತಾ ॥

ಇತಿ ॥

ಸೂತ್ರಂ ॥ ಉಚ್ಚೇರಃ ॥ 469 ॥

ವೃತ್ತಿಃ ॥ ಇರ್ ಇತ್ಯಸ್ಮಾದ್ಧಾತೋಃ ಪರಸ್ಯಅಯಃ ಅಕಾರೋಲೋಪ ಉಕಾರಶ್ಚಾದೇಶಾ ಭವನ್ತ್ಯಾಶೀರಾದಿ ವಿಷಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ನೀನಿರ, ನೀನಿರ್, ನೀನಿರು ।

ಕಂ ॥ ಇರುಮಗಳೆಶುಷ್ಕವೈಯಾ ।
ಕರಣಂಗಂ ಶುಷ್ಕತಾರ್ಕಿಕಂಗಂಬೆಳ್ಳ ॥
ಕ್ಕರಿಗಂಗಂವಿಷಯಮೆಕಾ ।
ವ್ಯರತ್ನಮತಿಚತುರಕವಿಕದಂಬಕವಿಷಯಂ ॥

ಇರ ಇತಿಕಿಂ । ಮಾತ, ಮಾಡು ॥

ವ್ಯಾಖ್ಯಾ ‖ ಅಯಮಿತಿವರ್ತತೇ ‖ ಚಕಾರೋಽಲ್ಲುಪ್ತಾಸಮುಚ್ಚಿನೋತಿ ‖ ಇರಇತಿಷಷ್ಠ್ಯನ್ತೋಽಧಾತುವಿಶೇಷನಿರ್ದೇಶಇತ್ಯಾಹ ಇರಿತ್ಯಾದಿ ‖ ಅಕಾರೋಽಲೋಪಃಉಕಾರಶ್ಚಾದೇಶಃಇತ್ಯಯಸ್ತ್ರೈರೂಪ್ಯಂ ‖ ತಥಾಚಪ್ರಯೋಗಃ ।

ಕಂ ‖ ನೀನಿರನೀನಿನ್ನಿರ್ನಿರು ।
ತಾನೋರ್ವನೆಪಿಡಿವೆನೆಂದುನರನುೞಿದರನಾ ‖
ಕಾನನದೊಳಿರಿಸಿನೆಗೆದಂ ।
ಬಾನತ್ತಂಪೋಗಿತಾಗಿದಂರಕ್ಕಸನಂ ‖

ಇತಿ ‖

ಸೂತ್ರಂ ‖ ಎವ್ರೋರ್ವಮ್ ‖ **470** ‖

ವೃತ್ತಿಃ ‖ ಧಾತೋಃಪರಸ್ಯ ಎವು ಇತ್ಯಸ್ಯ ವಮ್ ಇತ್ಯಾದೇಶೋಭವತ್ಯಾಶೀರಾದಿವಿಷಯೇ ‖

ಪ್ರಯೋಗಃ ‖ ಆವೆಲ್ಲರುಮಿಾಗಳ್ವಮೇರ್ಧಂಗೆಯ್ವಂ, ಆನುಂನೀನು ಮಿಾನೋಂಪಿಯುಂ ಮಾಳ್ವಂ ‖

ವ್ಯಾಖ್ಯಾ ‖ ಅಮುಕಾದಿತ್ಯನುಕ್ತತ್ವಾದ್ಧಾತುಮಾತ್ರಾದಯಂವಿಧಿರಿತ್ಯಾಹ ಧಾತೋರಿತ್ಯಾದಿ ‖ ಪ್ರಯೋಗಶ್ಚ ।

ವೃ ‖ ಎನಗೋರ್ವಂಗುಪಭೋಗ್ಯಮಲ್ತುವಸುಧಾಸಾಮ್ರಾಜ್ಯಮೋರಂತೆನಿಂ ।
ಮಿಸಿಬರ್ಗ್ಗಂಪಿರಿಯಂಣನೇಂಜನಕನೇನೆಂಬೊಂದುಕೊಂಡಾಟದಿಂ ‖
ವಿನಯಂಸಾಲ್ವುದುತಾಮುಮಾಮುಮೊಡನಿರ್ಪ್ಪಂಬರ್ಪ್ಪದಿಂತೆಂಬಶಾ ।
ಸನಮಂನೆತ್ತಿಯೊಳಾಂತುಬನ್ನಿಮೆಱಗಿಂಚಕ್ರೇಶಪಾದಾಬ್ಜದೊಳ್ ‖

ಇತಿ ‖

ಸೂತ್ರಂ ‖ ಎನೋರ್ವೆನ್ ‖ **471** ‖

ವೃತ್ತಿಃ ‖ ಧಾತೋಃಪರಸ್ಯ ಎನ್ ಇತ್ಯಸ್ಯ ವೆನ್ಇತ್ಯಾದೇಶೋಭವತ್ಯಾಶೀರಾದಿವಿಷಯೇ ‖

ಪ್ರಯೋಗಃ ‖ ಆನಿದಂಮಾಳ್ವೆಂ, ಆಂ ಜಿನನಂ ಪೂಜಿಸುವೆಂ ।

ವ್ಯಾಖ್ಯಾ ‖ ಎವ್ರೋರಪಿಕೇಚಿದಿಚ್ಛನ್ತಿ ‖ ತಥಾಚಪ್ರಯೋಗಃ ।

ಕಂ ‖ ಅನವಧಿಕಕರ್ಮನಿರ್ಜರ ।
ಣನಿದಾನಂಬಗೆಯೆತಪಮೆಂಬಿತೊಂದಿಲ್ಲಂ ‖
ದನಿಬರುಮೊಕ್ಕೊರಲಿಂದಾಂ ।
ವೆನಾಮುಮಿಾತಪಮನೆಂದುಬಗೆಮಿಗೆಪೊಣ್ದರ್ ‖

ಇತಿ ‖

ಸೂತ್ರಂ ‖ ವಾಗುಪೋಗ್ವಿಸುಬ್ರಲಳನಣೋರ್ಗಃಕಃ ‖ **472** ‖

ವೃತ್ತಿಃ ‖ ಆಗು, ಪೋಗು ಇತ್ಯೇತಾಭ್ಯಾಂ ಇಸುಬನ್ತೇಭ್ಯೋ ರೇಫ ಲಕಾರ, ಳಕಾರ, ನಕಾರ, ಣಕಾರಾನ್ತೇಭ್ಯಶ್ಚಧಾತುಭ್ಯಃಪರಸ್ಯ ಗಕಾರಸ್ಯ ಕಕಾರಾದೇಶೋವಾ ಭವತಿ ‖

ಪ್ರಯೋಗಃ ‖ ಅಕ್ಕುಂ, ಆಗುಗುಂ ; ಅಕ್ಕುಗುಂ, ಆಗುಗುಗುಂ ; ಅಕ್ಕೆ, ಆಗುಗೆ ; ಪೋಕುಂ, ಪೋಗುಗುಂ ; ಪೋಕುಗುಂ, ಪೋಗುಗುಗುಂ ; ಪೋಕೆ, ಪೋಗುಗೆ ; ಮಾಡಿಕುಂ, ಮಾಡಿಸುಗುಂ, ಮಾಡಿಕುಗುಂ, ಮಾಡಿಸುಗುಗುಂ ; ಮಾಡಿಕೆ, ಮಾಡಿಸುಗೆ ; ರಾಗಿಕುಂ, ರಾಗಿಸುಗುಂ ; ರಾಗಿಕುಗುಂ, ರಾಗಿಸುಗುಗುಂ ; ರಾಗಿಕೆ, ರಾಗಿಸುಗೆ ; ಸೋರ್ಕ್ಕುಂ, ಸೋರ್ಗ್ಗುಂ ; ಸೋರ್ಕ್ಕುಗುಂ, ಸೋರ್ಗುಗುಂ ; ಸೋರ್ಕ್ಕೆ, ಸೋರ್ಗ್ಗೆ ; ಬೆದರ್ಕ್ಕುಂ, ಬೆದರ್ಗುಂ ;

ಬಿದಕ್ಕುರ್ಗುಂ, ಬೆದಗುರ್ಗುಂ; ಬಿದಕ್ಕೆರ್, ಬೆದರ್ಗೆ; ನಿಲ್ಕುಂ, ನಿಲ್ಗುಂ; ನಿಲ್ಕುಗುಂ, ನಿಲ್ಗುಗುಂ; ನಿಲ್ಕೆ, ನಿಲ್ಗೆ; ಬಾಳ್ಕುಂ, ಬಾಳ್ಗುಂ; ಬಾಳ್ಕುಗುಂ, ಬಾಳ್ಗುಗುಂ; ಬಾಳ್ಕೆ, ಬಾಳ್ಗೆ; ಮಾಳ್ಕುಂ, ಮಾಳ್ಗುಂ; ಮಾಳ್ಕುಗುಂ, ಮಾಳ್ಗುಗುಂ; ಮಾಳ್ಕೆ, ಮಾಳ್ಗೆ; ನೋಂಕುಂ, ನೋಂಗುಂ; ನೋಂಕುಗುಂ, ನೋಂಗುಗುಂ; ನೋಂಕೆ, ನೋಂಗೆ; ಮಾಣ್ಕುಂ, ಮಾಣ್ಗುಂ; ಮಾಣ್ಕುಗುಂ, ಮಾಣ್ಗುಗುಂ; ಮಾಣ್ಕೆ, ಮಾಣ್ಗೆ ‖ ಏತೇಭ್ಯ ಇತಿ ಕಿಂ । ಮಾಡುಗುಂ, ಮಾಡುಗುಗುಂ, ಮಾಡುಗೆ ‖ ಗ ಇತಿ ಕಿಂ । ಆಗುವುದು, ಪೋಗುವುದು ; ಆಗಿಂ, ಪೋಗಿಂ ‖

ವ್ಯಾಖ್ಯಾ ‖ ಆಗು, ಪೋಗೂ ಧಾತುವಿಶೇಷೌ । ಇಸು ಬಿತಿ ಪ್ರತ್ಯಯವಿಶೇಷಃ । ರಲಳನಣಾ ವರ್ಣವಿಶೇಷಾಃ ‖ ಇಸುಬಾದೀನಾಂ ವಿಶೇಷಣತ್ವಾದ್ಯೇನ ವಿಧಿಃ[28] ಇತಿ ತದನ್ತಲಾಭಃ । ಇಸುಬನ್ತೋ ರೇಫಾನ್ತೋ ಲಕಾರಾನ್ತ ಇತ್ಯಾದಿ ‖ ರೇಫಾದೀನಾಂ ಚತುರ್ಣಾಮಕಾರಾ ಉಚ್ಚಾರಣಾರ್ಥಾಃ ‖ ಆಗ್ವಾದೀನಾಂ ಣಕಾರಪರ್ಯನ್ತಾನಾಂ ದ್ವನ್ದ್ವೇ ಏಕತ್ವನಿರ್ದೇಶಃ ‖ ಆಗುಶ್ಚ ಪೋಗುಶ್ಚ ಇಸುಶ್ಚ ರಶ್ಚ ಲಶ್ಚ ಳಶ್ಚ ನಶ್ಚ ಣಶ್ಚ ತೇಷಾಂ ಸಮಾಹಾರಃ ತಸ್ಮಾದಿತಿ । ತೇಭ್ಯೋ ಧಾತುಭ್ಯಃ ಪರೋ ಯೋ ಗಕಾರಃ ಗುಮಾದಿಪ್ರತ್ಯಯಾವಯವೋ ನ್ಯಸ್ಯಾಸಮ್ಭವಾತ್ । ತಸ್ಯ ವಿಭಾಷಯಾ ಕಕಾರಾದೇಶಃ ‖ ಉದಾಹರತಿ ಅಕ್ಕುಮಿತ್ಯಾದಿ ‖ ಅಕ್ಕುಂ ಇತಿ ಆಗು ಪ್ರಾದುರ್ಭಾವೇ ಇತಿ ಧಾತೋರನ್ಯೈಕತ್ವೇ ಅಮಿ ಅಮುರೋರ್ಗುಮ್[463] ಇತಿ ಗುಮ್ಯುತಪವಯೋಗಾದ್ಗಕಾರಸ್ಯ ಕಕಾರಾದೇಶೇ ಶಕ್ಕಿ[498] ಇತ್ಯಾಗೋಃ ಶಗಾದೇಶೇ ಚ ಸಿದ್ಧಂ ರೂಪಂ ‖ ಆಗುಗುಂ । ಅತ್ರ ಕಾದೇಶಸ್ಯ ವಿಕಲ್ಪತ್ವಾತ್ತದಭಾವಾಚ್ಛಗಭಾವಃ ‖ ಅಕ್ಕುಗುಂ, ಆಗುಗುಗುಂ । ತಥೈವ ಗುಗುಮಾದೇಶಃ ‖ ಅಕ್ಕೆ, ಆಗುಗೆ । ಆಶೀರ್[465] ಇತ್ಯಾದಿನಾ ಗೆತ್ ‖ ಏವಮುತ್ತರತ್ರಾಪಿ ಯಥಾಯಥಂ ಪ್ರಕ್ರಿಯಾ ಪ್ರಸಾಧ್ಯಾ ‖

ಸೂತ್ರಂ ‖ ಅವ್ರುತವ್ರೋರಿದ್ವಿ ‖ 473 ‖

ವೃತ್ತಿಃ ‖ ಅವ್ರು, ತವ್ರು ಇತ್ಯೇತಯೋರ್ಧಾತ್ವೋರಿಕಾರಾದೇಶೋ ಭವತಿ ವಕಾರಾದೌ ಪ್ರತ್ಯಯೇ ಪರೇ ‖

ಪ್ರಯೋಗಃ ‖ ಅವಿಪಂ, ಅವಿಪುದು ; ತವಿಪಂ, ತವಿಪುದು ; ಅವಿಪಿನಂ, ತವಿಪಿನಂ ‖ ಅನಯೋರಿತಿ ಕಿಂ । ಮಾಡುವಂ, ಕೂಡುವಂ ‖ ವೀತಿ ಕಿಂ । ಅವ್ರುಕುಳಿ, ತಪ್ಪಂ ‖

ವ್ಯಾಖ್ಯಾ ‖ ಅನಯೋರ್ವಕಾರಾದಾವಿದಾದೇಶಃ ‖ ಅವಿಪಂ, ತವಿಪಂ । ಅತ್ರಾನ್ಯೈಕತ್ವೇ ಅಮಿ ಭಾವಿಕಾಲೇ ವಪ್ರತ್ಯಯಃ ‖ ಅವಿಪುದು, ತವಿಪುದು । ಅತ್ರಾವೋ ನಪುಂಸಕೇ ಭಾವಿನಿ ವಪ್ರತ್ಯಯೋ ವಾ ಇರಶ್ಚ ವುದುಃ[466] ಇತಿ ವುದುರ್ವಾ ‖ ಅವಿಪಿನಂ, ತವಿಪಿನಂ । ಅತ್ರ ಭಾವಲಕ್ಷಣೇ ವಿನಮ್ಪ್ರತ್ಯಯಃ ‖ ಸರ್ವತ್ರ ವಕಾರಾದಾವತ ಏವ ಯೋಗಾದಿತ್ । ಓಷ್ಠ್ಯಾತ್ತವ್ಯವ್ರೋಃ[513] ಇತಿ ವಕಾರಸ್ಯ ಪಕಾರಾದೇಶಃ ‖ ಅತ್ರ ಸರ್ವತ್ರ ಪಾದೇಶಾನನ್ತರಂ ಸ್ಥಾನಿವದ್ಭಾವಾಶ್ರಯಣಾದಿದಾದೇಶೋ ವಾ । ಇದಾದೇಶಾನನ್ತರಮೇಕದೇಶವಿಕೃತಸ್ಯಾನನ್ಯವದ್ಭಾವಾತ್ಪಾದೇಶೋ ವಾ ಭವತಿ ‖ ಪ್ರತ್ಯುದಾಹೃತೌ ಅವ್ರುಕುಳಿ । ಕುಳಿಸ್ತಾಚ್ಛೀಲ್ಯೇ[545] ಇತಿ ಕುಳಿಪ್ರತ್ಯಯಃ ‖ ತಪ್ಪಂ ಅನ್ಯೈಕತ್ವೇ ಅಮಿ ಭೂತಕಾಲೇ ದಪ್ರತ್ಯಯೇ ತವ್ರೋರ್ದೋ ಪಃ[480] ಇತಿ ಪಾದೇಶೇ ವರ್ಗಪ್ರಥಮಾತ್ಪೂರ್ವಃ[506] ಇತಿ ದಕಾರಸ್ಯ ಪೂರ್ವರೂಪತಾ ‖

ಸೂತ್ರಂ ‖ ಪಣ ಉಜ್ನಿಯೋಗೇ ‖ 474 ‖

ವೃತ್ತಿಃ ‖ ನಿಯೋಗಾರ್ಥೇ ವರ್ತಮಾನಸ್ಯ ಪಣ್ ಇತ್ಯಸ್ಯ ಧಾತೋರುಗಾಗಮೋ ಭವತಿ ವಕಾರಾದೌ ಪ್ರತ್ಯಯೇ ಪರೇ ‖

ಪ್ರಯೋಗಃ ‖ ಪಣ್ಣುವಂ, ಪಣ್ಣುವಿನಂ, ಪಣ್ಣುವನ್ನಂ ‖ ಪಣ ಇತಿ ಕಿಂ । ಸೂಚಿಸುವಂ, ಸೂಚಿಸುವಿನಂ ‖ ನಿಯೋಗ ಇತಿ ಕಿಂ । ಪಣ್ಬುದು, ಪಣ್ಬಿನಂ ‖ ವೀತಿ ಕಿಂ । ಪಣ್ಣಿದಂ, ಪಣ್ಣುದು ‖

ವ್ಯಾಖ್ಯಾ ‖ ವೀತಿ ವರ್ತತೇ ‖ ಪಣ್ ಇತ್ಯಯಂ ಧಾತುಃ ಫಲಪರಿಪಾಕೇ ನಿಯೋಗೇ ಚ ವರ್ತತೇ ‖ ನಿಯೋಗಃ ಸೂಚನಾ । ಸೂಚಕತ್ವೇತಿ ಯಾವತ್ ‖ ತತ್ರೈವಾರ್ಥೇ ಪಣ ಉಗಾಗಮಃ ‖ ಪಣ್ಣುವಂ, ಪಣ್ಣುವಿನಂ, ಪಣ್ಣುವನ್ನಂ ಸರ್ವತ್ರ ಉಕಿ[39] ಇತಿ ದ್ವಿರ್ಭಾವಃ ‖ ಅನ್ಯತ್ರ ಪಣ್ಬಿನಂ, ಪಣ್ಬನ್ನಮಿತ್ಯೇವ । ಕೇಚಿದತ್ರಾಪೀಚ್ಛನ್ತಿ ‖ ತಥಾ ಚ ಪ್ರಯೋಗಃ ।

ಕಂ ॥ ಕಣ್ಣಿಂರಸನೆಯನೆರ್ದೆಯಿಂ ।
ತಿಣ್ಣಿಂದಣೆಯಿಸುವಪಲವು ಪೂವಿಂಕಾಯಿಂ ॥
ಪಣ್ಣಿಂದೆಸೆವಿವಮ್ಮಾವಿರೆ ।
ಪಣ್ಣುವಿನಂಬಾತ್ತೆಯಿಲ್ಲದೀನೇಱಿಲೊಳೇಂ ॥

ಇತಿ ॥

ಸೂತ್ರಂ ॥ ಣಿಗ್ದಿ ॥ 475 ॥

ವೃತ್ತಿಃ ॥ ನಿಯೋಗಾರ್ಥೇವರ್ತಮಾನಸ್ಯಪಣ್ಣಾಧಾತೋರ್ಣಿಗಾಗಮೋಭವತಿ ದಕಾರಾದೌ ಪ್ರತ್ಯಯೇಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಪಣ್ಣಿದಂ, ಪಣ್ಣಿದಪಂ, ಪಣ್ಣಿದುದು, ಪಣ್ಣಿದಳ್ ॥ ದೀತಿಕಿಂ । ಪಣ್ಣುತೆ, ಪಣ್ಣುತ್ತೆ ॥ ನಿಯೋಗಇತಿಕಿಂ । ಪಣ್ತುದು, ಪಣ್ತುಪುದು ॥

ವ್ಯಾಖ್ಯಾ ॥ ಪಣೋನಿಯೋಗಇತ್ಯೇವ ॥ ನನ್ವತ್ರಣಕಾರಃಕಿಮರ್ಥಃ । ಯತೋತ್ರಪಣ್ಣಿದಂ, ಪಣ್ಣಿದಪಂ ಇತ್ಯಾದಿಪ್ರಯೋಜನಂ । ತಚ್ಚಾನ್ತರೇಣೈವ ಣಕಾರಮಿಗ್ದೀತ್ಯೇತಾವತಾ ಹ್ರಸ್ವಾದ್[53] ಇತ್ಯಾದಿನಾಣಕಾರದ್ವಿರ್ಭಾವಮಾದಾಯವಾ ಪೂರ್ವಸ್ಮಾದುಗಾಗಮೇ ಉಕಿ[69] ಇತಿ ದ್ವಿರ್ಭಾವೇ ಇದುತಃ[476] ಇತೀಕಾರಾದೇಶಮಾದಾಯಾಪಿವಾಸಿದ್ಧೇರಿತಿಚೇನ್ನ । ಇಕಿಕೃತೇ ಕಿದನ್ತ್ಯಃ[25] ಇತೀಕಾರಸ್ಯೈವಲಿಙ್ಗಾನ್ತತಯಾಣಕಾರಸ್ಯತದಭಾವೇನದ್ವಿರ್ಭಾವಪ್ರಾಪ್ತೇರೇವಾಭಾವಾತ್ಪಣಿದಮಿತ್ಯಭ್ಯನಿಷ್ಟಮೇವಪ್ರಾದುಷ್ಯಾತ್ ? ಉಗಾಗಮಸ್ತುವಕಾರಾದಾವೇವಭವತಿ ನದಕಾರಾದಾವಿತ್ಯಸಮ್ಭಾವಿತಮೇವ । ಅತೋತ್ರಣಕಾರದ್ವಯಶ್ರುತ್ಯರ್ಥಂಣಿಗಿತಿವಕ್ತವ್ಯಮೇವೇತಿ ॥

ಸೂತ್ರಂ ॥ ಇದುತಃ ॥ 476 ॥

ವೃತ್ತಿಃ ॥ ಉಕಾರಾನ್ತಸ್ಯಧಾತೋರಿಕಾರಾದೇಶೋಭವತಿ ದಕಾರಾದೌಪ್ರತ್ಯಯೇಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಮಾಡಿದಂ, ನೋಡಿದಂ, ಬೆಸಸಿದಂ; ಮಾಡಿದಪಂ, ನೋಡಿದಪಂ, ಬೆಸಸಿದಪಂ ॥ ಉತಇತಿಕಿಂ । ತೆಗೆದಂ, ಬಗೆದಂ ॥ ದೀತಿಕಿಂ । ಮಾಡುವಂ, ಕೂಡುವಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ದೀತಿವರ್ತತೇ ॥ ಉದನ್ತಸ್ಯೇದ್ಭವತಿದಕಾರಾದಾವಿತಿ ॥

ಸೂತ್ರಂ ॥ ಈಸಸ್ತಗ್ಘ್ರಸ್ವಶ್ಚ ॥ 477 ॥

ವೃತ್ತಿಃ ॥ ಈ, ಸಾ ಇತ್ಯೇತಯೋರ್ಧಾತ್ವೋಸ್ತಗಾಗಮೋ ಭವತಿ ಹ್ರಸ್ವಾದೇಶಶ್ಚ ದಕಾರಾದೌ ಪ್ರತ್ಯಯೇ ಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಇತ್ತಂ, ಇತ್ತಪಂ, ಇತ್ತು ; ಸತ್ತಂ, ಸತ್ತಪಂ, ಸತ್ತು ॥ ಈ ಸಾ ಇತಿಕಿಂ । ಕೋದಂ, ಕೋದಪಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ನನುಕಥಮೀಸಇತಿನಿರ್ದೇಶಃ । ಈ ಸಾ ಇತ್ಯನಯೋರಿತರೇತರೇಸಮಾಹಾರೇವಾದ್ವನ್ದ್ವೇಈಸಯೋರೀಸಸ್ಯೇತಿವಾಭವೇನ್ನೇಸಇತಿ ॥ ನಚಾನಯೋರ್ಧಾತುತ್ವಾದಾಧಾತೋರಘುಟ್ಸ್ವರಇತಿಕಾತನ್ತ್ರಶಾಸ್ತ್ರರೀತ್ಯಾಧಾತೋರಾಕಾರಸ್ಯಲೋಪವಿಧಾನಾದದೋಷಇತಿ ವಾಚ್ಯಂ । ಧಾತುಪದೇನತತ್ರಭೂವಾದೀನಾಂಸಂಸ್ಕೃತಧಾತೂನಾಮೇವಗ್ರಹಣಾಂ । ನಭಾಷಾಧಾತೂನಾಂ । ಅನ್ಯಥಾತೇಭ್ಯಇವೈಭ್ಯೋಪಿತ್ಯಾದಯೋವಿಭಕ್ತಯಉತ್ಪದ್ಯೇರನ್ನಿತ್ಯತಿಪ್ರಸಙ್ಗಃಸ್ಯಾದಿತಿ ॥ ಅಥಾತೋನಾಡಃಶ್ಲುಗಿತಿಶಾಕಟಾಯನಮತೇನಾಕಾರಸ್ಯಶ್ಲುಗ್ವಿಧೀಯತೇ ॥ ನಾತ್ರಧಾತುತ್ವಾನುವಾದೇನಕಾರ್ಯವಿಧಾನಮಿತ್ಯಪಿನಸಾಧೀಯಃ ॥ ಅತ್ರಪೂರ್ವತಾನ್ತ್ಯತಾಪಿವಾಮತೇ ಆಕಾರಸ್ಯೈವಲೋಪವಿಧಿಃ । ಆಕಾರಸ್ತುಸಮಾಹಾರಪಕ್ಷೇನಸಮ್ಭವತ್ಯೇವ। ಹ್ರಸ್ವಾದೇಶಾವಶ್ಯಂಭಾವಾತ್॥ ಇತರೇತರಯೋಗಪಕ್ಷೇತತ್ಸಮ್ಭವೇಪ್ಯೇಕತ್ವಸಮ್ಭವಃ । ತಸ್ಯದ್ವಿತ್ವಬಹುತ್ವನಿಯತತ್ವಾದಿತಿಚೇತ್ । ನಾತ್ರೇತರೇತರಯೋಗೋಭಿಮನ್ಯತೇ । ಏಕತ್ವಾನುಪಪತ್ತೇಃ ॥ ಕಿಂತುಸಮಾಹಾರಏವ ॥ ನಚೈವಮುಪ್ಯಕ್ತಾನುಪಪತ್ತೇಃಕಃಪ್ರತಿವಿಧಿರಿತಿವಾಚ್ಯಂ । ಹ್ರಸ್ವಾದೇಶಕರಣೇಭಿಭೂತಪೂರ್ವಾಂಗತಿಮಾಶ್ರಿತ್ಯತಥಾತ್ವಸಮ್ಭಾವನಯಾಲೋಪವಿಧಾನಸಮ್ಭ

ವಾದದೋಷಇತಿ ‖ ಅಥವಾ ಈ, ಸಾ ಇತಿಧಾತುಸ್ವರೂಪಾನುಕರಣಮಾತ್ರೇಣಸಾಮಾನ್ಯವಿವಕ್ಷಯೈವೈಕವಚನಂ । ನಸಮಾಹಾರವಿವಕ್ಷ ಯೇತಿ ನಾತ್ರಹ್ರಸ್ವಾದೇಶನಿರ್ಬನ್ಧಃ ‖ ಅಥವಾಇಯಾಸಹಿತಃಸಾಃಈಸಾಸ್ತಸ್ಯಈಸಇತಿಮಧ್ಯಮಪದಲೋಪಸಮಾಸಾತ್‌ಷಷ್ಠ್ಯೇನಿರ್ದೇಶಃ । ಈಧಾತೋಃ ಸಾಧಾತೋಶ್ಚೇತಿಪರ್ಯವಸಿತೋರ್ಥಇತಿನಕಾಪ್ಯನುಪಪತ್ತಿಃ ‖ ಇತ್ತಂ ಭೂತೇದಃ ‖ ಇತ್ತಪಂ ಸತಿದಪಃ ‖ ಇತ್ತು ಪ್ರಾಕ್ಕಾಲೇ ದುಸ್ತುಲ್ಯಕರ್ತೃಕಾತ್[581] ಇತಿದುಃ ‖ ಸರ್ವತ್ರಈಧಾತೋಸ್ತಕಿಹ್ರಸ್ವಾದೇಶೇಚಕೃತೇವರ್ಗಪ್ರಥಮಾತ್ಪೂರ್ವಃ[506] ಇತಿಪೂರ್ವರೂಪಾದೇಶಃ ‖ ಏವಂಸಾಧಾತೋರಪಿ ‖ ಸತ್ತಂ, ಸತ್ತಪಂ, ಸತ್ತು ಇತ್ಯೂಹ್ಯಂ ‖

ಸೂತ್ರಂ ‖ ಕೀಳೇಳ್ಬೀಳಾಳ್ಕಾಣಃ ‖ 478 ‖

ವೃತ್ತಿಃ ‖ ಕೀಳ್, ಏಳ್, ಬೀಳ್, ಆಳ್, ಕಾಣ್ ಇತ್ಯೇತೇಷಾಂಧಾತೂನಾಂ ಹ್ರಸ್ವಾದೇಶೋಭವತಿ ದಕಾರಾದೌ ಪ್ರತ್ಯಯೇಪರೇ ‖

ಪ್ರಯೋಗಃ ‖ ಕಿಳ್ತಂ, ಕಿಳ್ತಪಂ, ಕಿಳ್ತು ; ಎಳ್ದಂ, ಎಳ್ದಪಂ, ಎಳ್ದು ; ಬಿಳ್ದಂ, ಬಿಳ್ದಪಂ, ಬಿಳ್ದು ; ಅಳ್ದಂ, ಅಳ್ದಪಂ, ಅಳ್ದು ; ಕಣ್ಡಂ, ಕಣ್ಡಪಂ, ಕಣ್ಡು ‖ ಏಷಾಮಿತಿಕಿಂ । ಬಾಳ್ದಂ, ಪೂಳ್ದಂ ‖ ದೀತಿಕಿಂ । ಕೀಳ್ವಂ, ಏಳ್ವಂ, ಬೀಳ್ವಂ, ಆಳ್ವಂ, ಕಾಣ್ಬಂ ‖

ವ್ಯಾಖ್ಯಾ ‖ ಅತ್ರಹ್ರಸ್ವಇತ್ಯೇವವರ್ತತೇ ಸತಗಿತಿ । ವಿವಕ್ಷಾಧೀನೇಹಿಪ್ರವೃತ್ತಿನಿವೃತ್ತೀಇತಿ ಸನ್ನಿಯೋಗಪರಿಭಾಷಾಯಾಃಪ್ರತಿಕ್ಷೇಪಾತ್ ‖ ಯದ್ಯಪಿದೀತ್ಯನುವೃತ್ತ್ಯಾದಕಾರಾದಿಪ್ರತ್ಯಯೇಪರತಏವೈಷಾಂಹ್ರಸ್ವಾದೇಶಃಪ್ರಸಿದ್ಧಃ । ತಥಾಪಿಕ್ವಚಿದಲಿಚದೃಶ್ಯತೇ ‖ ತಥಾಚ ಪ್ರಯೋಗಃ ।

ವೃ ‖ ತುಂಗಘನಸ್ತನಂಪಮರೆಮೇಲುದನಾಂತೆಜಿದಿದ್ದೊರ್ಡತ್ತಲಿ ।
ದ್ದರ್ಂಗಜಸನ್ನಿಭಂತಲೆಯನೇಕೆಗತೂಗಿದನೆಂದೊಡಕ್ಕಕೇ ‖
ಳಂಗನೆನಿನ್ನ ಬೀಗಿಜೆಳೆದಿದ್ದರ್ಕುಚಂಗಳಮಧ್ಯದಲ್ಲಿತಾಂ ।
ಪಿಂಗದೆನಟ್ಟುದಿಟ್ಟಿಯನದಂಕಿಳಲೆಂದನುಗೆಯ್ದುತೂಗಿದಂ ‖

ಇತಿ ‖ ತಥಾ ।

ಕಂ ‖ ಅಳಲಿಸಿಕುಮುದಿನಿಯನಿಳಾ ।
ವಳಯಕ್ಕತಿತಾಪಮಿತ್ತೆನಿದುತಕ್ಕರಸಂ ‖
ಗಳಿಗಣಕಮೆಂದುಕಡಲೊ ।
ಳ್ಬಳಲೆಂದನುಗೆಯ್ದುನಕ್ಕರ್ನಸ್ತಾಚಲದಿಂ ‖

ಇತಿಚ ‖ ಯದ್ಯಪ್ಯತ್ರಸೂತ್ರೇಕೀಳಾದೀನಾಮೇವಗ್ರಹಣಂ । ತಥಾಪಿಬಾಳೋಪಿಕೇಚಿದ್ವಿಭಾಷಯೇಚ್ಛನ್ತಿ । ಬಾಳ್ದಂ, ಬಳ್ದಂ; ಬಾಳ್ದಳ್, ಬಳ್ದಳ್; ಬಾಳ್ದುದು, ಬಳ್ದುದು; ಬಾಳ್ದು, ಬಳ್ದು; ಬಾಳ್ದೊಡೆ, ಬಳ್ದೊಡೆ ಇತಿ ‖ ಕಿಳ್ತಂ, ಕಿಳ್ತಪಂ, ಕಿಳ್ತು । ಅತ್ರಕೀಳಃಕವಲಾದಿತ್ವಾದ್ದಕಾರಸ್ಯತಕಾರಃ ‖ ಕಣ್ಡಂ, ಕಣ್ಡಪಂ, ಕಣ್ಡು । ಅತ್ರ ಉಣಕ್ಕೊಳ್ಕಾಣೋದೋಡಃ[505] ಇತಿಡಾದೇಶಃ ‖ ಪ್ರತ್ಯುದಾಹೃತೌ ಕಾಣ್ಬಂ । ಅತ್ರ ಣಾಃ[518] ಇತಿವಕಾರಸ್ಯಬಕಾರಾದೇಶಃ ‖

ಸೂತ್ರಂ ‖ ಬೇಮೀನೋರ್ನಕ್ಚ ‖ 479 ‖

ವೃತ್ತಿಃ ‖ ಬೇ, ಮೀ, ನೋ ಇತ್ಯೇತೇಷಾಂಧಾತೂನಾಂ ಹ್ರಸ್ವಾದೇಶೋಭವತಿ ನಗಾಗಮಶ್ಚ ದಕಾರಾದೌಪ್ರತ್ಯಯೇಪರೇ ‖

ಪ್ರಯೋಗಃ ‖ ಬೆಂದಂ, ಬೆಂದಪಂ, ಬೆಂದು ; ಮಿಂದಂ, ಮಿಂದಪಂ, ಮಿಂದು ; ನೊಂದಂ, ನೊಂದಪಂ, ನೊಂದು ‖ ಬೇಮೀನೋರಿತಿಕಿಂ । ತೇದಂ, ಕೋದಂ ‖ ದೀತಿಕಿಂ । ಬೇವಂ, ಮೀವಂ, ನೋವಂ ‖

ವ್ಯಾಖ್ಯಾ ‖ ಏಷಾಂಹ್ರಸ್ವಾದೇಶೋನಕ್ಚಾಗಮಃ ‖ ಬೆಂದಂ, ಬೆಂದಪಂ ಇತ್ಯಾದೌಸರ್ವತ್ರ ತದನ್ತ್ಯೇವಾವರ್ಗೇ[80] ಇತಿವೈಭಾಷಿಕೋನುಸ್ವಾರಃ ‖

ಸೂತ್ರಂ || ತವೋರ್ದೋಃಪಃ || 480 ||

ವೃತ್ತಿಃ || ತವು ಇತ್ಯಸ್ಯಧಾತೋರ್ದೋಃ ಪಕಾರಾದೇಶೋಭವತಿ ದಕಾರಾದೌಪ್ರತ್ಯಯೇಪರೇ ||

ಪ್ರಯೋಗಃ || ತಪ್ಪಂ, ತಪ್ಪಪಂ || ತವೋರಿತಿಕಿಂ | ಅವಿದಂ || ದೀತಿಕಿಂ | ತವಿಪಂ || ದೋರಿತಿ ವಕಾರಸ್ಯಾಪಿಯಥಾಸ್ಯಾದಿತಿ ||

ವ್ಯಾಖ್ಯಾ || ಸ್ಪಷ್ಟಂ ||

ಸೂತ್ರಂ || ಮುದೋಸ್ತಃ || 481 ||

ವೃತ್ತಿಃ || ಮುದು ಇತ್ಯಸ್ಯಧಾತೋರ್ದೋಸ್ತಕಾರಾದೇಶೋಭವತಿ ದಕಾರಾದೌಪ್ರತ್ಯಯೇ ಪರೇ ||

ಪ್ರಯೋಗಃ || ಮುತ್ತಂ, ಮುತ್ತಪಂ, ಮುತ್ತು ||

ವ್ಯಾಖ್ಯಾ || ದೋರಿತ್ಯೇವ ||

ಸೂತ್ರಂ || ಮಿದೇರವಘಾತೇ || 482 ||

ವೃತ್ತಿಃ || ಅವಘಾತೇರ್ಥೇವರ್ತಮಾನಸ್ಯಮಿದಿ ಇತ್ಯಸ್ಯಧಾತೋರ್ದೋಸ್ತಕಾರಾದೇಶೋಭವತಿ ದಕಾರಾದೌ ಪ್ರತ್ಯಯೇಪರೇ ||

ಪ್ರಯೋಗಃ || ಮಿತ್ತಂ, ಮಿತ್ತಪಂ, ಮಿತ್ತು || ಮಿದೇರಿತಿಕಿಂ | ಕುಂಮಿದಂ, ಕುಂಮಿದಪಂ || ಅವಘಾತ ಇತಿಕಿಂ | ಮಿದಿದಂ, ಮಿದಿದಳ್—ಪದ್ಭ್ಯಾಂಹಸ್ತೇನವಾ ಅಮರ್ದಯದಿತ್ಯರ್ಥಃ || ದೀತಿಕಿಂ | ಮಿದಿವಂ, ಮಿದಿವಳ್ ||

ವ್ಯಾಖ್ಯಾ || ಅವಘಾತೋವಹನನಂಮುಸಲಕ್ರಿಯಾ | ಮುಸಲೇನವಿತುಷೀಕರಣಂ || ಮಿದಿಧಾತುರವಘಾತೇಮರ್ದನೇಚವರ್ತತೇ || ತತ್ರಾವಘಾತಾರ್ಥಏವದೋಸ್ತಾದೇಶೋನಾನ್ಯತ್ರೇತಿ || ತದೇವಪ್ರತ್ಯುದಾಹರತಿ ಪದ್ಭ್ಯಾಂಹಸ್ತೇನವಾಅಮರ್ದಯದಿತಿ || ಅತ್ರದ್ವಿತ್ವಮೇಕತ್ವಂವಾನತನ್ತ್ರಂ | ಪದಾಹಸ್ತಾಭ್ಯಾಮನ್ಯೇನವಾಯತ್ಕಿಂಚಿತ್ತದುಪಕರಣೇನೇತ್ಯೇವ ನಮುಸಲೇನೇತಿ ||

ಸೂತ್ರಂ || ಎಳ್ಚ್ವಾಸುಬೇಸಱೋಃ || 483 ||

ವೃತ್ತಿಃ || ಎಳ್ಚುಪ್ರಭೃತೀನಾಂಧಾತೂನಾಂ ದೋಸ್ತಕಾರಾದೇಶೋಭವತಿ ದಕಾರಾದೌಪ್ರತ್ಯಯೇಪರೇ ||

ಪ್ರಯೋಗಃ || ಎಳ್ಚತ್ತಂ, ಎಳ್ಚತ್ತಪಂ, ಎಳ್ಚತ್ತು ; ಆಸತ್ತಂ, ಆಸತ್ತಪಂ, ಆಸತ್ತು ; ಬೇಸತ್ತಂ, ಬೇಸತ್ತಪಂ, ಬೇಸತ್ತು || ಏಷಾಮಿತಿಕಿಂ | ಕೆದಱಿದಂ, ಬೆದಱಿದಂ ||

ವ್ಯಾಖ್ಯಾ || ದೋಸ್ತ ಇತ್ಯೇವ ||

ಸೂತ್ರಂ || ಱೋರ್ಲಘ್ವಾದೇರ್ದ್ವಿಸ್ವರಸ್ಯ || 484 ||

ವೃತ್ತಿಃ || ಲಘ್ವಾದೀನಾಂದ್ವಿಸ್ವರಾಣಾಂ ಱಶಬ್ದಾನ್ತಾನಾಂ ಧಾತೂನಾಂದೋಸ್ತಕಾರಾದೇಶೋಭವತಿ ದಕಾರಾದೌಪ್ರತ್ಯಯೇಪರೇ ||

ಪ್ರಯೋಗಃ || ತೆತ್ತಂ, ತೆತ್ತಪಂ, ತೆತ್ತು ; ಕೆತ್ತಂ, ಕೆತ್ತಪಂ, ಕೆತ್ತು ; ಪೊತ್ತಂ, ಪೊತ್ತಪಂ, ಪೊತ್ತು || ಱೋರಿತಿಕಿಂ | ಇಱಿದಂ, ತಿಱಿದಂ || ಲಘ್ವಾದೇರಿತಿಕಿಂ | ಮಾಱಿದಂ, ಪೇಱಿದಂ || ದ್ವಿಸ್ವರಸ್ಯೇತಿಕಿಂ | ಅಳಱಿದಂ, ಪೆಳಱಿದಂ || ದೀತಿಕಿಂ | ತಿಱುವಂ, ಕಿಱುವಂ, ಪೊಱುವಂ ||

ವ್ಯಾಖ್ಯಾ ॥ ಅತ್ರಯೇಧಾತವ್ರೋಬುಶಬ್ದಾನ್ತಾಯೇಚಲಘ್ವಾದಯೋಯೇಚದ್ವಿಸ್ವರಾಇತಿನಪ್ರತ್ಯೇಕಾನ್ವಯೋವಿವಕ್ಷಿತಃ । ಅನಿಷ್ಟಪ್ರಸಙ್ಗನಾತ್ । ಕಿಂತುಲಘ್ವಾದಿತ್ವೇದ್ವಿಸ್ವರತ್ವೇಚಸತಿಯೇಧಾತವ್ರೋಬುಶಬ್ದಾನ್ತಾಸ್ತೇಷಾಮಿತಿಸಮುದಿತಾನ್ವಯಏವ ॥ ಕೆತ್ತಂ, ಕೆತ್ತಪಂ, ಕೆತ್ತು । ಅತ್ರ ಇಸಸ್ ಬಿಸು ಗಿಬು ಕಿಬು ಕಿಡೋರೆತ್490 ಇತಿಏದಾದೇಶಃ ॥

ಸೂತ್ರಂ ॥ ಗೋಃಕಃ ॥ 485 ॥

ವೃತ್ತಿಃ ॥ ಲಘ್ವಾದೀನಾಂದ್ವಿಸ್ವರಾಣಾಂ ಗುಶಬ್ದಾನ್ತಾನಾಂಧಾತೂನಾಂ ದೋಃಕಕಾರಾದೇಶೋಭವತಿ ದಕಾರಾದೌಪ್ರತ್ಯಯೇಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಪೊಕ್ಕಂ, ಪೊಕ್ಕಪಂ, ಪೊಕ್ಕು ; ಮಿಕ್ಕಂ, ಮಿಕ್ಕಪಂ, ಮಿಕ್ಕು ; ನಕ್ಕಂ, ನಕ್ಕಪಂ, ನಕ್ಕು ॥ ಗೋರಿತಿಕಿಂ । ಉಗಿದಂ, ಸುಗಿದಂ ॥ ಲಘ್ವಾದೇರಿತಿಕಿಂ । ಕೂಗಿದಂ, ಬಾಗಿದಂ ॥ ದ್ವಿಸ್ವರಸ್ಯೇತಿಕಿಂ । ಹರಗಿದಂ, ಮಸಗಿದಂ ॥ ದೀತಿಕಿಂ । ಪೊಗುವಂ, ಮಿಗುವಂ, ನಗುವಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಲಘ್ವಾದೇರ್ದ್ವಿಸ್ವರಸ್ಯೇತಿವರ್ತತೇ ॥ ತತ್ವೇಸತಿಯೇಗುಶಬ್ದಾನ್ತಾಸ್ತೇಷಾಂಗೋಃಕಾದೇಶೋಭವತೀತಿ ॥ ಪೊಕ್ಕಂ, ಪೊಕ್ಕಪಂ, ಪೊಕ್ಕು । ಉಗು ಪುಗು ಕುಡು ತುಡೋರೊದ್ಧ್ರಸ್ವಃ489 ಇತಿಬದಾದೇಶಃ ॥

ಸೂತ್ರಂ ॥ ಸೋಃಶ್ಚಃ ॥ 486 ॥

ವೃತ್ತಿಃ ॥ ಲಘ್ವಾದೀನಾಂದ್ವಿಸ್ವರಾಣಾಂ ಸು ಶಬ್ದಾನ್ತಾನಾಂ ಧಾತೂನಾಂದೋಶ್ಚಕಾರಾದೇಶೋಭವತಿ ದಕಾರಾದೌಪ್ರತ್ಯಯೇಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಎಚ್ಚಂ, ಎಚ್ಚಪಂ, ಎಚ್ಚು ; ಬೆಚ್ಚಂ, ಬೆಚ್ಚಪಂ, ಬೆಚ್ಚು ॥ ಸೋರಿತಿಕಿಂ । ಬಸಿದಂ, ಹಸಿದಂ ॥ ಲಘ್ವಾದೇರಿತಿಕಿಂ । ಹಾಸಿದಂ, ಬೀಸಿದಂ ॥ ದ್ವಿಸ್ವರಸ್ಯೇತಿಕಿಂ । ಅಡಸಿದಂ, ಅಲಸಿದಂ ॥ ದೀತಿಕಿಂ । ಇಸುವಂ, ಬಿಸುವಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ವಿಶೇಷಣಗತಿಃಪ್ರಾಗ್ವದೇವ ॥ ಸುಶಬ್ದಾನ್ತಾನಾಂಚಾದೇಶಇತಿವಿಶೇಷಃ ॥ ಎಚ್ಚಂ, ಎಚ್ಚಪಂ, ಎಚ್ಚು ; ಬೆಚ್ಚಂ, ಬೆಚ್ಚಪಂ, ಬೆಚ್ಚು । ಸರ್ವತ್ರ ಇಸು ಬಿಸು490 ಇತ್ಯಾದಿನಾಏದಾದೇಶಃ ॥

ಸೂತ್ರಂ ॥ ಡೋಃಷ್ಟಃ ॥ 487 ॥

ವೃತ್ತಿಃ ॥ ಲಘ್ವಾದೀನಾಂದ್ವಿಸ್ವರಾಣಾಂ ಡುಶಬ್ದಾನ್ತಾನಾಂಧಾತೂನಾಂ ದೋಃಷ್ಟಕಾರಾದೇಶೋಭವತಿ ದಕಾರಾದೌಪ್ರತ್ಯಯೇಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಇಟ್ಟಂ, ಇಟ್ಟಪಂ, ಇಟ್ಟು ; ಪಟ್ಟಂ, ಪಟ್ಟಪಂ, ಪಟ್ಟು ; ಬಿಟ್ಟಂ, ಬಿಟ್ಟಪಂ, ಬಿಟ್ಟು ॥ ಡೋರಿತಿಕಿಂ । ಮಡಿದಂ, ಕಡಿದಂ ॥ ಲಘ್ವಾದೇರಿತಿಕಿಂ । ಮಾಡಿದಂ, ಕೂಡಿದಂ ॥ ದ್ವಿಸ್ವರಸ್ಯೇತಿಕಿಂ । ಹರಡಿದಂ, ಕದಡಿದಂ ॥ ದೀತಿಕಿಂ । ಇಡುವಂ, ಪಡುವಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಡ್ವನ್ತಾನಾಂಟಾದೇಶಃ । ಶೇಷಂಪೂರ್ವವತ್ ॥ ಯದ್ಯಪಿ ಜಿಶೋರ್ಲಘ್ವಾದೇರ್ದ್ವಿಸ್ವರಸ್ಯ484 ಇತ್ಯನನ್ತರಂಗುಸುಡೋಃಕಚಟಮಿತ್ಯೇವಪ್ರಣೇತವ್ಯಂ । ಭಿನ್ನಯೋಗಕರಣಾದೇಕಯೋಗಕರಣಸ್ಯಲಘುತ್ವಾತ್ । ತಥಾಪಿಲಘುಪ್ರತಿಪತ್ತ್ಯರ್ಥಮೇವಂಕರಣಂ । ಯತಃಪದಲಾಘವಾತ್ಪ್ರತಿಪತ್ತಿಲಾಘವಂಶ್ರೇಯಇತಿ । ಅಸ್ತಿಚೈವಂಪ್ರಾಚಾಮುಪ್ಯಾಚಾಸಃ ಏ ಅಯ್ ಐ ಆಯ್ ಓ ಅವ್ ಔ ಆವಿತಿ ॥

ಸೂತ್ರಂ ॥ ಪಡಲಿಡ್ವಾದೇಃ ॥ 488 ॥

ವೃತ್ತಿಃ ॥ ಪಡಲಿಡ್ವಾದೀನಾಂಧಾತೂನಾಂ ದೋಃಷ್ಟ್ವಕಾರಾದೇಶೋಭವತಿ ದಕಾರಾದೌಪ್ರತ್ಯಯೇಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಪಡಲಿಟ್ಟಂ, ಪಡಲಿಟ್ಟಪಂ, ಪಡಲಿಟ್ಟು; ಪೊಡವಮಟ್ಟಂ, ಪೊಡವಮಟ್ಟಪಂ, ಪೊಡವಮಟ್ಟು ॥ ಪಡಲಿಡು, ಪೊಡವಮಡು, ಮುಂಬಿಡು, ಬಡಂಬಡು, ಮೂಗುವಡು, ಕರುವಿಡು, ತಿಟ್ಟವಿಡು, ದಾಳಿಡು, ಗೋಳಿಡು, ಊಳಿಡು, ದೂಳಿಡು, ಮಾಳಿಡು, ಬೇರ್ಪಡು, ನೇರ್ಪಡು ಇತಿ ಪಡಲಿಡ್ವಾದಿಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ದೋಃಷ್ಟ್ವಇತ್ಯೇವ ॥ ನನ್ವಯಮನಾರಮ್ಭಣೀಯೋಯೋಗಃ । ಯತೋತ್ರ ಪಡಲಿಡು, ಪೊಡಮಡು, ಮುಂಬಿಡು ಇತ್ಯಾದೌಸರ್ವತ್ರ ಇಡು, ಪಡು, ಬಿಡು ಇತ್ಯಾದಿಧಾತವಏವೋತ್ತರಾಂಶಾಃ । ತಥಾಚ ಡೋಃಷ್ಟ್ವಃ[487] ಇತ್ಯನನ್ತರಯೋಗಾದೇವಸಿದ್ಧೇರಿತಿಚೇನ್ನ । ಯಥೋಕ್ತಧಾತುಪ್ರತಿರೂಪಕೋತ್ತರಾಂಶಾಅಪ್ಯಖಣ್ಡಾಏವೈತೇಧಾತವೋನೋಕ್ತಧಾತೂತ್ತರಾಂಶಾಃಸಖಣ್ಡಾಃ । ನಹಿಸಾರೂಪ್ಯಮಾತ್ರಾತ್ಕಾರ್ಯಸಿದ್ಧಿರತಿಪ್ರಸಙ್ಗಾತ್ । ಅನ್ಯಥಾಸುಬನ್ತಪ್ರತಿರೂಪಕಾಸ್ತಿಙನ್ತಪ್ರತಿರೂಪಕಾಶ್ಚಾವ್ಯಯವಿಶೇಷಾಅಪಿನೋಚ್ಯೇರನ್ನಿತಿ ॥ ನಚಾವಿಮಾಉತ್ತರರೂಪಾಃಸಖಣ್ಡಾಏವಭವನ್ತುಕೋದೋಷಇತಿವಾಚ್ಯಂ ॥ ಯದ್ಯೇವಂತರ್ಹ್ಯತ್ರಪೂರ್ವಾಂಶಾಃ ಕಿಂ ಧಾತವಃ ಪ್ರಾತಿಪದಿಕಾನಿ ಪದಾನ್ಯೇವೇವಾನಕಥಮುತ್ಪ್ರೃತ್ಯೇರೇಣಸಮ್ಬಧ್ನನ್ತಿ । ನಚ ಪಾಲ್ಗುಡಿದಂ, ನೀಗ್ಗುಡಿದಂ ಇತ್ಯಾದಿಸಮಾಸವತ್ಕಂಪ್ರಣಿ, ಬಂಡುಣೀತ್ಯಾದಿಕೃದನ್ತವದ್ವಾಪದಾನ್ಯುಪಪದಾನಿವಾಭವೇಯುರಿತಿವಾಚ್ಯಂ ॥ ತದ್ವದತ್ರಾಪಿಸ್ವಾರ್ಥಮೇವವದೇಯುರ್ನಕಥಮಪ್ಯರ್ಥಾನ್ತರಂ । ವದನ್ತಿಚಾತ್ರೋಭಯೇಂಶಾಃಸಮುದಿತಾಅರ್ಥಾನ್ತರಮೇವಾಪೂರ್ವಾರ್ಥಸಂಸ್ಪರ್ಶೀತಿ ॥ ತಏವಹಿಸಖಣ್ಡಾಯೇ ರೂಢ್ಯಾ ಯೋಗರೂಢ್ಯಾವಾ ಅಂಶಾರ್ಥಭಾಸಕಾಏವ । ಸ್ವಯಮರ್ಥಾನ್ತರಂಭಾಸಯಮಾನಾ ನಾಸ್ಯೇಇತಿನಾಮಾಸಖಣ್ಡಾಇತಿ ॥ ಅತ್ರಪಡಲಿಡ್ವಾದೇಃ ಇತ್ಯೇಕತ್ವಮತನ್ತ್ರಂ । ಆಕೃತಿಗಣತ್ವಾತ್ । ತಚ್ಚಾತ್ರಾಭ್ಯೂಹ್ಯಕ್ಷಯಿಕಮೇವೇತಿ ॥

ಸೂತ್ರಂ ॥ ಉಗುಪ್ರಗುಕುಡುತುಡೋರೊದ್ಧ್ರಸ್ವಃ ॥ 489 ॥

ವೃತ್ತಿಃ ॥ ಉಗ್ವಾದೀನಾಂಧಾತೂನಾಂ ಹ್ರಸ್ವಾಕಾರಾದೇಶೋಭವತಿ ದಕಾರಾದೌಪ್ರತ್ಯಯೇಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಒಕ್ಕಂ, ಒಕ್ಕಪಂ, ಒಕ್ಕು; ಪೊಕ್ಕಂ, ಪೊಕ್ಕಪಂ, ಪೊಕ್ಕು; ಕೊಟ್ಟಂ, ಕೊಟ್ಟಪಂ, ಕೊಟ್ಟು; ತೊಟ್ಟಂ, ತೊಟ್ಟಪಂ, ತೊಟ್ಟು ॥ ಏಷಾಮಿತಿಕಿಂ । ಉಟ್ಟಂ, ಸುಟ್ಟಂ ॥ ಹ್ರಸ್ವಇತ್ಯನನ್ತ್ಯಸ್ಯೈವಯಥಾಸ್ಯಾದಿತಿ ॥

ವ್ಯಾಖ್ಯಾ ॥ ದಕಾರಾದಿಪ್ರತ್ಯಯೇಉಗ್ವಾದಿಚತುರ್ಣಾಂಧಾತೂನಾಂಬದಾದೇಶೋನೇನವಿಧೀಯತೇ । ತಸ್ಮಿನ್ನೇವಪರತಆದ್ಯಯೋರ್ಗೋಃಕಃ[485] ಇತ್ಯನ್ತ್ಯಯೋರ್ಡೋಃಷ್ಟಃ[487] ಇತಿಕಟಾದೇಶೌಚಪ್ರಾಪ್ನುತಃ । ಅತೋತ್ರಕಿಂವಾಪ್ರಥಮತೋವಿಧೇಯಮಿತಿವಿಚಿಕಿತ್ಸಾ ನಕರ್ತವ್ಯಾ । ಕಟಾದೇಶಯೋರೇವಪ್ರಾಗ್ವಿಧೇಯತ್ವಾತ್ ॥ ನಚಪರತ್ವಾದನವಕಾಶತ್ವಾಚ್ಚಬದಾದೇಶಏವಪ್ರಾಕ್ಪ್ರಾಪ್ನೋತೀತಿ ನಸ್ಯಾದಿತಿವಾಚ್ಯಂ । ಸಹಿಪ್ರಥಮತೋಭವನ್ನುಗ್ವಾದೀನಾಮನ್ತ್ಯಸ್ಯೈವಸ್ಯಾತ್ । ಷಷ್ಠ್ಯಾಸ್ಥಾನೇನ್ತ್ಯಸ್ಯ[22] ಇತಿವಚನಾತ್ । ತಥಾಚಾಕಿಂಚಿತ್ಕರಏವಸ್ಯಾತ್ । ಕೃತಸ್ಯಾಪಿತಸ್ಯಕಟಾದೇಶಕರಣೇನನಾಶಾತ್ ॥ ನಚಬದಾದೇಶೇನವಿಕೃತಿಮಾಪನ್ನಾನಾಂತೇಷಾಮುಗ್ವನ್ತತ್ವಾದಡ್ವನ್ತತ್ವಾಚ್ಚೋಕ್ತವಿಶೇಷಣಾಭಾವಾತ್ ಕಟಾದೇಶಾವೇವನಸ್ಯಾತಾಮಿತಿವಾಚ್ಯಂ । ಕಿಂಚಿದ್ವಿಕಾರೇಪಿಧಾತುಸ್ವರೂಪಾಪ್ರಚ್ಯಾವನಾತ್ ॥ ನಹಿತದವಸ್ಥಾಯಾಮಧಾತವಸ್ತೇ । ಅತಃಪ್ರಾಕ್ತನೀಮವಸ್ಥಾಮಾದಾಯೋಕ್ತವಿಶೇಷಣಸಮ್ಭವಾತ್ಕಟಾದೇಶಾಭವತಏವೇತಿಕೃತಕಟಾದೇಶಾನಾಮೇವಬದಾದೇಶಃ ॥ ನಚೋಕ್ತರೀತ್ಯಾನೇನೈವತಯೋರ್ನಾಶೋಪ್ಯಾಶಙ್ಕ್ಯಇತೀತರೇತರನಾಶ್ಯನಾಶಕಭಾವಭಿಯಾನಕೋಪ್ಯತ್ರಾದೇಶಃಸ್ಯಾದಿತಿವಾಚ್ಯಂ । ಕಾಲಭೇದಾತ್ಸ್ಥಾನಿಭೇದಾಚ್ಚೋಭಯೋರಪಿಸಮ್ಭವಾತ್ । ತಥಾಹಿ । ಕಟಾದೇಶೌಹ್ಯುಗ್ವಾದೀನಾಂದೋಃಸ್ಥಾನೇಪ್ರಾಗ್ವಿಧೀಯೇತೇ । ಬದಾದೇಶಸ್ತುಹ್ರಸ್ವಸಂಜ್ಞಯಾವಿಧೀಯಮಾನಃಸ್ವರಸ್ಥಾನಿಕಏವೇತ್ಯನ್ತ್ಯಸ್ಯವ್ಯಞ್ಜನತ್ವಾದಾದೇರುಕಾರಸ್ಯಸ್ಥಾನೇಭವತೀತಿ ॥ ಅತಏವಾತ್ರಹ್ರಸ್ವವಿಶೇಷಣಂ । ಅನ್ಯಥಾಬದಿತಿನಿರ್ದೇಶಾದೇವಸಿದ್ಧೇಃ ಹ್ರಸ್ವಗ್ರಹಣಮನರ್ಥಕಮೇವಸ್ಯಾದಿತಿ ॥ ಅತ್ರೋಳಸ್ಸತ್ತಾಯಾಮಿತಿವಕ್ತವ್ಯಂ । ಅನ್ಯಥಾ ಒಳಂ, ಒಳರಿತ್ಯಾದಿನಸಿಧ್ಯೇದಿತಿ ॥

ಸೂತ್ರಂ ॥ ಇಸು ಬಿಸು ಗಿಱು ಕಿಱುಕಿಡೋರೆರ್ ॥ 490 ॥

ವೃತ್ತಿಃ ॥ ಹ್ರಸ್ವ ಇತಿವರ್ತತೇ ॥ ಇಸ್ವಾದೀನಾಂಧಾತೂನಾಂ ಹ್ರಸ್ವೈಕಾರಾದೇಶೋಭವತಿ ದಕಾರಾದೌಪ್ರತ್ಯಯೇಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಎಚ್ಚಿಂ, ಎಚ್ಚಪಂ, ಎಚ್ಚು; ಬೆಚ್ಚಿಂ, ಬೆಚ್ಚಪಂ, ಬೆಚ್ಚು; ಗೆತ್ತಿಂ, ಗೆತ್ತಪಂ, ಗೆತ್ತು; ಕೆತ್ತಿಂ, ಕೆತ್ತಪಂ, ಕೆತ್ತು; ಕೆಟ್ಟಿಂ, ಕೆಟ್ಟಪಂ, ಕೆಟ್ಟು ॥ ಹ್ರಸ್ವಗ್ರಹಣಂ ಪೂರ್ವವತ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಪೂರ್ವವದತ್ರಾಪಿಸ್ವರಸ್ಥಾನಿಕತ್ವನಿಯಮಾರ್ಥಂಹ್ರಸ್ವವಿಶೇಷಣೇನಭಾವ್ಯಂ ॥ ತಚ್ಚಪೂರ್ವಸ್ಮಾದನುಷಜ್ಯತಇತ್ಯಾಹ ಹ್ರಸ್ವಇತ್ಯಾದಿ ॥ ಅತ್ರಾದ್ಯಯೋಃಸೋಚ್ಚಃ486 ಇತ್ಯನನ್ತರಯೋಃ ಖೋಲಘ್ವಾದೇರ್ದ್ವಿಸ್ವರಸ್ಯ484 ಇತ್ಯನ್ತ್ಯಸ್ಯಚ ಡೋಷ್ಟಃ487 ಇತಿಚತತಟಕಾರಾದೇಶಕರಣಾದನನ್ತರಮೇವಏದಾದೇಶೋವಿಧೇಯಃಇತಿ ॥

ಸೂತ್ರಂ ॥ ಕೊಲ್ಸಲೋರ್ನಃ ॥ 491 ॥

ವೃತ್ತಿಃ ॥ ಕೊಲ್, ಸಲ್ ಇತ್ಯೇತಯೋರ್ಧಾತ್ವೋರ್ನಕಾರಾದೇಶೋಭವತಿ ದಕಾರಾದೌಪ್ರತ್ಯಯೇ ಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಕೊಂದಂ, ಕೊಂದಪಂ, ಕೊಂದು; ಸಂದಂ, ಸಂದಪಂ, ಸಂದು ॥ ಅನಯೋರಿತಿಕಿಂ । ಒಲ್ದಂ, ಬಳಲ್ದಂ ॥ ದೀತಿಕಿಂ । ಕೊಲ್ವಂ, ಸಲ್ವಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ದೀತ್ಯೇವ ॥

ಸೂತ್ರಂ ॥ ತರ್ಬರೋರಿಮಿಚ ॥ 492 ॥

ವೃತ್ತಿಃ ॥ ತರ್, ಬರ್ ಇತ್ಯೇತಯೋರ್ಧಾತ್ವೋರ್ನಕಾರಾದೇಶೋಭವತಿ ದಕಾರಾದೌಪ್ರತ್ಯಯೇಪರೇ ಇಮಿಚಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ತಂದಂ, ತಂದಪಂ, ತಂದು, ತನ್ನಿಂ; ಬಂದಂ, ಬಂದಪಂ, ಬಂದು, ಬನ್ನಿಂ ॥ ಅನಯೋರಿತಿಕಿಂ । ಪೊಣರ್ದಂ, ಪೊಣರಿಂ ॥ ಇಮೀತಿಕಿಂ । ತಕ್ಕುಂ, ಬಕ್ಕುಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಇಮ್467 ಇತ್ಯಾಶೀರಾದಿವಿಷಯೇಯುಷ್ಮದನೇಕವಚನಸ್ಯೇರಇಮಾದೇಶೋವಿಹಿತಃ। ತಸ್ಮಿನ್ಪರೇ ಚಶಬ್ದಾದ್ದಕಾರಾದಿಪ್ರತ್ಯಯೇಚಪರೇ ತರ್, ಬರ್ ಇತ್ಯೇತಯೋರ್ನಕಾರಾದೇಶಃ ॥ ಅತ್ರದ್ವಿತ್ವಮಾಭ್ಯುಚ್ಚಯಿಕಮತನ್ತ್ರಮೇವ ॥ ತನ್ನಿಂ, ಬನ್ನಿಂ ಹ್ರಸ್ವಾತ್53 ಇತ್ಯಾದಿನಾದ್ವಿರ್ಭಾವಃ ॥

ಸೂತ್ರಂ ॥ ನಿಲೋವಾ ॥ 493 ॥

ವೃತ್ತಿಃ ॥ ನಿಲ್ ಇತ್ಯಸ್ಯಧಾತೋರ್ನಕಾರಾದೇಶೋವಾಭವತಿ ದಕಾರಾದೌಪ್ರತ್ಯಯೇ ಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ನಿಂದಂ, ನಿಲ್ದಂ; ನಿಂದಪಂ, ನಿಲ್ದಪಂ; ನಿಂದು, ನಿಲ್ದು ॥ ನಿಲಇತಿಕಿಂ । ಒಲ್ದಂ, ಒಲ್ದಪಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಸ್ಪಷ್ಟಂ ॥

ಸೂತ್ರಂ ॥ ಕೊಳೋಣಃ ॥ 494 ॥

ವೃತ್ತಿಃ ॥ ಕೊಳ್ ಇತ್ಯಸ್ಯಧಾತೋರ್ಣಕಾರಾದೇಶೋಭವತಿ ದಕಾರಾದೌಪ್ರತ್ಯಯೇ ಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಕೊಂಡಂ, ಕೊಂಡಪಂ, ಕೊಂಡು ॥

ವ್ಯಾಖ್ಯಾ ॥ ನಾತ್ರವಾನುವೃತ್ತಿಃ ॥

ಸೂತ್ರಂ ॥ ಟೌ ॥ 495 ॥

ವೃತ್ತಿಃ ॥ ಧಾತೋರ್ಣಕಾರಾದೇಶೋಭವತಿ ಟೌಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಉಣ್ಬು ॥ ಟಾವಿತಿಕಿಂ । ಬಳವು ॥

ವ್ಯಾಖ್ಯಾ ॥ ದೀತಿನಿವೃತ್ತಂ ॥ಣಇತಿವರ್ತತೇ ॥ ಟೌಪರೇಣಕಾರಾದೇಶೋಭವತೀತ್ಯೇವ ॥ ನಚಾತ್ರಸ್ಥಾನಿನೋನುಪಾದಾನಾತ್ಕಸ್ಯಾಯಮಾದೇಶ ಇತಿಶಙ್ಕ್ಯಂ । ಉದೂ ಪೋಷ್ಟ್ರ್ವಳಸ್ಸತ್ತಾಯಾಂ[459] ಇತಿಸತ್ತಾರ್ಥೇವರ್ತಮಾನಾದುಳ್ಧಾತೋಃಪರಸ್ಯೋದೋಷ್ಟುರಾದೇಶೋವಿಹಿತಃ । ಸಚತತಏವಪರೋನಾನ್ಯತಇತಿನಿಯಮಾಟ್ಟುಪರತ್ವಮುಳಏವೇತ್ಯರ್ಥಾತ್ಸಿದ್ಧ್ಯತೀತ್ಯಭಿಪ್ರೇತ್ಯವಿಶಿಷ್ಯಾನುಕ್ತ್ವಾಸಾಮಾನ್ಯತಆಹ ಧಾತೋರಿತಿ । ಉಳ್ಧಾತೋರಿತ್ಯರ್ಥಃ ॥

ಸೂತ್ರಂ ॥ ವಾಗೋಃಶಪ್ಪಿ ॥ 496 ॥

ವೃತ್ತಿಃ ॥ ಆಗು ಇತ್ಯಸ್ಯಧಾತೋಃ ಶಬಾದೇಶೋವಾಭವತಿ ಪಕಾರಾದೌಪ್ರತ್ಯಯೇಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಅಪ್ಪಂ, ಅಪ್ಪಿನಂ; ಆಪಂ, ಆಪಿನಂ ॥ ಆಗೋರಿತಿಕಿಂ । ತೂಗಿಪಂ, ಬಾಗಿಪಂ ॥ ಪೀತಿಕಿಂ । ಆಗುವಂ, ಆಗುವಿನಂ, ಆಗುವನ್ನಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ತಾಗೋಶ್ಚವಿವಾ[502] ಇತ್ಯಾಗು, ಪೋಗು, ತಾಗೂನಾಂದೋರ್ಲುಬ್ವಿಧಾಸ್ಯತೇ ॥ ಉಪ್ತದೋಃ[515] ಇತಿಪ್ರತ್ಯಯವಕಾರಸ್ಯಪಾದೇಶೋಪಿವಕ್ಷ್ಯತೇ ॥ ಏವಂಪಕಾರಾದಿಪ್ರತ್ಯಯೇಪರೇಆಗೋರನೇನಶಬ್ವಿಭಾಷ್ಯತೇ ॥ ಶಕಾರಃಸರ್ವಾದೇಶಾರ್ಥಃ ॥ ಅಪ್ಪಂ । ಭಾವಿನಿವಪ್ರತ್ಯಯಃ ॥ ಅಪ್ಪಿನಂ । ವುದುಮೆವನ್ನಂ[588] ಇತ್ಯಾದಿನಾವಿನಪ್ಪ್ರತ್ಯಯಃ ॥ ಪಕ್ಷಾನ್ತರಂದರ್ಶಯತಿ ॥ ಆಪಂ, ಆಪಿನಂ ॥

ಸೂತ್ರಂ ॥ ಅಶ್ಪೋಹಶ್ಚ ॥ 497 ॥

ವೃತ್ತಿಃ ॥ ಆಗು ಇತ್ಯಸ್ಯಧಾತೋರಶಾದೇಶೋವಾಭವತಿ ಪಕಾರಾದೌಪ್ರತ್ಯಯೇಪರೇ । ಪಕಾರಸ್ಯ ಹಕಾರಾದೇಶಶ್ಚ ॥

ಪ್ರಯೋಗಃ ॥ ಅಹಂ, ಅಪ್ಪಂ ; ಅಹಳ್, ಅಪ್ಪಳ್; ಅಹುದು, ಅಪ್ಪುದು ॥

ವ್ಯಾಖ್ಯಾ ॥ ಪೂರ್ವಯೋಗಾದ್ವೇತ್ಯಾಗೋರಿತಿ ಪೀತಿಚಾನುವೃತ್ತಿಮಾಶ್ರಿತ್ಯಾಹ ಆಗುಇತ್ಯಾದಿ ॥ ಚಕಾರಃಸಮುಚ್ಚಯಾರ್ಥಃ ॥ ನಕೇವಲಮತ್ರಾಗೋರಶಾದೇಶಏವವಿಧೇಯಃ । ಕಿಂತುತನ್ನಿಮಿತ್ತಭೂತಸ್ಯಪಕಾರಸ್ಯಹಕಾರಾದೇಶೋಪೀತಿ ॥

ಸೂತ್ರಂ ॥ ಶಕ್ಕಿ ॥ 498 ॥

ವೃತ್ತಿಃ ॥ ಆಗು ಇತ್ಯಸ್ಯಧಾತೋಃ ಶಗಾದೇಶೋಭವತಿ ಕಕಾರಾದೌಪ್ರತ್ಯಯೇಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಅಕ್ಕುಂ, ಅಕ್ಕುಗುಂ, ಅಕ್ಕೆ ॥ ಕೀತಿಕಿಂ । ಆಗುಗುಂ, ಆಗುಗೆ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಆಗೋರಿತ್ಯೇವ ॥

ಸೂತ್ರಂ ॥ ದೋರ್ಲುಪ್ಪೋಗೋಃ ॥ 499 ॥

ವೃತ್ತಿಃ ॥ ಪೋಗು ಇತ್ಯಸ್ಯಧಾತೋರ್ದೋರ್ಲುಬ್ಭವತಿ ಕಕಾರಾದೌಪ್ರತ್ಯಯೇ ಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಪೋಕುಂ, ಪೋಕುಗುಂ, ಪೋಕೆ ॥ ಕೀತಿಕಿಂ । ಪೋಗುಗುಂ, ಪೋಗುಗೆ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಕೀತ್ಯೇವ ॥

ಸೂತ್ರಂ ॥ ಆಗೋಶ್ಚ ದಿತೌ ॥ 500 ॥

ವೃತ್ತಿಃ ॥ ಪೋಗೋಃ ಆಗೋಶ್ಚ ಧಾತೋರ್ದೋರ್ಲುಗ್ಭವತಿ ದಕಾರಾದೌ ಪ್ರತ್ಯಯೇ ಪರೇ ಇತೌ ಚ ಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಪೋದಂ, ಪೋದಪಂ, ಪೋಯಿತ್ತು; ಆದಂ, ಆದಪಂ, ಆಯಿತ್ತು ॥ ದಿತ್ವಾವಿತಿ ಕಿಂ । ಆಗುವಂ, ಪೋಗುವಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ದೋರ್ಲುಗಿತಿ ವರ್ತತೇ ॥ ಚಶಬ್ದಃ ಪೋಗು ಇತ್ಯೇತತ್ಸಮುಚ್ಚಿನೋತಿ ॥ ದಕಾರಶ್ಚೇತ್ತುಶ್ಚ ದಿತ್ತು ತಸ್ಮಿನ್ ದಿತೌ । ದಕಾರಾದಾವಿತೌ ಚೇತ್ಯರ್ಥಃ ॥ ಅಥವಾ ದೀತ್ವಾವಿತ್ಯೇವ ಪಾಠಃ । ದಿ ಇತ್ವಾವಿತಿ ಪದದ್ವಯಂ । ಚಕಾರೋ ಮಧ್ಯದೀಪಕ ಉಭಯತೋಪಿ ಸಂಬಧ್ಯತೇ ॥ ಆಗೋಃ ಪೋಗೋಶ್ಚ ದಿ ಇತೌ ಚೇತಿ ॥ ಪೋಯಿತ್ತು । ಬದೋಬಹುಳಂ[39] ಇತಿ ಯಕ್ ॥ ಆಯಿತ್ತು । ಯಕ್ಸ್ವರೇಸ್ವರಸ್ಯ[35] ಇತಿ ಯಕ್ ॥

ಸೂತ್ರಂ ॥ ಇತಃ ವೇಯರ್ಶ್ಚ ॥ 501 ॥

ವೃತ್ತಿಃ ॥ ಆಗೋಃ, ಪೋಗೋಶ್ಚ ಧಾತೋರ್ದೋರ್ಲುಗ್ಭವತಿ ಇತು ಪ್ರತ್ಯಯೇ ಪರೇ । ಇಕಾರಸ್ಯ ಯಕಾರಾದೇಶಶ್ಚ ಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಆಯ್ತು, ಪೋಯ್ತು ॥

ವ್ಯಾಖ್ಯಾ ॥ ಆಗೋಶ್ಚೇತಿ ದೋರ್ಲುಗಿತಿ ಚ ವರ್ತತೇ ॥ ಚಶಬ್ದ ಇತಾವಾಗುಪೋಗ್ವೋರ್ದೋರ್ಲೋಪೇ ಯೋ ಹೇತುಸ್ತಸ್ಯೈವೇತೋರಿಕಾರಸ್ಯ ಯಕಾರಾದೇಶಶ್ಚೇತಿ ಸಮುಚ್ಚಯಾರ್ಥಃ ॥

ಸೂತ್ರಂ ॥ ತಾಗೋಶ್ಚ ವಿವಾ ॥ 502 ॥

ವೃತ್ತಿಃ ॥ ಆಗು, ಪೋಗು ಇತ್ಯೇತಯೋಸ್ತಾಗು ಇತ್ಯಸ್ಯ ಚ ದೋರ್ಲೋಪೋ ವಾ ಭವತಿ ವಕಾರಾದೌ ಪ್ರತ್ಯಯೇ ಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಆಗುವಂ, ಆಪಂ ; ಆಗುವಿನಂ, ಆಪಿನಂ ; ಪೋಗುವಂ, ಪೋಪಂ ; ಪೋಗುವಿನಂ, ಪೋಪಿನಂ ; ತಾಗುವಂ, ತಾಪಂ ; ತಾಗುವಿನಂ, ತಾಪಿನಂ ॥ ವೀತಿ ಕಿಂ । ಆದಂ, ಪೋದಂ, ತಾಗಿದಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅತ್ರತ್ಯಶ್ಚಶಬ್ದ ಆಗೋರಿತ್ಯೇತತ್ತತ್ಸಂಬದ್ಧಚಶಬ್ದಸಮುಚ್ಚಿತಂ ಪೋಗೋರಿತ್ಯೇತಚ್ಚ ಸಮುಚ್ಚಿನೋತೀತ್ಯಭಿಪ್ರೇತ್ಯಾಹ ಆಗು ಪೋಗು ಇತ್ಯೇತಯೋಸ್ತಾಗು ಇತ್ಯಸ್ಯ ಚೇತಿ ॥ ದುರ್ಲೋಪಪಕ್ಷೇ ಲುಪ್ತದೋಃ[515] ಇತಿ ವಕಾರಸ್ಯ ಪಕಾರಾದೇಶಃ । ಅನ್ಯತ್ರ ವಶ್ರುತಿರೇವ ॥ ಪ್ರತ್ಯುದಾಹರಣೇ ಆದಂ, ಪೋದಂ ಇತ್ಯತ್ರ ಆಗೋಶ್ಚ ದಿತೌ[500] ಇತಿ ದುಲೋಪಃ ॥

ಸೂತ್ರಂ ॥ ಸೋರ್ಬಹುಸ್ವರಸ್ಯ ॥ 503 ॥

ವೃತ್ತಿಃ ॥ ಬಹುಸ್ವರಾಣಾಂ ಸುಶಬ್ದಾಂತಾನಾಂ ಧಾತೂನಾಂ ದೋರ್ಲುಗ್ವಾ ಭವತಿ ವಕಾರಾದೌ ಪ್ರತ್ಯಯೇ ಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಅಲಸುವಂ, ಅಲಪಂ , ಕಿನಿಸುವಂ, ಕಿನಿಪಂ ; ಬೆಸಸುವಂ, ಬೆಸಪಂ ; ವರಿಸುವಂ, ವರಿಪಂ ॥ ಸೋರಿತಿ ಕಿಂ । ಹರಗುವಂ, ಕಲಕುವಂ ॥ ಬಹುಸ್ವರಸ್ಯೇತಿ ಕಿಂ । ಹಾಸುವಂ, ಬೀಸುವಂ ॥ ವೀತಿ ಕಿಂ । ಹರಸಿದಂ, ಬರಸಿದಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ವಿವೇತಿ ವರ್ತತೇ ॥ ಸೋರಿತ್ಯಾಹಿತಾನಾಹಿತಸಾಧಾರಣಂ ಸುರೂಪಾಂತತ್ವಮಾತ್ರಂ ವಿಶೇಷಣಂ ॥ ತತ್ರಾನಾಹಿತಾನ್ಪ್ರದರ್ಶಯತಿ ॥ ಅಲಸು, ಕಿನಿಸು, ಮುನಿಸು, ಮುಳಿಸು ಇತ್ಯಾದಿ ॥ ನನ್ವಾಲಸ್ಯಶಬ್ದಸ್ಯ ತದ್ಭವೇ ಅಲಸು ಇತಿ । ಕಿನಿ, ಮುನಿ, ಮುಳಿ ಧಾತುಭ್ಯಃ ಸುರ್ಮುನಿ ಕಿನಿ ಮುಳಿಭ್ಯಃ[575] ಇತಿ ಭಾವೇ ಸು ಪ್ರತ್ಯಯೇ ಕಿನಿಸು, ಮುನಿಸು, ಮುಳಿಸು ಇತಿ ಚ ಸಿಧ್ಯಂತೀತ್ಯಾಹಿತಾ ಏವೈತೇ ಕಥಮನಾಹಿತಾ ಇತಿ ಚೇನ್ನೈತದ್ಯುಕ್ತಂ ॥ ಆಖ್ಯಾತಪ್ರಕರಣೇ ಧಾತವ ಏವ ಪ್ರಸ್ತುತವಿಷಯಾ ಇತಿ ತತ್ರೈವಾಹಿತಾನಾಹಿತಚಿಂತಾ ಕರ್ತವ್ಯಾ ನಾನ್ಯತ್ರ ॥ ಸೈತೇ

ಧಾತವಃ । ಕಿಂತುನಾಮಾನ್ಯೇವೇತ್ಯನ್ಯದೇತತ್ ॥ ದರ್ಶಿತಾಸ್ತು ನೈವಂಸಾಧಿತಾಃ । ಕಿಂತ್ವಖಣ್ಡಾ ಏವಧಾತವಇತ್ಯನಾಹಿತಾಉಚ್ಯನ್ತ ಇತಿ ॥ ಆಹಿತಾನ್ದರ್ಶಯತಿ ಪರಿಸುಇತ್ಯಾದಿ । ಪರಣಶಬ್ದಾತ್ ಇಸುಪ್ರತ್ಯಯೋತಿ[533] ಇತ್ಯಾದಿನಾವಕ್ಷ್ಯಮಾಣಯೋಗೇನೇಸುಪಿನಿಷ್ಪನ್ನ ಇತ್ಯಾಹಿತಉಚ್ಯತೇ ॥ ಏವಂ ರಾಗಿಸು, ಭೋಗಿಸು ಇತ್ಯಾದಯ ಇಸುಬನ್ತಾ ಗ್ರಾಹ್ಯಾಃ ॥ ಏವಂ ದ್ವಿಪ್ರಕಾರೇಷುಸುಶಬ್ದಾನ್ತೇಷುಧಾತುಷುಯೇಬಹುಸ್ವರಾಸ್ತೇಷಾಮೇವದೋರ್ಲುರ್ಭ್ಯಾಭವತಿ ವಕಾರಾದೌಪ್ರತ್ಯಯೇಪರೇಇತಿ ॥ ಅಲಪಂ, ಕಿನಿಪಮಿತ್ಯಾದೌಸರ್ವತ್ರ ಲುಪ್ತದೋಃ515 ಇತಿವಕಾರಸ್ಯಪಕಾರಾದೇಶೋವಗನ್ತವ್ಯಃ ॥

ಸೂತ್ರಂ ॥ ಕಿ ॥ **504** ॥

ವೃತ್ತಿಃ ॥ ವೇತಿನಿವೃತ್ತಂ ॥ ಸುಶಬ್ದಾನ್ತಸ್ಯಧಾತೋರ್ದೋರ್ಲುರ್ಭವತಿ ಕಕಾರಾದೌಪ್ರತ್ಯಯೇ ಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಮಾಡಿಕುಂ, ಮಾಡಿಕುಗುಂ, ಮಾಡಿಕ್ಕೆ ; ಭಂಜಿಕುಂ, ಭಂಜಿಕುಗುಂ, ಭಂಜಿಕ್ಕೆ ॥ ಕೀತಿಕಿಂ । ಪೂಜಿಸುವಂ, ಪೂಜಿಪಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಪೃಥಗ್ಯೋಗಮಹಿಮ್ನೈವನಾತ್ರವಾನುವೃತ್ತಿರಿತ್ಯಾಹ ವೇತಿನಿವೃತ್ತಮಿತಿ ॥ ಸೋರಿತಿವರ್ತತೇ । ತಚ್ಚಾತ್ರಾಹಿತಪರಮೇವ ನಪೂರ್ವತ್ರೇವಸಾಧಾರಣಂ । ಯತೋತ್ರಕೀತಿನಿಮಿತ್ತನಿರ್ದೇಶಃ ॥ ಸಚ ಕಕಾರಃಸೋರಹಿತಾದೇವಸಮ್ಭವ್ಯೋನಾನಾಹಿತಾತ್ । ಪಾಗುವೋಗ್ವಿಸುಬ್ರಿಲಳನಣೋಗಃಕಃ472 ಇತಿವಚನಾತ್ ॥ ಅತಏವಬಹುಸ್ವರತ್ವಮಪ್ಯಾರ್ಥಿಕಮೇವ । ನಹ್ಯೇಕಸ್ವರೇದ್ವಿಸ್ವರೇವಾಸೇಯುಪಿಸುಬನ್ತತಾಸಮ್ಭವತೀತಿ ॥

ಸೂತ್ರಂ ॥ ಉಣ್ಕೊಳ್ಕಣೋದೋಡಃ ॥ **505** ॥

ವೃತ್ತಿಃ ॥ ಉಣಾದಿಭ್ಯೋಧಾತುಭ್ಯಃ ಪರಸ್ಯ ದಕಾರಸ್ಯ ಡಕಾರಾದೇಶೋಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಉಣ್ಡಂ, ಉಣ್ಡಪಂ, ಉಣ್ಡು ; ಕೊಣ್ಡಂ, ಕೊಣ್ಡಪಂ, ಕೊಣ್ಡು ; ಕಣ್ಡಂ, ಕಣ್ಡಪಂ, ಕಣ್ಡು ॥ ಏತೇಭ್ಯಇತಿಕಿಂ । ಕೊನ್ದಂ, ಸನ್ದಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅತ್ರೋದಾಹರಣೇಕೊಣ್ಡಂಇತ್ಯಾದೌ ಕೊಳೋಣಃ494 ಇತಿಣಾದೇಶಃ ॥ ಕಣ್ಡಂಇತ್ಯಾದೌ ಕೀಳೇಳ್ಬೋಳಾಳ್ಕಣಃ478 ಇತಿಹ್ರಸ್ವಃ ॥ ಪ್ರತ್ಯುದಾಹರಣೇ ಕೊನ್ದಂ, ಸನ್ದಂ ಇತ್ಯಾದೌ ಕೊಲ್ಸಲೋನಃ491 ಇತಿನಾದೇಶಃ ॥

ಸೂತ್ರಂ ॥ ವರ್ಗಪ್ರಥಮಾತ್ಪೂರ್ವಃ ॥ **506** ॥

ವೃತ್ತಿಃ ॥ ವರ್ಗಪ್ರಥಮೇಭ್ಯಃ ಪರಸ್ಯ ದಕಾರಸ್ಯ ಪೂರ್ವವರ್ಣಾದೇಶೋಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಒಕ್ಕಂ, ಒಕ್ಕಪಂ, ಒಕ್ಕು ; ಮಿಕ್ಕಂ, ಮಿಕ್ಕಪಂ, ಮಿಕ್ಕು; ಎಚ್ಚಂ, ಎಚ್ಚಪಂ, ಎಚ್ಚು ; ಬೆಚ್ಚಂ, ಬೆಚ್ಚಪಂ, ಬೆಚ್ಚು ; ಅಟ್ಟಂ, ಅಟ್ಟಪಂ, ಅಟ್ಟು ; ಸುಟ್ಟಂ, ಸುಟ್ಟಪಂ, ಸುಟ್ಟು ; ಮಿತ್ತಂ, ಮಿತ್ತಪಂ, ಮಿತ್ತು ; ಮುತ್ತಂ, ಮುತ್ತಪಂ, ಮುತ್ತು ; ಇತ್ತಂ, ಇತ್ತಪಂ, ಇತ್ತು ; ತಪ್ಪಂ, ತಪ್ಪಪಂ, ತಪ್ಪು ॥ ವರ್ಗಪ್ರಥಮಾದಿತಿಕಿಂ । ಕೊಯ್ದಂ, ಸಾರ್ದಂ, ಗೆಲ್ದಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ದಇತಿವರ್ತತೇ ॥ ವರ್ಗಪ್ರಥಮಾತ್ಪರಸ್ಯದಕಾರಸ್ಯಪೂರ್ವೋವರ್ಣಆದೇಶೋಭವತೀತಿ ॥ ಪೂರ್ವಶ್ಚಾತ್ರಸಏವಾಭಿಮತೋಯತೋಯಂದಃಪರೋಭವತಿ ॥ ಅನೇನಸಮಾಮ್ನಾಯಾಪೇಕ್ಷಯಾದಕಾರಏವಪೂರ್ವಇತಿತದಾದೇಶೋನಾಶಙ್ಕ್ಯೇತ ॥ ಒಕ್ಕಮಿತ್ಯಾದೌ ಗೋಃಕಃ485 ಇತಿ ॥ ಎಚ್ಚಮಿತ್ಯಾದೌ ಸೋಶ್ಚಃ486 ಇತಿ ॥ ಅಟ್ಟಮಿತ್ಯಾದೌ ಡೋಷ್ಟಃ487 ಇತಿ ॥ ಮುತ್ತಂ, ಮಿತ್ತಂ, ಇತ್ತಮಿತ್ಯಾದೌ ಮುದೋಸ್ತಃ481, ಮಿದೇರವಘಾತೇ482, ಈಸಸ್ತಸ್ಸ್ವಶ್ಚ477 ಇತಿ ॥ ತಪ್ಪಮಿತ್ಯಾದೌ ತಪ್ರೋದೋರ್ಪಃ480 ಇತಿ ॥ ಕಚಟತಪೇಭ್ಯಃಪರತ್ವಾತ್ತಏವಾದಿಶ್ಯನ್ತೇ ॥

ಸೂತ್ರಂ ॥ ಕವಲಾದಿಭ್ಯಸ್ತಃ ॥ 507 ॥

ವೃತ್ತಿಃ ॥ ಕವಲಾದಿಭ್ಯೋಧಾತುಭ್ಯಃ ಪರಸ್ಯ ದಕಾರಸ್ಯ ತಕಾರಾದೇಶೋಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಕವಲ್ತುದು, ಕವಲ್ತಪುದು, ಕವಲ್ತು ; ಮಡಲ್ತುದು, ಮಡಲ್ತಪುದು, ಮಡಲ್ತು ; ಕೊನತ್ತುಱದು, ಕೊನತ್ತಱಪುದು, ಕೊನತ್ತುಱ ॥ ಕವಲ್, ಮಡಲ್, ಬಲ್, ಕಲ್, ಪೋೞ್, ಸಾಲ್, ಸೋಲ್, ಪೇಲ್, ನೂಲ್, ಕೂರ್, ಕಸರ್, ಕನರ್, ಕೊನರ್, ತಳಲ್, ಬಿಳರ್, ಚಿಗುರ್, ಬೆಮರ್, ಅೞ್, ಉೞ್, ಕೀೞ್, ಚೞಿ, ವೊೞೆ, ಅಱು, ಅಱಿ, ಕುಱಿ, ಬಾ, ಕೀ, ಪೂ, ಬೀ, ಓ, ಕೂಸ್, ಪೇಸ್, ಸೀಸ್, ಆನ್, ನೋನ್, ಈನ್ । ಇತಿಕವಲಾದಿರಾಕೃತಿಗಣಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಸ್ಪಷ್ಟಂ ॥

ಸೂತ್ರಂ ॥ ಬಱಿ ಅಱಿ ಸ್ರಾವಶೋಷಣಯೋಃ ॥ 508 ॥

ವೃತ್ತಿಃ ॥ ಬಱಿ, ಅಱಿ ಇತ್ಯವಿಭಕ್ತಿಕೋಯಂ ಪಞ್ಚಮೀನಿರ್ದೇಶಃ । ಬಱಿ, ಅಱಿ ಇತ್ಯೇತಾಭ್ಯಾಂಯಥಾಕ್ರಮಂ ಸ್ರಾವಾರ್ಥೇಶೋಷಣಾರ್ಥೇವರ್ತಮಾನಾಭ್ಯಾಂ ಧಾತುಭ್ಯಾಂ ಪರಸ್ಯ ದಕಾರಸ್ಯ ತಕಾರಾದೇಶೋಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಬಱಿತಂ, ಬಱಿತಪಂ, ಬಱಿತು ; ಅಱಿತಂ, ಅಱಿತಪಂ, ಅಱಿತು ॥ ಅನಯೋರಿತಿಕಿಂ । ಬಸದ್ದಱದು, ಸೋದ್ದಱದು, ಬತ್ತಿದುದು, ಬಣಗಿದುದು ॥ ಸ್ರಾವಶೋಷಣಯೋರಿತಿಕಿಂ । ಬಱಿದಂ, ಬಱಿದಪಳ್—ಯೂಕಂ ಹಿನಸ್ತೀತ್ಯರ್ಥಃ ॥ ಅಱಿದಂ, ಅಱಿದಪಳ್—ಚಪೇಟಯಾತಾಡಯತೀತ್ಯರ್ಥಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಬಱಿಇತ್ಯಯಂಧಾತುಃಸ್ರವಣೇ ಯೂಕಘಾತನೇಚವರ್ತತೇ । ಅಱಿಇತಿಶೋಷಣೇ ಚಪೇಟಾದಾನೇಚ ॥ ತತ್ರಸ್ರವಣಶೋಷಣಯೋರ್ವರ್ತಮಾನಾಭ್ಯಾಮೇತಾಭ್ಯಾಮಿತ್ಯಸ್ಮಿನ್ನರ್ಥೇ ಬಱಿ ಅಱಿ ಭ್ಯಾಮಿತಿನಿರ್ದೇಷ್ಟುಂಶಕ್ಯತ್ವೇಪ್ಯವಿಭಕ್ತಿಕಪಿವನಿರ್ದೇಶೋಭಿಪ್ರೇತಇತ್ಯಾಹ ಬಱಿಇತ್ಯಾದಿ । ಸ್ವತನ್ತ್ರರುಚಿತ್ವಾತ್ಸೂತ್ರಕೃತಇತಿ ॥ ಪಞ್ಚಮೀನಿರ್ದೇಶಇತಿ । ಪಞ್ಚಮೀದ್ವಿವಚನಾನ್ತನಿರ್ದೇಶಇತ್ಯರ್ಥಃ । ಅನ್ಯಥಾಸಮವಚನಾಭಾವಾದ್ಧಾತುದ್ವಯಸ್ಯಾರ್ಥದ್ವಯೇಯಥಾಸಙ್ಖ್ಯಂನಭಾಸೇತೇತಿ ॥

ಸೂತ್ರಂ ॥ ನಿಲೋಲಃ ॥ 509 ॥

ವೃತ್ತಿಃ ॥ ನಿಲ್ ಇತ್ಯಸ್ಯಧಾತೋರ್ಲಕಾರಾತ್ಪರಸ್ಯ ದಕಾರಸ್ಯ ತಕಾರಾದೇಶೋಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ನಿಲ್ತಂ, ನಿಲ್ತಪಂ, ನಿಲ್ತು ॥ ನಿಲಇತಿಕಿಂ । ಬಲ್ದಂ, ಗೆಲ್ದಂ ॥ ಲಇತಿಕಿಂ । ನಿಂದಂ, ನಿಂದಪಂ, ನಿಂದು ॥

ವ್ಯಾಖ್ಯಾ ॥ ದಇತಿವರ್ತತೇ ॥ ನಿಲಇತಿಪಞ್ಚಮೀಷಷ್ಠೀವಾ । ಲಇತಿಪಞ್ಚಮ್ಯೇವ । ತಯೋರ್ವಿಶೇಷ್ಯವಿಶೇಷಣಭಾವಃಕಾಮಚಾರೇಣಸಮಾನಾಧಿಕರಣೋವ್ಯಧಿಕರಣೋವಾಸ್ಯಾತ್ ॥ ಲಕಾರಾನ್ತಾನ್ನಿಲ್ಧಾತೋರವಯವಾಲ್ಲಕಾರಾದ್ವಾಪರಸ್ಯದಕಾರಸ್ಯೇತ್ಯುಭಯಥಾಪಿದೋಷಾಭಾವಾತ್ ॥ ನನ್ವೇವಮದೋಷತ್ವೇಪ್ಯಫಲಮೇತತ್ । ನಿಲಃಪರಸ್ಯೇತ್ಯೇತಾವತ್ಯೈವಚಾಭಿತಾರ್ಥ್ಯೇಲಕಾರಾನ್ತಾದಿತಿ ॥ ತಸ್ಯಲಕಾರಾದಿತಿವಾಪ್ರಯೋಜನಾಭಾವಾದಿತಿಚೇನ್ನ ॥ ನಿಲ್ಧಾತೋಃಸ್ವಯಂಲಕಾರಾನ್ತತ್ವೇಪಿ ನಿಲೋವಾ[493] ಇತಿನಕಾರಾದೇಶೋವಿಕಲ್ಪ್ಯತೇ । ತಥಾಚ ಯದಾನಕಾರಾದೇಶಃಕ್ರಿಯತೇತತಃಪರಸ್ಯನಭವತೀತ್ಯರ್ಥವತ್ತ್ವಾದಿತಿ ॥

ಸೂತ್ರಂ ॥ ನೇಲೋವಾ ॥ 510 ॥

ವೃತ್ತಿಃ ॥ ನೇಲ್ ಇತ್ಯಸ್ಮಾದ್ಧಾತೋಃ ಪರಸ್ಯ ದಕಾರಸ್ಯ ತಕಾರಾದೇಶೋವಾ ಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ನೇಲ್ತಂ, ನೇಲ್ದಂ ; ನೇಲ್ತಪಂ, ನೇಲ್ದಪಂ ; ನೇಲ್ತು, ನೇಲ್ದು ॥ ನೇಲಇತಿಕಿಂ । ಜೋಲ್ದಂ, ಜೋಲ್ದಪಂ, ಜೋಲ್ದು ॥

ವ್ಯಾಖ್ಯಾ ॥ ಸ್ಪಷ್ಟಂ ॥

ಸೂತ್ರಂ || ಪೊಡ ತೊಡಮಿೞಬೆೞಪಸಕಸೋಸ್ಯುದ್ಯದಿ ಬಿದ್ಯಡರೋವಃಪಃ || 511 ||

ವೃತ್ತಿಃ || ಪೊಡಶ್ಚ ತೊಡಶ್ಚ ಮಿೞಶ್ಚ ಬೆೞಶ್ಚ ಪಸಶ್ಚ ಕಸಶ್ಚ ಉಸಿಶ್ಚ ಉದಿಶ್ಚ ಅದಿಶ್ಚ ಬಿದಿಶ್ಚ ಅಡಶ್ಚ ತೇಷಾಂ ರ ಇತಿದ್ವನ್ದ್ವಾನ್ತೇಶ್ರೂಯಮಾಣೋರೇಫಃ ಪ್ರತ್ಯೇಕಮಭಿಸಮ್ಬಧ್ಯತೇ । ತೇನ ಪೊಡರ್ ಇತ್ಯೇತದಾದಿಭ್ಯಃಪರಸ್ಯ ವಕಾರಸ್ಯ ಪಕಾರಾದೇಶೋವಾ ಭವತಿ ||

ಪ್ರಯೋಗಃ || ಪೊಡರ್ಪ್ಪಂ, ಪೊಡರ್ವ್ವಂ ; ಪೊಡರ್ಪ್ಪಿನಂ, ಪೊಡರ್ವ್ವಿನಂ ; ತೊಡರ್ಪ್ಪಂ, ತೊಡರ್ವ್ವಂ; ತೊಡರ್ಪ್ಪಿನಂ, ತೊಡರ್ವ್ವಿನಂ ; ಮಿೞರ್ಪ್ಪಂ, ಮಿೞರ್ವ್ವಂ ; ಮಿೞರ್ಪ್ಪಿನಂ, ಮಿೞರ್ವ್ವಿನಂ ; ಬೆೞರ್ಪ್ಪಂ, ಬೆೞರ್ವ್ವಂ ; ಬೆೞರ್ಪ್ಪಿನಂ, ಬೆೞರ್ವ್ವಿನಂ ; ಪಸರ್ಪ್ಪಂ, ಪಸರ್ವ್ವಂ ; ಪಸರ್ಪ್ಪಿನಂ, ಪಸರ್ವ್ವಿನಂ ; ಕಸರ್ಪ್ಪಂ, ಕಸರ್ವ್ವಂ ; ಕಸರ್ಪ್ಪಿನಂ, ಕಸರ್ವ್ವಿನಂ ; ಉಸಿರ್ಪ್ಪಂ, ಉಸಿರ್ವ್ವಂ ; ಉಸಿರ್ಪ್ಪಿನಂ, ಉಸಿರ್ವ್ವಿನಂ ; ಉದಿರ್ಪ್ಪಂ, ಉದಿರ್ವ್ವಂ ; ಉದಿರ್ಪ್ಪಿನಂ, ಉದಿರ್ವ್ವಿನಂ ; ಅದಿರ್ಪ್ಪಂ, ಅದಿರ್ವ್ವಂ ; ಅದಿರ್ಪ್ಪಿನಂ, ಅದಿರ್ವ್ವಿನಂ ; ಬಿದಿರ್ಪ್ಪಂ, ಬಿದಿರ್ವ್ವಂ ; ಬಿದಿರ್ಪ್ಪಿನಂ, ಬಿದಿರ್ವ್ವಿನಂ ; ಅಡರ್ಪ್ಪಂ, ಅಡರ್ವ್ವಂ ; ಅಡರ್ಪ್ಪಿನಂ, ಅಡರ್ವ್ವಿನಂ || ಏತೇಭ್ಯಇತಿಕಿಂ । ಪೊಣರ್ವ್ವಂ, ಪೊಣರ್ವ್ವಿನಂ || ವಇತಿಕಿಂ । ಪೊಡರ್ದ್ದಂ, ತೊಡರ್ದ್ದಂ ||

ವ್ಯಾಖ್ಯಾ || ವೇತಿವರ್ತತೇ || ಪೊಡಇತ್ಯೇವಮಾದೀನಾಂಪ್ರತ್ಯೇಕಮಕ್ಷರದ್ವಯಪ್ರಮಿತಾನಾಮೇಕಾದಶಾನಾಂಶಬ್ದರೂಪಾಣಾಂ ದ್ವನ್ದ್ವಾನನ್ತರಂತೇಷಾಂರ್ಇತಿಷಷ್ಠೀಸಮಾಸೇದ್ವನ್ದ್ವಾನ್ತ್ಯಸ್ಯರೇಫಸ್ಯಪ್ರತ್ಯೇಕಂಸಮ್ಬನ್ಧಾತ್ ಪೊಡರ್, ತೊಡರ್ ಇತ್ಯಾದಯೋ ರೇಫಾನ್ತಾ ಏಕಾದಶಧಾತವೋಲಭ್ಯನ್ತ ಇತ್ಯಭಿಪ್ರೇತ್ಯತಥಾವಿಗೃಹ್ಯಪ್ರದರ್ಶಯತಿ ಪೊಡಶ್ಚೇತ್ಯಾದಿ || ಶ್ರುತಿಸೌಕರ್ಯಾರ್ಥಂಲಘವಾರ್ಥಂಚೈವಂನಿರ್ದೇಶಃ || ತೇಭ್ಯಃಪರೋವಕಾರೋವಿಭಾಷಯಾಪಾದೇಶಂಪ್ರಾಪ್ನೋತೀತಿ ||

ಸೂತ್ರಂ || ಕಾರ್ಕೂರ್ಗೋರ್ನೇರ್ತರ್ಬರಃ || 512 ||

ವೃತ್ತಿಃ || ವೇತಿನಿವೃತ್ತಂ || ಅತ್ರಾಪಿಪೂರ್ವವದ್ದ್ವನ್ದ್ವಾನ್ತ್ಯೋರೇಫಃ ಪ್ರತ್ಯೇಕಂಸಮ್ಬಧ್ಯತೇ || ಕಾರ್ ಇತ್ಯೇತದಾದಿಭ್ಯೋಧಾತುಭ್ಯಃ ಪರಸ್ಯ ವಕಾರಸ್ಯ ಪಕಾರಾದೇಶೋಭವತಿ ||

ಪ್ರಯೋಗಃ || ಕಾರ್ಪ್ಪಂ, ಕಾರ್ಪ್ಪನ್ನಂ ; ಕೂರ್ಪ್ಪಂ, ಕೂರ್ಪ್ಪನ್ನಂ ; ಗೋರ್ಪ್ಪಂ, ಗೋರ್ಪ್ಪನ್ನಂ ; ನೇರ್ಪ್ಪಂ, ನೇರ್ಪ್ಪನ್ನಂ ; ತರ್ಪ್ಪಂ, ತರ್ಪ್ಪನ್ನಂ ; ಬರ್ಪ್ಪಂ, ಬರ್ಪ್ಪನ್ನಂ ||

ವ್ಯಾಖ್ಯಾ || ಅತ್ರಾಪಿಕೇತ್ಯಾದೀನಾಂಷಣ್ಣಾಮಕ್ಷರಾಣಾಂಕೃತದ್ವನ್ದ್ವಾನಾಂಪ್ರತ್ಯೇಕಂರೇಫಸಮ್ಬನ್ಧಾಲ್ಲಭ್ಯಮಾನೇಭ್ಯಃಕಾರ್ಪ್ರಭೃತಿಭ್ಯಃಷಡ್ಭ್ಯೋಧಾತುಭ್ಯಃಪರೋವಕಾರೋನಿತ್ಯಂಪಾದೇಶಂಪ್ರಾಪ್ನೋತೀತ್ಯಾಹ ವೇತಿನಿವೃತ್ತಮಿತ್ಯಾದಿ ||

ಸೂತ್ರಂ || ಓಪೂತವ್ವವ್ವೋಃ || 513 ||

ವೃತ್ತಿಃ || ಓ, ಪೂ, ತವು, ಅವು ಇತ್ಯೇತೇಭ್ಯೋಧಾತುಭ್ಯಃ ಪರಸ್ಯ ವಕಾರಸ್ಯ ಪಕಾರಾದೇಶೋಭವತಿ ||

ಪ್ರಯೋಗಃ || ಓಪಂ, ಓಪಿನಂ, ಓಪಿನೆಗಂ ; ಪೂಪುದು, ಪೂಪಿನಂ, ಪೂಪಿನೆಗಂ ; ತವಿಪುದು, ತವಿಪಿನಂ, ತವಿಪಿನೆಗಂ ; ಅವಿಪಂ, ಅವಿಪಿನಂ, ಅವಿಪಿನೆಗಂ ||

ವ್ಯಾಖ್ಯಾ || ನಾತ್ರಪೂರ್ವರೀತಿಃ । ಕಿಂತುಧಾತುಸ್ವರೂಪನಿರ್ದೇಶಏವೇತ್ಯಾಹ ಓ ಪೂ ಇತ್ಯಾದಿ ||

ಸೂತ್ರಂ ‖ ಆದಿಷ್ಟಾದ್ರ್ಳಃ ‖ 514 ‖

ವೃತ್ತಿಃ ‖ ಆದಿಷ್ಟಾದ್ರೇಫಾಳ್ಳಕಾರಾಚ್ಚ ಪರಸ್ಯ ವಕಾರಸ್ಯ ಪಕಾರಾದೇಶೋಭವತಿ ‖

ಪ್ರಯೋಗಃ ‖ ತೋರ್ಪ್ಪಂ, ತೋರ್ಪ್ಪಿನಂ; ನಾರ್ಪ್ಪಂ, ನಾರ್ಪ್ಪಿನಂ; ಮಾಳ್ಪಂ, ಮಾಳ್ಪಿನಂ; ಸೂಳ್ಪಂ, ಸೂಳ್ಪಿನಂ ‖ ಆದಿಷ್ಟಾದಿತಿಕಿಂ । ಅಲರ್ವುದು, ಬಸರ್ವುದು, ಬಾಳ್ವಂ, ಕೇಳ್ವಂ ‖

ವ್ಯಾಖ್ಯಾ ‖ ಯತ್ರರೇಫೋಳಕಾರೋವಾಆದಿಷ್ಟಸ್ತತಃಪರೋವಃಪಾದೇಶಂಪ್ರಾಪ್ನೋತೀತಿ ‖

ಸೂತ್ರಂ ‖ ಲುಪ್ತದೋಃ ‖ 515 ‖

ವೃತ್ತಿಃ ‖ ಲುಪ್ತದುಭ್ಯೋಧಾತುಭ್ಯಃ ಪರಸ್ಯ ವಕಾರಸ್ಯ ಪಕಾರಾದೇಶೋಭವತಿ ‖

ಪ್ರಯೋಗಃ ‖ ಮಾಡಿಪಂ, ಕೂಡಿಪಂ, ಅಲಪಂ, ಬೆಸಪಂ, ರಾಗಿಪಂ, ಭೋಗಿಪಂ ‖ ಲುಪ್ತದೋರಿತಿಕಿಂ । ಮಾಡಿಸುವಂ, ಕೂಡಿಸುವಂ, ಅಲಸುವಂ, ಬೆಸಸುವಂ ‖

ವ್ಯಾಖ್ಯಾ ‖ ಲುಪ್ತೋ ದುಃಅನ್ತ್ಯವ್ಯಞ್ಜನಾದಿರ್ಯಸ್ಯಸಲುಪ್ತದುಸ್ತಸ್ಮಾದಿತಿಧಾತೋರಿತ್ಯಸ್ಯವಿಶೇಷಣಮಿತ್ಯಭಿಪ್ರೇತ್ಯಾಹ ಲುಪ್ತದುಭ್ಯ ಇತ್ಯಾದಿ ‖ ಮಾಡಿಪಂ, ಕೂಡಿಪಮಿತ್ಯಾದೌಸರ್ವತ್ರ ಸೋರ್ಚಹುಸ್ವರಸ್ಯ503 ಇತಿದುಲೋಪಃ ‖

ಸೂತ್ರಂ ‖ ನಃ ‖ 516 ‖

ವೃತ್ತಿಃ ‖ ನಕಾರಾನ್ತಾದ್ಧಾತೋಃ ಪರಸ್ಯ ವಕಾರಸ್ಯ ಪಕಾರಾದೇಶೋಭವತಿ ‖

ಪ್ರಯೋಗಃ ‖ ಅಂಪಂ, ಅಂಪಿನಂ; ಸೀಂಪಂ, ಸೀಂಪಿನಂ; ನೋಂಪಂ, ನೋಂಪಿನಂ ‖ ನಇತಿಕಿಂ । ಕೊಲ್ವಂ, ಗೆಲ್ವಂ ‖

ವ್ಯಾಖ್ಯಾ ‖ ವಃಪಇತ್ಯೇವ ‖

ಸೂತ್ರಂ ‖ ನಾನೆನ್ತಿನ್ನೋಬಃ ‖ 517 ‖

ವೃತ್ತಿಃ ‖ ನಾನ್, ಎನ್, ತಿನ್ ಏತೇಭ್ಯೋಧಾತುಭ್ಯಃ ಪರಸ್ಯ ವಕಾರಸ್ಯ ಬಕಾರಾದೇಶೋಭವತಿ ‖

ಪ್ರಯೋಗಃ ‖ ನಾನ್ಬಂ, ನಾನ್ಬಿನಂ, ನಾನ್ಬನ್ನಂ; ಎನ್ಬಂ, ಎನ್ಬಿನಂ, ಎನ್ಬನ್ನಂ; ತಿನ್ಬಂ, ತಿನ್ಬಿನಂ, ತಿನ್ಬನ್ನಂ ‖ ಏತೇಭ್ಯಇತಿಕಿಂ । ಆಪಂ, ಪೋಪಂ ‖

ವ್ಯಾಖ್ಯಾ ‖ ಪಾದೇಶಾಪವಾದೋಯೋಗಃ ‖ ಪ್ರತ್ಯುದಾಹರಣೇ ಆಪಂ, ಪೋಪಮಿತ್ಯತ್ರ ತಾಗೋಕ್ಷ್ವಿವಾ502 ಇತಿದುಲೋಪೇ ಲುಪ್ತದೋಃ515 ಇತಿವಕಾರಸ್ಯಪಾದೇಶಃ ‖

ಸೂತ್ರಂ ‖ ಣಃ ‖ 518 ‖

ವೃತ್ತಿಃ ‖ ಣಕಾರಾನ್ತಾದ್ಧಾತೋಃ ಪರಸ್ಯ ವಕಾರಸ್ಯ ಬಕಾರಾದೇಶೋಭವತಿ ‖

ಪ್ರಯೋಗಃ ‖ ಮಾಣ್ಬಂ, ಮಾಣ್ಬಿನಂ, ಮಾಣ್ಬನ್ನಂ; ಉಣ್ಬಂ, ಉಣ್ಬಿನಂ, ಉಣ್ಬನ್ನಂ; ಕಾಣ್ಬಂ, ಕಾಣ್ಬಿನಂ, ಕಾಣ್ಬನ್ನಂ ‖ ಣಇತಿಕಿಂ । ಕಾಯ್ವಂ, ಪೊಯ್ವಂ ‖

ವ್ಯಾಖ್ಯಾ ‖ ವೋಬಇತ್ಯೇವ ‖

ಸೂತ್ರಂ ॥ ತರ್ಬರೋರ್ಲುಬ್ಲುಪ್ತೇಯಿ ॥ 519 ॥

ವೃತ್ತಿಃ ॥ ತರ್, ಬರ್ ಇತ್ಯೇತಯೋರ್ಲೋಪೋಭವತಿ ಲುಪ್ತೇಸತ್ಯಯಿ ॥

ಪ್ರಯೋಗಃ ॥ ಪೊತ್ತಗೆಯಂ ತಾ ಮಗನೇ, ಇತ್ತಲ್ ಬಾ ಮಗಳೇ ॥ ತರ್ಬರಿತಿಕಿಂ । ನೀನಾಗು, ನೀಂಪೋಗು ॥ ಲುಪ್ತೇಯಿತಿಕಿಂ । ತಾರಯ್, ಬಾರಯ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅಯೋಲ್ಲುಪ[468] ಇತಿಲೋಪೋದಾದೇಶಶ್ಚಾಯುಃಪರ್ಯಾಯೇಣವಿಹಿತಾ । ತತ್ರಯದಾಯೋಲೋಪಸ್ತದಾತರ್ಬರೋರಪಿಲೋಪಇತ್ಯಾಹ ಲುಪ್ತೇಯಿತಿ । ಲುಪ್ಯತೇಸ್ಮಲುಪ್ತಸ್ತಸ್ಮಿನ್ನಯಿತಿ ಸಮಾನಾಧಿಕರಣೋನಿರ್ದೇಶಃ ॥ ಯದ್ಯಪಿಲೋಪೇಯಿತಿವ್ಯಧಿಕರಣನಿರ್ದೇಶೇಪ್ಯಯೋಲೋಪೇತರ್ಬರೋರಪಿಲೋಪಇತಿ । ತಥಾಪ್ಯುತ್ತರತ್ರಾಯಿತ್ಯೇವಮನುವೃತ್ತಿರಪೇಕ್ಷ್ಯತಇತಿತಥಾನಿರ್ದೇಶಃ ॥ ಅತ್ರಲುಪ್ತಇತ್ಯಾದೇಶಾನ್ತರವ್ಯುದಾಸಾರ್ಥಂ । ತೇನಚಾಯಿಲುಪ್ತೇಸತ್ಯೇವ ನತ್ವದ್ಧಾವಂಪ್ರಾಪ್ತೇಇತಿ ॥ ಅಯಿತಿಲೋಪಪ್ರತಿಯೋಗಿಪ್ರದರ್ಶನಾರ್ಥಮೇವ ನಪ್ರತ್ಯಯಾನ್ತರವ್ಯುದಾಸಾರ್ಥಂ । ಅಯಮನ್ತರೇಣಾನ್ಯಸ್ಯಲೋಪವಿಧಾನಾಭಾವಾತ್ ॥ ಪೊತ್ತಗೆಯಂತಾ ಮಗನೇ, ಇತ್ತಲ್ಬಾ ಮಗಳೇ ಅತ್ರೋಭಯತ್ರಾಪಿ ದೀರ್ಘಃ[520] ಇತ್ಯನನ್ತರಯೋಗಾದ್ದೀರ್ಘಾದೇಶಃ ॥

ಸೂತ್ರಂ ॥ ದೀರ್ಘಃ ॥ 520 ॥

ವೃತ್ತಿಃ ॥ ತರ್, ಬರ್ ಇತ್ಯೇತಯೋರ್ದೀರ್ಘಾದೇಶೋಭವತಿ ಅಯಿಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ತಾ, ಬಾ ; ತಾರಯ್, ಬಾರಯ್ ॥ ಅಯಿತಿಕಿಂ । ತಂನಿಂ, ಬಂನಿಂ ; ತಂದಂ, ಬಂದಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಪೂರ್ವಯೋಗಗತಮಯಿತ್ಯೇತತ್ತತ್ರವಿಶಿಷ್ಟಸ್ವರೂಪಮಪ್ಯತ್ರಾನುವೃತ್ತಂಕೇವಲಮೇವನಿಮಿತ್ತಂ । ವಿವಕ್ಷಾಯತ್ತತ್ವಾದಿತ್ಯಭಿಪ್ರೇತ್ಯಾಹ ಅಯಿಪರೇಇತಿ ॥

ಸೂತ್ರಂ ॥ ಪ್ರತಿಷೇಧೇ ॥ 521 ॥

ವೃತ್ತಿಃ ॥ ತರ್, ಬರ್ ಇತ್ಯೇತಯೋರ್ದೀರ್ಘಾದೇಶೋಭವತಿ ಪ್ರತಿಷೇಧವಿಷಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ತಾರಂ, ತಾರರ್, ತಾರಯ್, ತಾರಿರ್, ತಾರೆಂ, ತಾರೆವು ; ಬಾರಂ, ಬಾರರ್, ಬಾರಯ್, ಬಾರಿರ್, ಬಾರೆಂ, ಬಾರೆವು ॥ ಪ್ರತಿಷೇಧಇತಿಕಿಂ । ತಂದಂ, ಬಂದಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ತರ್ಬರೋರುಭಯೋರಪಿಧಾತ್ವರ್ಥಪ್ರತಿಷೇಧವಿವಕ್ಷಾಯಾಂದೀರ್ಘಾದೇಶೋಭವತಿ ॥ ನಾತ್ರಾಯಿತಿನಿಮಿತ್ತಸಹಪೇಕ್ಷಃ । ಅಮಾದಾಸರ್ವತ್ರಾಪೀಷ್ಯತಇತಿತಥೈವೋದಾಹರತಿ ತಾರಂ, ತಾರರ್, ತಾರಯ್, ತಾರಿರ್, ತಾರೆಂ, ತಾರೆವು ಇತಿ ॥ ಏವಂಬರೋಪಿ ॥

ಸೂತ್ರಂ ॥ ನತಿಜಃ ॥ 522 ॥

ವೃತ್ತಿಃ ॥ ತಿಜ ಇತಿಸಮ್ಬನ್ಧಸಾಮಾನ್ಯೇಷಷ್ಠೀ । ತಿಜಃಸಮ್ಬನ್ಧಿಯತ್ಕಾರ್ಯಮುಕ್ತಂ ತತ್ಸ್ಥಾನಿಕಂವಾ ತನ್ನಿಮಿತ್ತಕಂವಾ ತತ್ಪ್ರತಿಷೇಧವಿಷಯೇನಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ನೋಡಂ, ನೋಡರ್, ನೋಡಯ್, ನೋಡಿರ್, ನೋಡೆಂ, ನೋಡೆವು ॥ ಅತ್ರಯಥಾಯಥಂ ಗುಣಾದಯೋದಪಾದಯೋಪಿನಭವನ್ತಿ ॥ ನೋಡದು, ಕೂಡದು ಇತ್ಯಾದೌತು ಓರತ್ಪ್ರತಿಷೇಧೇ[460] ಇತಿ ವಚನಬಲಾದಮಾದಿರ್ಭವತೀತಿಮನ್ತವ್ಯಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಪ್ರತಿಷೇಧಇತಿವರ್ತತೇ ॥ ನನ್ವತ್ರನೇತಿನಿಷೇಧಪಿಪ್ರೋಚ್ಯತೇ । ನಕಿಮಪಿನಿಷೇಧ್ಯೋಪಸ್ಥಾಪಕಂ । ಅತಃಕಿಮತ್ರನಿಷೇಧ್ಯಮಿತಿನಾಶಙ್ಕನೀಯಂ । ತಿಙಇತ್ಯಸ್ಯೈವನಿಷೇಧ್ಯೋಪಸ್ಥಾಪಕತ್ವಾತ್ । ತಥಾಹಿ । ನಾತ್ರತದುಪಸ್ಥಾಪಕಂವಿನಾ ತಿಙಇತ್ಯೇವಮನ್ಯದಸ್ತಿ ॥ ತಚ್ಚಭೇದಕಂ ಷಷ್ಠ್ಯನ್ತತ್ವಾತ್ । ಷಷ್ಠ್ಯಭಿವ್ಯಕ್ತಿಸ್ತುಭೇದಕಾದಿತಿವಚನಾತ್ ॥ ಭೇದಕಂಚಾವಶ್ಯಂಭೇದ್ಯಮಾಕ್ಷಿಪತಿ । ತಸ್ಯತದವಿನಾಭೂತತ್ವಾತ್ ॥ ಭೇದ್ಯಂಚಾತ್ರಸಾಮಾನ್ಯರೂಪಮೇವ ನವಿಶೇಷರೂಪಂ। ತಾದೃಗ್ಭೇದಕಾನುಪಲಮ್ಭಾತ್। ನಹಿಸುರಭಿಧೂಮಾನುಪಲಮ್ಭೇಚಚನ್ದನಕಾಷ್ಠಪ್ರಭವೋಗ್ನಿರಾಕ್ಷೇಪ್ತುಂಶಕ್ಯಃ। ಧೂಮಸಾಮಾನ್ಯಂತುವಹ್ನಿಸಾಮಾನ್ಯಸ್ಯೈವಾಕ್ಷೇಪಕಂನತದ್ವಿಶೇಷಸ್ಯ। ವಹ್ನೇಃಪರ್ವತೀಯತ್ವಂತುಹೇತೋಃಪಕ್ಷಧರ್ಮತಾಬಲಲಭ್ಯಮೇವ। ಅತೋತ್ರಾಪಿಸಮ್ಬನ್ಧಸಾಮಾನ್ಯವಾಚಕಷಷ್ಠ್ಯನ್ತಂತಿಙಇತಿಪದಂತತ್ಸಮ್ಬನ್ಧಿಸಾಮಾನ್ಯಮೇವಾಕ್ಷಿಪತೀತ್ಯಾಹ ತಿಙಃಸಮ್ಬನ್ಧೀತ್ಯಾದಿ । ಸಮ್ಬನ್ಧಿಚಾತ್ರತತ್ಸ್ಥಾನಿಕತನ್ನಿಮಿತ್ತಕವ್ಯತಿರೇಕೇಣನಾನ್ಯದಸ್ತೀತ್ಯತಸ್ತಿಙಃಸ್ಥಾನೇತಿಚಿಪರೇತಿಙಃಪರಸ್ಯವಾದ್ಯಯಾವದ್ಯದುಕ್ತಂ ತತ್ಪ್ರತಿಷೇಧವಿಷಯೇಕಿಮಪಿನಭವತೀತ್ಯರ್ಥಃ ॥ ಉದಾಹರತಿ ನೋಡಂ ನೋಡರಿತ್ಯಾದಿ ॥ ನಿಷೇಧ್ಯಮುಪ್ಪಜ್ಞ್ಯದರ್ಶಯತಿ ಅತ್ರೇತ್ಯಾದಿ । ಗುಮಾದಯಆದೇಶಾದಪಾದಯಃಪ್ರತ್ಯಯಾಶ್ಚನಭವನ್ತಿ । ಕೇವಲಂಧಾತುಪ್ರತ್ಯಯಯೋಗಮಾತ್ರಮೇವೇತಿ ॥ ಅಮಾದಯಸ್ತುಸ್ವಯಂತಿಙ್ರೂಪಾಏವ ನತಿಙ್ಸ್ಥಾನಿಕಾಸ್ತಿಙ್ನಿಮಿತ್ತಕಾವೇತಿನಾಮೀನಿಷೇಧವಿಷಯಾಇತಿ ॥ ನನುಯದ್ಯೇವಂತತ್ಸ್ಥಾನಿಕಾನಾಂತನ್ನಿಮಿತ್ತಕಾನಾಂಚನಿಷೇಧಸ್ಸ್ಯಾತ್ ಕಥಂತರ್ಹಿ ಮಾಡದು, ಕೂಡದು; ನೋಡವು, ನುಡಿಯುವು; ಮಾಡಬೇಡಂ, ಮಾಡಲ್ಬೇಡಮಿತ್ಯಾದಿಷುತಿಙ್ಸ್ಥಾನಿಕಾ ಉದ್ವಾದಯಸ್ತಥಾ ತಾರವು, ಬಾರವು, ನೋಡಲಿಂಬೇಡ, ನೋಡಲಿಮಿತ್ಯಾದಿಷುತಿಙ್ನಿಮಿತ್ತಕಾದೀರ್ಘಾದಯಶ್ಚಭವೇಯುರಿತಿಚೇನ್ನ । ಪೂರ್ವತ್ರ ಓರತ್ಪ್ರತಿಷೇಧೇ[460] ಇತ್ಯುದಾವ್ರೋರುಕಾರಸ್ಯಾದಾದೇಶಕರಣಮಹಿಮ್ನಾತಸ್ಮಿನ್ನದಲಾ[526] ಇತ್ಯಾದೇಶವಿಧಾನಾಚ್ಚೋತ್ತರತ್ರಪ್ರತಿಷೇಧಇತ್ಯಾದಿನಾದೀರ್ಘಾದಿವಿಧಾನಾದುದ್ವಾದಯೋದೀರ್ಘಾದಯಶ್ಚಭವನ್ತಿ ॥ ಪ್ರತಿಷೇಧಏವತದ್ವಿಧಾನಾದಿತ್ಯಾಹ ಮಾಡದುಇತ್ಯಾದಿ ॥

ಸೂತ್ರಂ ॥ ತದರ್ಥಸ್ಯಾಪ್ರಯೋಗಃ ॥ 523 ॥

ವೃತ್ತಿಃ ॥ ಪ್ರತಿಷೇಧವಾಚಕ ಶಬ್ದಸ್ಯಪ್ರಯೋಗೋನಭವತಿ ತಿಙ್ವಿಷಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ಮಾಡಂ, ಮಾಡರ್ ; ನೋಡಂ, ನೋಡರ್ ; ಕೂಡಂ, ಕೂಡರ್ ॥ ಅನ್ಯತ್ರತುಭವತ್ಯೇವ ॥ ಮಾಳ್ಪುದಿಲ್ಲಂ, ಮಾಳ್ಪುದಲ್ಲಂ, ಮಾಳ್ಪುದಿಲ್ಲ, ಮಾಳ್ಪುದಲ್ಲ ; ಘಟಮಿಲ್ಲಂ, ಘಟಮಲ್ಲಂ, ಘಟಮಿಲ್ಲ, ಘಟಮಲ್ಲ ; ಪಟಮಿಲ್ಲಂ, ಪಟಮಲ್ಲಂ, ಪಟಮಿಲ್ಲ, ಪಟಮಲ್ಲ ॥

ವ್ಯಾಖ್ಯಾ ॥ ತದಿತಿಪ್ರತಿಷೇಧಃಪರಾಮೃಶ್ಯತೇ । ಸೋಽರ್ಥೋಽಭಿಧೇಯೋಯಸ್ಯಸತದರ್ಥಃಶಬ್ದಃ । ಇಲ್ಲಂ, ಇಲ್ಲ; ಅಲ್ಲಂ, ಅಲ್ಲ ಇತ್ಯಾದಿರೂಪಸ್ತಸ್ಯತಿಙ್ವಿಷಯೇಽಪ್ರಯೋಗೋಽನುಚ್ಚಾರಣಂ । ಯಥಾ ಸಂಸ್ಕೃತೇ ನಕರೋತಿ, ನಕುರ್ವನ್ತಿ, ನಾಕರೋತ್, ನಕರಿಷ್ಯತೀತ್ಯಾದ್ಯಾಖ್ಯಾತವಿಷಯೇನಞ್ಪ್ರಯುಜ್ಯತೇ। ನತಥಾತ್ರಭಾಷಾಯಾಂತತ್ಪ್ರಯೋಗಇತ್ಯರ್ಥಃ ॥ ಅರ್ಥಪ್ರತಿಪತ್ತ್ಯರ್ಥಂಹಿಶಬ್ದಪ್ರಯೋಗೋಽಭಿಮತಃ । ಸಚೇದರ್ಥೋಯತ್ರತೇನವಿನಾಪಿಪ್ರತೀಯತೇ ತತ್ರಕಿಮರ್ಥಸ್ತತ್ಪ್ರಯೋಗೋಽಕಿಂಚಿತ್ಕರತ್ವಾದಿತಿತದಪ್ರಯೋಗೋನ್ಯಾಯ್ಯಏವೇತಿ ॥ ನನ್ವತ್ರಭಾಷಾಯಾಂತದರ್ಥಕಾಶ್ಶಬ್ದಾಸ್ಸನ್ತಿ ನವಾ । ಯದಿನಸನ್ತಿತರ್ಹ್ಯವಕ್ತವ್ಯಏವಾಯಂಯೋಗಃ। ಪ್ರಯೋಗಪ್ರಸಕ್ತೇರೇವಾಭಾವಾತ್ ॥ ನಹ್ಯಸತಾಂಪ್ರಯೋಗಃಸಮ್ಭಾವ್ಯತಇತಿ ॥ ಯದಿಚಸನ್ತಿಕಥಮಪ್ರಯೋಗಃ। ಸತಾಂಶಬ್ದಾನಾಂಪ್ರಯೋಗನೈಯ್ಯತ್ಯಾತ್ । ಅಪ್ರಯುಕ್ತಾಶ್ಚತೇಕಥಂವಾಸನ್ತೀತಿನಾಶಙ್ಕನೀಯಂ । ಸನ್ತ್ಯೇವಶಬ್ದಾಸ್ತದರ್ಥಕಾಃ। ಪ್ರಯುಜ್ಯನ್ತೇಚಪ್ರಚುರಂಲೋಕೇ । ನಹಿವಯಮೇಷಾಂಪ್ರಯೋಗಮೇವಸರ್ವತ್ರನಿಷೇತ್ಸ್ಯಾಮೋಯೇನೇದಮಾಪಾದನಂ ॥ ಕಿಂತುತಿಙ್ವಿಷಯಮಾತ್ರಏವನಿಷೇಧೋನಾನ್ಯತ್ರೇತ್ಯಾಹ ಅನ್ಯತ್ರೇತ್ಯಾದಿ ॥ ನನ್ವತ್ರತಿಙಿತ್ಯನುಕ್ತತ್ವಾತ್ಕಥಮೇಷಸಙ್ಕೋಚೋವಗಮ್ಯತಇತಿಚೇತ್ । ನತಿಙಃ[522] ಇತ್ಯತಃತಿಙ್ನ್ಸ್ಥಾನಂಬುದ್ಧಿಮಧ್ಯಾಸ್ತೇ । ಯತಸ್ತಿಙ್ಯೇವಪ್ರತಿಷೇಧವಿಷಯೇಕಾರ್ಯನಿಷೇಧೋತಸ್ತದರ್ಥಸ್ಯಾಪ್ರಯೋಗೋಽಪಿತತ್ರೈವನಾನ್ಯತ್ರೇತಿ ॥

ಸೂತ್ರಂ ॥ ಆಶೀರಾದೌಬೇಡಂಬೇಡೌಪರತಃ ॥ 524 ॥

ವೃತ್ತಿಃ ॥ ತಿಙಃ ಪರತಃ ಬೇಡಂ, ಬೇಡ ಇತ್ಯೇತೌ ಶಬ್ದೌ ಪ್ರಯುಜ್ಯೇತೇ ಆಶೀರಾದ್ಯರ್ಥೇಪ್ರತಿಷೇಧವಿಷಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ಮಾಡಲ್ಬೇಡಂ, ಮಾಡಲ್ಬೇಡ ; ನೋಡಲ್ಬೇಡಂ, ನೋಡಲ್ಬೇಡ ॥ ಆಶೀರಾದಾವಿತಿಕಿಂ । ಮಾಡಂ, ಮಾಡರ್ ॥ ಪ್ರತಿಷೇಧಇತಿಕಿಂ । ಮಾಳ್ಕೆ, ಮಾಡುಗೆ ॥ ಪರತಇತಿಪೂರ್ವಂಮಾಭೂತ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಬೇಡಂ, ಬೇಡಇತ್ಯೇತಾವವ್ಯಯೌ । ತೌಚತಿಙಃಪರತಏವಪ್ರಯೋಕ್ತವ್ಯೌ । ನಕದಾಪಿಪೂರ್ವತಇತಿಪ್ರಯೋಗನಿಯತಿರುಚ್ಯತೇ ॥ ಆಶೀರಾದ್ಯರ್ಥೇಪ್ರತಿಷೇಧವಿಷಯೇಪೂರ್ವಯೋಗಾನ್ನ ಆರ್ಥಮಾತ್ರಸ್ಯತಿಙ್ಮಾತ್ರೇಪ್ರತಿಷೇಧಪ್ರಾಪ್ತಾವಯಮಾರಮ್ಭಃ ॥ ನಾತ್ರಸರ್ವಂಸರ್ವತ್ರನಿಷೇಧ್ಯಂ । ಕಿಂತುಕ್ವಚಿತ್ಕಶ್ಚಿತ್ಪ್ರಯೋಕ್ತವ್ಯಇತಿಕ್ವಚಿದಾಶೀರಾದೌಕಶ್ಚಿದ್ಬೇಡಂ, ಬೇಡಯೋರನ್ಯತರಃ ॥ ಮಾಡಲ್ಬೇಡಂ, ಮಾಡಲ್ಬೇಡ; ಮಾಡಬೇಡಂ, ಮಾಡಬೇಡ । ಅತ್ರ ತಸ್ಮಿನ್ನದಲೌ526 ಇತ್ಯದಲೋರಾದೇಶಃ ।

ಸೂತ್ರಂ ॥ ವೇಮಃ ॥ 525 ॥

ವೃತ್ತಿಃ ॥ ಇಮಃ ಪರತೋ ಬೇಡಂ, ಬೇಡ ಇತ್ಯೇತೌವಾಪ್ರಯುಜ್ಯೇತೇ ಪ್ರತಿಷೇಧವಿಷಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ಮಾಡಲಿಂಬೇಡಂ, ಮಾಡಲಿಂ ; ಕೂಡಲಿಂಬೇಡಂ, ಕೂಡಲಿಂ ॥ ಇಮಇತಿಕಿಂ । ನೀನಿದಂ ಮಾಡಲ್ಬೇಡಂ, ಮಾಡಲ್ಬೇಡ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಇಮಃಪರತೋ ಬೇಡಂ, ಬೇಡಯೋರ್ವಿಭಾಷಾವಚನಾದನ್ಯತ್ರನಿತ್ಯಏವತತ್ಪ್ರಯೋಗಃ ॥

ಸೂತ್ರಂ ॥ ತಸ್ಮಿನ್ನದಲೌ ॥ 526 ॥

ವೃತ್ತಿಃ ॥ ಬೇಡಂ, ಬೇಡ ಇತ್ಯನಯೋಃ ಪರಯೋಸ್ತಿಙಃ ಅತ್, ಅಲ್ ಇತ್ಯೇತಾವಾದೇಶೌ ಭವತಃ ॥

ಪ್ರಯೋಗಃ ॥ ಮಾಡಬೇಡಂ, ಮಾಡಲ್ಬೇಡಂ ; ನೋಡಬೇಡಂ, ನೋಡಲ್ಬೇಡಂ ॥ ತಸ್ಮಿನ್ನಿತಿಕಿಂ । ನೋಡಂ, ನೋಡರ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ತಚ್ಛಬ್ದೋಬೇಡಂ ಬೇಡೌಪರಾಮೃಶತಿ ॥ ತಿಙಃಪರತೋಬೇಡಂ ಬೇಡಯೋಃಪ್ರಯೋಗೇ ತಿಙೋದಲಾದೇಶೌಪರ್ಯಾಯೇಣಭವತಏವೇತಿನಿಯಮಃ ॥ ನಸ್ವತ್ರಸ್ಥಾನ್ಯನಿರ್ದೇಶಾತ್ಕಸ್ಯವೇಮಾವದಲಾವಾದಿಶ್ಯೇಯಾತಾಮಿತಿಚೇನ್ನ । ಬೇಡಂ, ಬೇಡಯೋಃಪ್ರಯೋಗಸ್ತಿಙಃಪರತಏವೇತಿನಿಯಮಿತಸ್ತಸ್ಮಿನ್ಪರೇವಿಧೀಯಮಾನಾವದಲೌತತಃಪೂರ್ವಸ್ಯತಿಙಏವಭವತೋನಾನ್ಯಸ್ಯ। ತಸ್ಮಿನ್ನಿತಿನಿರ್ದಿಷ್ಟೇಪೂರ್ವಸ್ಯ[26] ಇತಿನಿಯಮಾತ್ ॥ ನಚೈವಂಧಾತುರಪಿಪೂರ್ವಇತಿತಸ್ಯವಾಕಿಂನಸ್ಯಾದಿತಿವಾಚ್ಯಂ । ನಿರ್ದಿಷ್ಟಗ್ರಹಣಮಾನನ್ತರ್ಯಾರ್ಥಮಿತಿತತ್ರೈವೋಕ್ತತ್ವಾದಿತಿ ॥ ನನುತತ್ರಾದಲಾವಿತಿವಕ್ತವ್ಯಂ । ಲಾಘವಾನ್ನತುತಸ್ಮಿನ್ನಿತಿಗೌರವಾದಿತಿಚೇನ್ನ ॥ ಆಶೀರಾದೌಬೇಡಂ ಬೇಡೌಪರತಃ524 ಇತ್ಯುಕ್ತಂ ॥ ತತ್ರದ್ವಿವಚನಾನ್ತನಿರ್ದೇಶಾತ್ತಯೋರುಭಯೋರಪಿಯುಗಪತ್ಪ್ರಯೋಗಃಸ್ಯಾದಿತ್ಯಾಶಙ್ಕಾನಿರಾಸಾರ್ಥಮೇಕತ್ವಾಭಿವ್ಯಕ್ತಯೇತಥಾನಿರ್ದೇಶಃ ॥ ಬೇಡಂ, ಬೇಡಇತ್ಯನಯೋರ್ಮಧ್ಯೇಏಕಏವಪ್ರಯೋಕ್ತವ್ಯಸ್ತತ್ರೈಕಸ್ಮಿನ್ಬೇಡಮಿ ಬೇಡೇವಾಪ್ರಯುಕ್ತೇಸತಿ ತಿಙೋದಲಾದೇಶೌಭವತಇತಿನೈವಂತತ್ರೇತ್ಯತ್ರೈಕತ್ವಾಭಿವ್ಯಕ್ತಿಃ ॥ ತಸ್ಮಿನ್ನಿತಿ ತಯೋರಿತಿತೇಷ್ವಿತಿಚತತ್ರೇತಿಸಾಮಾನ್ಯತಏವನಿಷ್ಪತ್ತೇರಿತಿ ॥

ಸೂತ್ರಂ ॥ ವೇಮಃ ॥ 527 ॥

ವೃತ್ತಿಃ ॥ ಇಮಃ ಅತ್, ಅಲ್ ಇತ್ಯೇತಾವಾದೇಶೌವಾಭವತೋ ಬೇಡಂ, ಬೇಡ ಇತ್ಯನಯೋಃ ಪರತಃ ॥

ಪ್ರಯೋಗಃ ॥ ನೋಡಬೇಡಂ, ನೋಡಲ್ಬೇಡಂ, ನೋಡಲಿಂಬೇಡಂ ; ಮಾಡಬೇಡ, ಮಾಡಲ್ಬೇಡ, ಮಾಡಲಿಂಬೇಡ ॥

ವ್ಯಾಖ್ಯಾ ॥ ತಸ್ಮಿನ್ನದಲಾವಿತಿವರ್ತತೇ ॥ ತಸ್ಮಿನ್ಪರೇಇಮೋದಲಾದೇಶೌವಿಭಾಷಯಾಭವತಇತಿಕಥನಾದನ್ಯಸ್ಯನಿತ್ಯಮಿತ್ಯವಗಮ್ಯತೇ ॥ ನನುತದನನ್ತರಮೇವಸೂತ್ರಮುಕ್ತಂವೇಮಃ525 ಇತಿ । ತಸ್ಯೈವಾತ್ರಾನುವರ್ತಯಿತುಂಶಕ್ಯತ್ವೇಪಿಕಿಮರ್ಥಃಪುನರಾರಮ್ಭ ಇತಿಚೇನ್ನ । ತಸ್ಯಾನನ್ತರಸೂತ್ರೇಣವ್ಯವಹಿತತ್ವಾತ್ ॥ ನಹಿತತ್ರಾನೇನಕಶ್ಚಿದರ್ಥಃ ॥ ತತಸ್ತತ್ರನಿವೃತ್ತೋನೋತ್ತರತ್ರಾನುವರ್ತತಇತಿಪುನರಾರಮ್ಭಃ ॥ ಮಣ್ಡೂಕಪ್ಲುತ್ಯಾಶ್ರಯಣೇನಕಥಂಚಿದನುವೃತ್ತಿಸಮ್ಭವೇಪಿಪೂರ್ವತ್ರೇಮಇತಿ ಪಞ್ಚಮ್ಯನ್ತಸ್ಯಾತ್ರಷಷ್ಠ್ಯನ್ತವಿಪರಿಣಾಮಃ ಕಲ್ಪನೀಯಃ । ಅನ್ಯಥಾನನ್ವಯಪ್ರಸಙ್ಗಾತ್ । ತತೋವರಂಪೃಥಕ್ಕರಣಮೇವೇತಿ ॥ ವಸ್ತುತಸ್ತ್ವನನ್ತರಯೋಗಏವವೇಮಇತ್ಯನುಷಜ್ಯತೇ

ತಸ್ಮಿನ್ನದಲೌವೇಷುಇತಿ॰। ತಥಾಚನಾಧಿಕಾರವಿಚ್ಛೇದೋನಾಪಿಮಣ್ಡೂಕಪ್ಲುತ್ಯಾಶ್ರಯಣಂ ನವಾಗೌರವಮಪಿ । ಪ್ರತ್ಯುತಲಾಘವಮೇವ । ಕ್ಲಪ್ತಸ್ಯೈವವಿಭಕ್ತಿಪರಿಣಾಮನಮಾತ್ರಕಲ್ಪನಾತೋಭಿನ್ನಸೂತ್ರಕಲ್ಪನಾಯಾಮಾತ್ಯನ್ತಂಗುರುತ್ವಾತ್ । ತಥಾಚನಾಸಾಪೃಥಗ್ಯೋಗಃ । ಕಿಂತ್ವನುವೃತ್ತಸ್ಯೈವ ವೇಮಃ[525] ಇತ್ಯಸ್ಯವಿವರಣಮೇವೇತಿ ॥ ನಚೈವಂಸೂತ್ರಸಙ್ಖ್ಯಾನ್ಯೂನತಾಸ್ಯಾದಿತಿವಾಚ್ಯಂ ॥ ಉಗ್ವಾದಿಹ್ರಸ್ವತ್ವವಿಧಾನಾನನ್ತರಮುಳಃಸತ್ತಾಯಾಮಿತಿವಕ್ತವ್ಯೇಯೋಗಾಧಿಕ್ಯೇನತುಲ್ಯಾಯುವ್ಯಯತ್ವಾದಿತಿ ॥

ಸೂತ್ರಂ ॥ ಅಲ್ತದಪ್ರಯೋಗೇ ॥ 528 ॥

ವೃತ್ತಿಃ ॥ ಇಮಃಅಲಿತ್ಯಾದೇಶೋವಾಭವತಿ ಬೇಡಂ, ಬೇಡ ಇತ್ಯನಯೋರಪ್ರಯೋಗವಿಷಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ನೀಮಿಾಬನೆಪಂಪುಗಲ್, ನೀಮಿಾಮನೆಯಂನೋಡಲ್, ಯತಿಗಳ್ನೀಮಂಗಜನಾಟಕ್ಕೆಸಲ್ಲಲ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ವೇಮಃ[527] ಇತೀಮಃಪರತೋಬೇಡಂ, ಬೇಡಯೋಃ ಪ್ರಯೋಗೋವಿಕಲ್ಪಿತಃ । ತತ್ರಪ್ರಯೋಗಪಕ್ಷೇ ತಸ್ಮಿನ್ನದಲೌ[528], ವೇಮಃ[317] ಇತ್ಯಖಿಲಸ್ಯನಿತ್ಯತಯಾಇಮೋವಿಭಾಷಯಾಚಾದಲಾದೇಶೌವಿಹಿತೌ ॥ ತದಪ್ರಯೋಗಪಕ್ಷೇತುಕಥಮಿತಿಬುಭುತ್ಸಾಯಾಮತ್ರಾಲಾದೇಶವಿಕಲ್ಪವಿಕಾರ್ಯೋನಾದಾದೇಶಇತಿವಿಶೇಷಾದೇಶನಾರ್ಥೋಯಮಾರಮ್ಭಃ ॥ ಅಲನುವೃತ್ತಾವಪಿಪುನರಲ್ಗ್ರಹಣಮದಾದೇಶವ್ಯಾದಾಸಾರ್ಥಂ। ನೀಮಿಾಬನಮಂಪುಗಲ್–ಯೂಯಮೇತದ್ವನಂಮಾಪ್ರವಿಶತ ॥ ನೀಮಿಾಮನೆಯಂನೋಡಲ್–ಯೂಯಮೇತದ್ಗೃಹಂಮಾಪಶ್ಯತ ॥ ಯತಿಗಳ್ನೀಮಂಗಜನಾಟಕೆಸಲ್ಲಲ್–ಭೋಯತಯೋಭವನ್ತೋಮದನಕ್ರೀಯಾಯಾಂಮಾಪ್ರವರ್ತಧ್ವಮಿತಿ ॥

ಸೂತ್ರಂ ॥ ಪ್ರಾಕ್ಪ್ರಯೋಗೇಚಾವಿಕೃತಾತ್ ॥ 529 ॥

ವೃತ್ತಿಃ ॥ ಅವಿಕೃತಾದಿಮಃಪ್ರಾಗ್ಭವತಿ ಬೇಡಂ, ಬೇಡ ಇತ್ಯನಯೋಃಪ್ರಯೋಗೇಪ್ರಯೋಗೇಚವಿಷಯೇ॥

ಪ್ರಯೋಗಃ ॥ ಪೆಂಡಿರಂ ನಂಬಲಿಂಬೇಡಂ, ನಂಬಲಿಂಬೇಡ, ನಂಬಲಿಂ ; ಅಕಾರ್ಯ್ಯವಂ ಮಾಡಲಿಂಬೇಡಂ, ಮಾಡಲಿಂಬೇಡ, ಮಾಡಲಿಂ ॥ ಅವಿಕೃತಾದಿತಿಕಿಂ । ನೋಡಲ್ಬೇಡ, ನಂಬಲ್ಬೇಡ । ಅತ್ರಾಲಃಪ್ರಾಗಲ್ಮಾಭೂತ್ ॥ ಪ್ರಾಗಿತಿಪರತೋಮಾಭೂತ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಇಮಇತಿವರ್ತತೇ ॥ ಚಕಾರೋಪ್ರಯೋಗೇಚೇತಿಸಮುಚ್ಚಯಾರ್ಥಃ ॥ ಬೇಡಂ, ಬೇಡಇತ್ಯನಯೋರಪ್ರಯೋಗೇಚಾವಿಕೃತಾದಿಮಃಪ್ರಾಗ್ಭವತೀತಿ ॥ ವನ್ವಿಮೋವಿಕೃತತ್ವನಿಯಮಾತ್ಕಥಮವಿಕೃತತ್ವವಿಶೇಷಣಂಸಙ್ಗಚ್ಛತಇತಿಚೇನ್ನ । ಇಮಃಸ್ವಯಮಿರೋವಿಕೃತಿರೂಪತ್ವೇಪಿಯತ್ರೇಮೋವಿಕೃತಿಮಾಪದ್ಯತೇ । ಇಮಪಿವಿಕಾರಇತಿಯಾವತ್ । ಸಏವವ್ಯಾದಸ್ಯತೇ ॥ ಅವಿಕೃತಾದಿತೀಮಿತ್ಯೇವಾವಸ್ಥಾದಿತ್ಯರ್ಥಃ ॥ ತತಃಪ್ರಾಗ್ಭವತೀತಿ ॥ ನನ್ವತ್ರವಿಧೀಯಮಾನೋಲ್ಕಿಮಾಗಮಃಪ್ರತ್ಯಯಆದೇಶೋವಾ । ತದಪರಸ್ಯವಿಧೇಯಸ್ಯಾಭಾವಾತ್ ॥ ತತ್ರಾಯಂನತಾವದಾಗಮಃ । ಕಿತ್ವಾಭಾವಾತ್ ॥ ಷಷ್ಠ್ಯನ್ತಸ್ಯಸ್ಥಾನೇಪರಾನುಪಮರ್ದನೇನವಿಧೇಯಃಕಾನುಬನ್ಧೋಹ್ಯಾಗಮಇತಿ ॥ ನಾಪಿಪ್ರತ್ಯಯಃಪರತ್ವಾಭಾವಾತ್ ॥ ಪ್ರತ್ಯಯಃಖಲುಪರತಏವಭವತಿ ॥ ಪಞ್ಚಮ್ಯಾಃಪ್ರತ್ಯಯಃಪರಃ[14] ಇತಿನಿಯಮಾತ್ ॥ ನಾಪ್ಯಾದೇಶಃ । ಕಮಪ್ಯನುಪಮರ್ದ್ಯಕ್ರಿಯಮಾಣತ್ವಾತ್ ॥ ಷಷ್ಠ್ಯನ್ತಸ್ಯಸ್ಥಾನೇತದನ್ತ್ಯಂತತ್ಸರ್ವಂವೋಪಮರ್ದ್ಯಾಗತೋಹ್ಯಾದೇಶಃ ॥ ಸರ್ವತ್ರತಥೈವವಿಧಾನಾದಿತಿಚೇನ್ನ । ಅಲೋತ್ರಪ್ರತ್ಯಯರೂಪತ್ವಾತ್ ॥ ನನುನಾತ್ರಸಾಕ್ಷಾದಲ್ಗೃಹ್ಯತೇ । ಪೂರ್ವಯೋಗಾದನುವರ್ತ್ಯತೇ । ತಚ್ಚತತ್ರಾದೇಶಾತ್ಮಕಮತ್ರಾನುವೃತ್ತಮಿತಿಕಥಂಪ್ರತ್ಯಯಾತ್ಮಕಂಭವೇದಿತಿಚೇನ್ನ ॥ ಪೂರ್ವತ್ರೇಮಇತಿಷಷ್ಠ್ಯಾಃಸ್ಥಾನೇವಿಹಿತತ್ವಾದಾದೇಶಉಕ್ತಃ ॥ ಅತ್ರೇಮಇತಿಪಞ್ಚಮೀನಿರ್ದೇಶಾತ್ಪ್ರತ್ಯಯಉಚ್ಯತೇ । ಪಞ್ಚಮ್ಯಾಃಪ್ರತ್ಯಯಃ[14] ಇತಿವಚನಾತ್ ॥ ನಚೈವಮಪಿಪ್ರತ್ಯಯಃ । ಪ್ರಕೃತೇಃಪರತಏವೇತಿನಿಯಮಾತ್ಕಥಮತ್ರಪೂರ್ವತೋವಿಧಿರಿತಿವಾಚ್ಯಂ । ಸರ್ವತ್ರಪರಏವಭವನ್ನಪಿಪ್ರತ್ಯಯಃಕ್ವಚಿತ್ಪೂರ್ವತೋಪಿಭವತಿ । ಪೂರ್ವಶಾಸ್ತ್ರೇಪಿತಥಾದರ್ಶನಾತ್ ॥ ದೃಶ್ಯತೇಹಿತತ್ರಾಪಿಸುಪಃಪ್ರಾಗ್ಬಹುರ್ವೇತಿಸುಬನ್ತಾತ್ಪ್ರಾಗ್ಬಹುಪ್ರತ್ಯಯಃ । ಈಷದಪರಿಸಮಾಪ್ತೌರಾಜಾಬಹುರಾಜೇತ್ಯಾದಿ । ತದ್ವದತ್ರಾಪೀತಿನಾನುಪಪತ್ತಿಃ ॥ ಪ್ರಯೋಗಪಕ್ಷೇಉದಾಹರತಿಪೆಂಡಿರಂನಂಬಲಿಂಬೇಡಂ, ನಂಬಲಿಂಬೇಡ ॥ ಅಪ್ರಯೋಗೇ ನಂಬಲಿಂ । ಸರ್ವತ್ರಾಪಿಸ್ತ್ರಿಯೋಮಾಶ್ರದ್ಧತೇತ್ಯರ್ಥಃ ॥ ತಥಾ ಅಕಾರ್ಯ್ಯಮಂಮಾಡಲಿಂಬೇಡಂ, ಮಾಡಲಿಂಬೇಡ, ಮಾಡಲಿಂ–ಅಕಾರ್ಯಂಮಾಕುರುಧ್ವಮಿತಿ ॥ ಪ್ರತ್ಯುದಾಹೃತೌ ನೋಡಲ್ಬೇಡ, ನಂಬಲ್ಬೇಡ । ಅತ್ರ ತಸ್ಮಿನ್ನದಲೌ[526] ಇತಿ ಇಮಃಸ್ಥಾನೇಅಲಾದೇಶಕರಣಾದ್ವಿಕೃತಮಿತಿತತ್ರಾಲಃಪ್ರಾಗಲ್ಮಾಭೂತ್ ॥ ಪ್ರಾಕ್ಪದಕೃತ್ಯಮಾಹ ಪ್ರಾಗಿತ್ಯಾದಿ ॥

ಸೂತ್ರಂ ॥ ಕರ್ಮಣ್ಯನುಪಡುಃ ॥ 530 ॥

ವೃತ್ತಿಃ ॥ ಧಾತೋಃಪಡುಧಾತುರನುಪ್ರಯುಜ್ಯತೇಕರ್ಮಣಿವಿಹಿತೇತಿಙಿ ಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಮಾಡಲ್ಪಟ್ಟುದು ಘಟಂ ಕುಂಬಱನಿಂ, ನೋಡಲ್ಪಟ್ಟನರಸನಂಗನೆಯಿಂ, ಬಯಸಲ್ಪಟ್ಟಳ್ತರುಣಿ ರಮಣನಿಂ, ಮಾಡಲ್ಪಡುಗೆಮಗೆಸಂಪದಂ ಜಿನಪತಿಯಿಂ, ಕಿಡಿಸಲ್ಪಡುಗೆಮ್ಮದುಃಖಸಂತತಿ ಜಿನನಿಂ ॥ ಕರ್ಮಣೀತಿ ಕಿಂ । ನೋಡಿದನರಸನಂಗನೆಯಂ, ಮಾಡಿದಂ ಪವಕಮನಕ್ಕಸಾಲೆ ॥ ಅನುಗ್ರಹಣಮವ್ಯವಧಾನಾರ್ಥಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಧಾತೋಃಕರ್ಮಣಿಕರ್ತರಿಚತಿಙ್ಭವತೀತ್ಯುಕ್ತಂಪ್ರಾಕ್ ॥ ತತ್ರಕರ್ತೃಕರ್ಮಣೋಃಸಾಧಾರಣೀಂ ಪ್ರಕ್ರಿಯಾಮಭ್ಯಧಾಯ ತದುಕ್ತ್ವೇದಾನೀಂಕರ್ಮಣ್ಯಸಾಧಾರಣೀಂವಕ್ತುಮಾಹ ಧಾತೋರಿತ್ಯಾದಿ ॥ ಪಡು ಇತ್ಯಯಂಧಾತುಃ ಶಯನಾರ್ಥೇ ಪ್ರಸಿದ್ಧಃ । ಸಚಾತ್ರ ಕರ್ಮಣಿಪ್ರತ್ಯಯೇಸ್ವಾರ್ಥಮನಭಿದಧಾನಃ ಕೇವಲಂ ಶಬ್ದಸಂಸ್ಕಾರಕತಯಾ ಸರ್ವಧಾತೋರನುಪ್ರಯುಜ್ಯತೇ । ಯಥಾಸಂಸ್ಕೃತೇ ಲಿಟಿ ಕ್ವಚಿತ್ಕೃಭ್ವಸ್ತಯ ಇತಿ ॥ ನನ್ವತ್ರಕರ್ಮಣೀತ್ಯೇವೋಕ್ತಂನತಿಙೀತ್ಯತಃಕಥಮಿದಂಜ್ಞಾಯತೇ । ತಿಙ್ಯೇವೇನಾನ್ಯತ್ರೇತೀತಿ ಚೇನ್ನ । ಧಾತೋಃ ಕಾರಕೇ ತಿಙ್ಕೃದ್ವಾಭವತಿ ನಾನ್ಯಃ । ತತ್ರ ಕೃತಿವಾ[531] ಇತಿವಕ್ಷ್ಯಮಾಣತ್ವಾದತ್ರತಿಙ್ಯೇವೇತ್ಯರ್ಥಾಲ್ಲಭ್ಯತ ಇತಿ ॥ ಉದಾಹರತಿ ಮಾಡಲ್ಪಟ್ಟುದುಘಟಂಕುಂಬಱನಿಂಇತಿ ॥ ಅತ್ರಮಾಡಿದಂಘಟಮಂಕುಂಬಱಂಇತಿಕರ್ತರಿಪ್ರಯೋಗಃ । ಮಾಡು ಕರಣ ಇತ್ಯಸ್ಮಾತ್ ಧಾತೋರೇಕಾನೇಕತ್ವೇ[442] ಇತ್ಯಾದಿನಾಕರ್ತರ್ಯನ್ಯೈಕತ್ವೇ ಅಮ ದಪದವಂ[446] ಇತ್ಯಾದಿನಾಅತೀತಕಾಲೇದಪ್ರತ್ಯಯೇ ಇದುತಃ[476] ಇತಿಧಾತೋರಿದಾದೇಶೇಮಾಡಿದಂಇತಿನಿಷ್ಪದ್ಯತೇ । ಕರ್ತರಿಪ್ರತ್ಯಯೇನ ಕರ್ತುರುಕ್ತತ್ವಾತ್ಕುಂಬಱಶಬ್ದಾತ್ ಮುಕ್ತೇ[227] ಇತ್ಯುಕ್ತೇಕರ್ತರಿಪ್ರಥಮಾ । ಕರ್ಮಣೋನುಕ್ತತ್ವಾದ್ಘಟಶಬ್ದಾತ್ ಕರ್ಮಣ್ಯಮ್[204] ಇತ್ಯನುಕ್ತೇಕರ್ಮಣಿದ್ವಿತೀಯಾ । ಏವಂಸತ್ಯಪಿವಕ್ತುರ್ವಿವಕ್ಷಯಾ ಶಬ್ದಪ್ರವೃತ್ತಿರಿತಿಕರ್ಮಣಿಪ್ರಯೋಗವಿವಕ್ಷಾಯಾಂ ಕರ್ಮಣಿ[443] ಇತಿಮಾಡುಧಾತೋಃಕರ್ಮಣ್ಯನ್ಯೈಕತ್ವೇಅಮ್ । ಕರ್ಮಣ್ಯನುಪಡುಃ[530] ಇತಿಮಾಡು ಇತ್ಯತಃಪಡೋರನುಪ್ರಯೋಗಃ । ತಸ್ಮಿನ್ನೆದಲಾ[532] ಇತಿಧಾತೋರಲಾದೇಶಃ । ನಪ್ಟ್ಯದುಃ[454] ಇತ್ಯಮಉದ್ವಾದೇಶಃ । ದಪದವಂ[446] ಇತ್ಯಾದಿನಾ ಅತೀತಕಾಲೇದಪ್ರತ್ಯಯಃ । ಡೋಷ್ಟಃ[487] ಇತಿಪಡುಧಾತೋರ್ಡೋಃಷ್ಟಕಾರಾದೇಶಃ । ವರ್ಗಪ್ರಥಮಾತ್ಪ್ರರ್ವಃ[506] ಇತಿದಕಾರಸ್ಯಾಪಿಟಕಾರಾದೇಶಃ ॥ ಏವಂಮಾಡಲ್ಪಟ್ಟುದು ಇತಿಸಿದ್ಧ್ಯತಿ ॥ ಕರ್ಮಣಿಪ್ರತ್ಯಯೇನಕರ್ಮಣಉಕ್ತತ್ವಾದ್ಘಟಶಬ್ದಾತ್ ಮುಕ್ತೇ[227] ಇತ್ಯುಕ್ತೇಕರ್ಮಣಿಪ್ರಥಮಾ । ಕರ್ತುರನುಕ್ತತ್ವಾತ್ಕುಂಬಱಶಬ್ದಾತ್ ಹೇತುಕರ್ತೃಕರಣೇ[209] ಇತ್ಯಾದಿನಾಅನುಕ್ತೇಕರ್ತರಿತೃತೀಯಾ ॥ ಏವಂ ಮಾಡಲ್ಪಟ್ಟುದು ಘಟಂ ಕುಂಬಱನಿಂ ಇತಿಭವತಿ ॥ ಏವಮುತ್ತರತ್ರ ನೋಡಲ್ಪಟ್ಟನರಸನಂಗನೆಯಿಂ । ಅತ್ರನೋಡಿದಳರಸನನಂಗನೆ ಇತಿ ॥ ತಥಾ ಬಯಸಲ್ಪಟ್ಟಳ್ತರುಣಿ ರಮಣನಿಂ । ಅತ್ರಬಯಸಿದಂತರುಣಿಯಂರಮಣಂ ॥ ತಥಾ ಮಾಡಲ್ಪಡುಗೆಮಗೆಸಂಪದಂಜಿನಪತಿಯಿಂ । ಅತ್ರಮಾಡುಗೆಮಗೆಸಂಪದಮಂಜಿನಪತಿ ಇತಿ ॥ ತಥಾ ಕಿಡಿಸಲ್ಪಡುಗೆಮ್ಮದುಃಖಸಂತತಿಜಿನನಿಂ । ಅತ್ರಕಿಡಿಸುಗೆಮ್ಮದುಃಖಸಂತತಿಯಂಜಿನಂ ಇತಿಚಕರ್ತರಿಪ್ರಯೋಗಾಊಹ್ಯಾಃ ॥ ಯಥಾಯಥಮತ್ರಪ್ರಕ್ರಿಯಾಚಕರ್ತವ್ಯಾ ॥ ಅನುಪದಪ್ರಯೋಜನಮಾಹ ಅನುಗ್ರಹಣಮವ್ಯವಧಾನಾರ್ಥಮಿತಿ ॥ ಸಂಸ್ಕೃತೇಕೃಭ್ವಸ್ತೀನಾಮನುಪ್ರಯೋಗನಿಯತತ್ವೇಪಿಕ್ವಚಿದ್ವ್ಯವಹಿತಪ್ರಯೋಗಃ ಕ್ವಚಿತ್ಪೂರ್ವಪ್ರಯೋಗಃ ಕ್ವಚಿತ್ಪೂರ್ವಮನೇಕಪದವ್ಯವಧಾನೇಪಿಪ್ರಯೋಗೋದೃಶ್ಯತೇ । ಯಥಾ । ತಂಪಾತಯಾಂಪ್ರಥಮಮಾಸಪಪಾತಪಶ್ಚಾದಿತಿ ॥

ತಥಾ ।

ಶ್ಲೋ ॥ ಪ್ರಚಲನ್ಮೀನಮಕರಃಪ್ರಭೂತತರವಾರಿಕಃ ।
ಚಕಾರಕಲಯಾಮಬ್ಧಿರ್ಮಹಾನೇಷನಭಸ್ತಲಾಂ ॥

ಇತಿ ತಥಾ । ಯಂಚಕ್ರುರಿನ್ದ್ರಾಸ್ತ್ರಿದಶೇನ್ದ್ರಶೈಲೇಸಂಸ್ನಾಪಯಾಮುಜ್ವಲರತ್ನಪೀಠೇ । ಇತಿಚ ॥ ನೈವಂಭಾಷಾಯಾಂಕಿಂತ್ವವ್ಯವಹಿತಾನುಪ್ರಯೋಗೋನಿಯತಏವೇತಿ ॥

ಸೂತ್ರಂ ॥ ಕೃತಿವಾ ॥ 531 ॥

ವೃತ್ತಿಃ ॥ ಧಾತೋಃಪಡುರ್ವಾನುಪ್ರಯುಜ್ಯತೇ ಕರ್ಮಣಿವಿಹಿತೇಕೃತಿ ಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಮಾಡಲ್ಪಟ್ಟುದಂ, ಮಾಡಿದುದಂ; ಮಾಡಲ್ಪಟ್ಟುದಱಿಂ, ಮಾಡಿದುದಱಿಂ; ತೋಱಲ್ಪಟ್ಟುದಕ್ಕೆ, ತೋಱಿದುದಕ್ಕೆ; ಆಡಲ್ಪಡುವ ಪೊಲಂ, ಆಡುವ ಪೊಲಂ; ತೂಗಲ್ಪಡುವ ಡಾಣೆ, ತೂಗುವ ಡಾಣೆ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಕರ್ಮಣ್ಯನುಪಡುಃ[530] ಇತಿಸರ್ವಮೇತದನುವರ್ತತೇ ॥ ಕರ್ಮಣಿ ಕೃತ್ಪ್ರತ್ಯಯೇಪರೇಧಾತೋಃ ರನು ಪಡುಧಾತುರ್ವಿಭಾಷಯಾಪ್ರಯುಜ್ಯತೇ ॥ ಮಾಡಲ್ಪಟ್ಟುದಂ । ಅತ್ರಮಾಡುಇತ್ಯಸ್ಮಾದ್ಧಾತೋಃಅಕ್ಕತ್ತರ್ಕರ್ಮಣೋಃ[543] ಇತಿಕರ್ಮಣ್ಯಟಿ । ಕೃತಿವಾ[531] ಇತಿವಿಭಾಷಯಾಪಡೌ । ತಸ್ಮಿನ್ನೈದಲೌ[532] ಇತಿಧಾತೋರಲಿ । ಅಚಃ[455] ಇತ್ಯಚಲುದೌ ॥ ಅಚಿ[447] ಇತಿಭೂತೇದಪ್ರತ್ಯಯೇ । ಡೋಷ್ಟಃ[487] ಇತಿಪಡೋರ್ದೋರ್ಷ್ಟಾದೇಶೇ । ವರ್ಗಪ್ರಥಮಾತ್ಪೂರ್ವಃ[506] ಇತಿದಸ್ಯಟಕಾರೇಸತಿ ಮಾಡಲ್ಪಟ್ಟುದುಇತ್ಯೇವಂನಿಷ್ಪನ್ನಸ್ಯಕೃದನ್ತಸ್ಯಶಬ್ದರೂಪಸ್ಯ ಅರ್ಥವಲ್ಲಿಙ್ಗಂ[8] ಇತಿಲಿಙ್ಗಸಂಜ್ಞಾಯಾಂ ಲಿಙ್ಗಾತ್ಸುಪ್[203] ಇತ್ಯಧಿಕೃತ್ಯ ಕರ್ಮಣ್ಯಮ್[204] ಇತ್ಯಮಿ ಲುಬನಾಮಹಾನ[36] ಇತ್ಯುತೋಲ್ಲೋಪೇಸತಿ ಮಾಡಲ್ಪಟ್ಟುದಂ ಇತಿಸಿಧ್ಯತಿ ॥ ಮಾಡಿದುದಂ । ಅತ್ರಪಡೋರ್ವೈಭಾಷಿಕತ್ವಾದಪ್ರಯೋಗಃ ॥ ಏವಮುಪರಿ ಸರ್ವತ್ರೋದಾಹರಣೇದ್ರಷ್ಟವ್ಯಂ ॥ ಸರ್ವತ್ರಕೃದನ್ತತಾಭಿವ್ಯಕ್ತ್ಯರ್ಥಂದ್ವಿತೀಯಾದಿಪ್ರದರ್ಶನಂ ॥ ಆಡಲ್ಪಡುವ ಪೊಲಂ । ಅತ್ರಆಡಲ್ಪಡುವುದು ಪೊಲಂಇತಿವಿಗ್ರಹಃ । ವಿಶೇಷಣಮೇಕಾರ್ಥೇನ[309] ಇತಿಸಮಾಸಃ । ಪೂರ್ವಸ್ವರೇಣೈಕಾರ್ಥೇ[333] ಇತ್ಯುಪಾನ್ತ್ಯಸ್ವರಾದೇರ್ಲೋಪಃ । ಅಗ್ಘುಳಂ[345] ಇತ್ಯಗಾಗಮಃ । ಅಕಃಪ್ರಕೃತ್ಯಾ[86] ಇತಿಪ್ರಕೃತಿಭಾವಃ । ತತೋಲಿಙ್ಗಸಂಜ್ಞಾದಿರಿತಿ ॥ ಏವಮಾಡುವಪೊಲಮಿತ್ಯಾದಾವಪಿ ಯೋಜ್ಯಂ ॥

ಸೂತ್ರಂ ॥ ತಸ್ಮಿನ್ನೈದಲೌ 532 ॥

ವೃತ್ತಿಃ ॥ ಧಾತೋರಧ್ಯೈಕಾರಾಲಾದೇಶೌಭವತಃ ಪಡುಧಾತೌ ಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಮಾಡೆ ಪಟ್ಟಂ, ಮಾಡಲ್ಪಟ್ಟಂ ; ನೋಡೆ ಪಟ್ಟಂ, ನೋಡಲ್ಪಟ್ಟಂ ; ಕಿಡಿಸೆ ಪಟ್ಟುದು, ಕಿಡಿಸಲ್ಪಟ್ಟುದು ॥ ತಸ್ಮಿನ್ನಿತಿಕಿಂ । ಮಾಡಿದಂ, ಕೂಡಿದಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ತಚ್ಛಬ್ದಃಪಡುಧಾತುಂಪರಾಮೃಶತಿ ತಸ್ಮಿನ್ಪಡುಧಾತೌಪರೇಇತಿ ॥

ಸೂತ್ರಂ ॥ ಇಸುಪ್ತತ್ಕರೋತೀತಿಭಾವೇಲ್ಯುಟೋಶಯನಾದೇರ್ಲುಪ್ಟ್ಯದೋಃ ॥ 533 ॥

ವೃತ್ತಿಃ ॥ ಭಾವೇವಿಹಿತೋಯೋಲ್ಯುಟ್ಪ್ರತ್ಯಯಸ್ತದನ್ತಾಚ್ಛಯನಾದಿವರ್ಜಿತಾಚ್ಛಬ್ದಾತ್ತತ್ಕರೋತೀತ್ಯಸ್ಮಿನ್ನರ್ಥೇಇಸುಪ್ಪ್ರತ್ಯಯೋಭವತಿ ದೋರ್ಲೋಪಶ್ಚ ॥

ಪ್ರಯೋಗಃ ॥ ಪಚನಮಂ ಮಾಡುವಂ ಪಚಿಸುವಂ । ಏವಂ ವರ್ಧಿಸುವಂ, ರಕ್ಷಿಸುವಂ, ಸೇವಿಸುವಂ, ಪಾಲಿಸುವಂ, ಭೋಜಿಸುವಂ, ಲಾಲಿಸುವಂ ॥ ಭಾವ ಇತಿಕಿಂ । ಭುಜ್ಯತಇತಿಭೋಜನ ಮೋದನಾದಿ ತತ್ಕರೋತೀತ್ಯತ್ರಮಾಭೂತ್ ॥ ಲ್ಯುಟ ಇತಿಕಿಂ । ಯಜ್ಞಇತ್ಯಾದೇರ್ಮಾಭೂತ್ ॥ ಅಶಯನಾದೇರಿತಿಕಿಂ । ಶಯಿಸಿದಂ ಇತಿಮಾಭೂತ್ ॥ ಶಯನ, ಚಯನ, ತಕ್ಷಣ, ಶ್ರವಣ, ರವಣ, ನಯನ, ಸ್ತವನ, ಕಮನ ಇತ್ಯಾದಿಶಯನಾದಯಃ ಪ್ರಯೋಗಗಮ್ಯಾಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಧಾತೋಃಕರ್ತರಿಕರ್ಮಣಿಚ ತಿಙಮುದ್ಧಾವ್ಯ ಸಾಮಾನ್ಯತೋವಿಶೇಷತಶ್ಚ ಪ್ರಕ್ರಿಯಾಂಪ್ರದರ್ಶ್ಯೇದಾನೀಂಧಾತುಷ್ವೇವವಿಶೇಷಾನ್ಪ್ರದರ್ಶಯಿತುಕಾಮಸ್ತಾವದಾಹ ಇಸುಬಿತ್ಯಾದಿ ॥ ಅತ್ರಾಯಂವಿಶೇಷಃ । ಇಹತಾವದ್ಭಾಷಾವಿಷಯೇಪ್ರಯೋಗಾರ್ಹಂಶಬ್ದತತ್ವಂ ನಾಮಪದಂ, ಧಾತುಪದಂಚೇತಿದ್ವಿವಿಧಮಿತ್ಯುಕ್ತಂಪ್ರಾಕ್ । ತದ್ದ್ವಿವಿಧಮಪಿ ಪದಂ ಸಂಸ್ಕೃತಪ್ರಕೃತಿಕಮಸಂಸ್ಕೃತಪ್ರಕೃತಿಕಂಚೇತಿಪ್ರತ್ಯೇಕಂ ದ್ವಿವಿಧಂ ಭವತಿ ॥ ತತ್ರಾಸಂಸ್ಕೃತಪ್ರಕೃತಿಕೇಷುದ್ವಿವಿಧೇಷ್ವಪಿತೇಷುನವಿಶೇಷಃ । ನಾಮ್ನಾಂಧಾತೂನಾಂಚ ಭಾಷಾತ್ಮಕಾನಾಂಸ್ವತಸ್ಸಿದ್ಧತ್ವಾತ್ ॥ ಸಂಸ್ಕೃತಪ್ರಕೃತಿಕೇಷುತು ನಾಮಾನಿಧಾತವೋಪ್ಯತ್ರಸಾಧನೀಯಾಃ । ತತ್ರನಾಮಪದೇಷು ಸಂಸ್ಕೃತಪ್ರಕೃತಿಕೇಷು ಸ್ವರಾನ್ತಾನಾಂವ್ಯಞ್ಜನಾನ್ತಾನಾಂಚ ಸಂಸ್ಕೃತಶಬ್ದಾನಾಂ ಲಿಙ್ಗಾತ್ಸುಪ್[203] ಇತಿಸುಬುತ್ಪತ್ತಿಬೀಜಭೂತಾಂಲಿಙ್ಗತಾಂ ಸಾಧಯಿತುಮನೇಕಧಾಯತ್ನಃಕೃತಃ ॥ ತಥಾ ಧಾತುಪದೇಷ್ವಪಿಸಂಸ್ಕೃತಪ್ರಕೃತಿಕೇಷು ಭೋಜನ, ಗಮನ, ರಕ್ಷಣ, ಭಕ್ಷಣಾದೀನಾಂ ಭಾವಪ್ರತ್ಯಯಾನ್ತಾನಾಂ ಶಬ್ದಾನಾಂ ಧಾತೋಃ 142 ಇತ್ಯಾದಿನಾ ತಿಙಾದ್ಯುತ್ಪತ್ತಿಬೀಜಭೂತಾಂ ಧಾತುತಾಂ ಪ್ರಸಾಧಯಿತುಂಯತಮಾನಃಸೂತ್ರಕಾರಸ್ತಾವದಿದಮಾಹ ಇಸುಬಿತ್ಯಾದಿ ॥ ಅತ್ರೇಸುಬಿತಿವಿಧೇಯಸ್ವರೂಪನಿರ್ದೇಶಃ । ತತ್ಕರೋತೀತ್ಯರ್ಥನಿರ್ದೇಶಃ । ಭಾವೇಲ್ಯುಟಇತಿಪ್ರಕೃತಿನಿರ್ದೇಶಃ । ಅಶಯನಾದೇರಿತಿವಿಷಯಸಙ್ಕೋಚನಿರ್ದೇಶಃ । ಲುಪ್ಟ್ಯದೋರಿತಿಕಾರ್ಯಾನ್ತರನಿರ್ದೇಶಃ ॥ ಏವಂಸಂಸ್ಕೃತಶಬ್ದೇಭ್ಯಇಸುಪ್ಪ್ರತ್ಯಯಮುದ್ಭಾವ್ಯತದನ್ತಾನೇವಶಬ್ದಾನ್ಧಾತೂಕೃತ್ಯತತೋಧಾತೋಃ ತಿಙಂಕೃತೇವಾಪ್ರತ್ಯಯಮುದ್ಭಾವ್ಯ ಸಂಸ್ಕೃತಪ್ರಕೃತಿಕಾನಿಧಾತುಪದಾನಿ ಸಾಧನೀಯಾನೀತಿ ॥ ನಾತ್ರಸಂಸ್ಕೃತಶಬ್ದಾನಾಮಶೇಷಾಣಾಂ ಧಾತೂಕರಣಂ । ಕಿಂತುಕೇಷಾಂಚಿದೇವ ॥ ತೇಷಾಂಚ ಸ್ವರೂಪಸ್ಯಪೃಥಕ್ಕಥನಂ ಲಕ್ಷಣತಃಸ್ವರೂಪತೋವಾಕರ್ತವ್ಯಂ ನಾನ್ಯಥಾ । ಅಸಮ್ಭವಾತ್ ॥ ತದಪಿಕ್ವಚಿಲ್ಲಕ್ಷಣತಃ ಕ್ವಚಿತ್ಸ್ವರೂಪತ ಇತಿದ್ವೈರಾಶ್ಯಂಕಾರ್ಯಂ । ನ ಸರ್ವತ್ರಲಕ್ಷಣತಃಸ್ವರೂಪತೋವೇ

ತಿವಿಕಲ್ಪೋಲಕ್ಷಣತಃಸ್ವರೂಪತಶ್ಚೇತಿಸಮುಚ್ಚಯೋವಾಙ್ಗೀಕಾರ್ಯಸ್ತದಘಟನಾತ್ । ತಥಾಹಿ । ನತಾವತ್ಸರ್ವತ್ರಲಕ್ಷಣತಏವೇತಿಘಟತೇ । ಯಾವಲ್ಲಕ್ಷ್ಯಮನುಸ್ಯೂತಸ್ಯೈಕಸ್ಯಲಕ್ಷಣಸ್ಯಾಭಾವಾತ್ ॥ ನಾಪಿಸರ್ವತ್ರಸ್ವರೂಪತಏವೇತ್ಯಪಿ । ಶಬ್ದಾನಾಮಾನನ್ತ್ಯೇನ ಸ್ವರೂಪತೋನಿರ್ದೇಷ್ಟುಮಶಕ್ಯತ್ವಾತ್ । ಶಬ್ದರಾಶೇರಪರ್ಯನ್ತ ಇತಿವಚನಾತ್ । ಅತೋನವಿಕಲ್ಪಃ ॥ ಅತಏವನಸಮುಚ್ಚಯೋಽಪಿ । ಪಕ್ಷದ್ವಯೋಕ್ತದೋಷಾನುಷಙ್ಗಾತ್ । ಅನ್ಯತರವೈಯರ್ಥ್ಯಾಚ್ಚ ॥ ಅತಃಕ್ವಚಿತ್ಕಿಞ್ಚಿದಿತಿದ್ವೈರಾಶ್ಯಮೇವಶ್ರೇಯಃ ॥ ಯಾವತಾಂಲಕ್ಷಣಮನುಸ್ಯೂತಂ ತಾನೇಕರಾಶೀಕೃತ್ಯ ಶೇಷಮಶೇಷಂಸ್ವರೂಪತಏವ ವಕ್ತವ್ಯಮಿತಿ ॥ ತತ್ರಲಕ್ಷಣತಃಕಥನೇಽಪ್ಯನೇಕೇಷಾಮಾಚಾರ್ಯಾಣಾಂಮತಭೇದೇನಲಕ್ಷಣಾನ್ಯಪ್ಯನೇಕಾನಿಭವನ್ತಿ ॥ ತಥಾಪಿ ವಿವಕ್ಷಿತಮತಾಶ್ರಯಣೇನಲಕ್ಷಣಮನುಸರ್ತವ್ಯಮಿತಿಸೂತ್ರಕೃತಸ್ತತ್ಕರಣಕಾಲೀನವಿವಕ್ಷಾವಶಾತ್ಪಾಣಿನೀಯಮತಾಶ್ರಯಣೇನಸೂತ್ರಕರಣಮಿತ್ಯಭಿಪ್ರೇತ್ಯವ್ಯಾಕರೋತಿ ಭಾವಇತ್ಯಾದಿ ॥ ನನ್ವತ್ರಸೂತ್ರಕೃತಾಪಾಣಿನೀಯಮೇವಮತಮಾಶ್ರಿತಂ ನಾನ್ಯದೀಯಮಿತಿಕುತೋಽವಗತಮಿತಿಚೇತ್ । ಲ್ಯುಡ್ಗ್ರಹಣಾದಿತಿಬ್ರೂಮಃ । ಪಾಣಿನಿಃ ಕಿಲಸ್ವೋಪಜ್ಞೇಶಬ್ದಶಾಸನೇಕರ್ತೃಕರ್ಮಭಾವಾದೌಧಾತೋಃಪರತೋಲ್ಯುಟ್ಪ್ರತ್ಯಯಂವ್ಯಧತ್ತ ನಾನ್ಯೇ ॥ ತೇತುಯುಟಮನಟಮನ್ಯಂವೇತಿನತತ್ರಲ್ಯುಡ್ವ್ಯವಹಾರಇತಿ ॥ ಲ್ಯುಟಇತಿಲ್ಯುಟ್ಪ್ರತ್ಯಯಾನ್ತಾದಿತ್ಯರ್ಥಃ ॥ ನಚ ಯತ್ರಯತ್ರಲ್ಯುಡ್ವಿಹಿತಸ್ತದನ್ತಸ್ಸರ್ವೋಽಪ್ಯತ್ರಗ್ರಾಹ್ಯಃ । ಅತಿಪ್ರಸಙ್ಗಾತ್ । ಕಿಂತುಕ್ವಚಿದೇವೇತ್ಯಾಹ ಭಾವೇಇತಿ । ನತುಕರ್ತೃಕರ್ಮಾದಾವಿತ್ಯರ್ಥಃ ॥ ನಚಭಾವೇಽಪಿಯೋಯೋಲ್ಯುಡನ್ತಸ್ತಸ್ಮಾತ್ಸರ್ವಸ್ಮಾದಪಿ । ಕಿಂತುಕತಿಪಯವಿರಹಾದಿತಿವಿಷಯಂಸಙ್ಕೋಚಯತಿ ಅಶಯನಾದೇರಿತಿ । ಶಯನಾದಿಗಣಪಠಿತಾನ್ ಶಬ್ದಾನ್ವರ್ಜಯಿತ್ವೇತ್ಯರ್ಥಃ ॥ ತದ್ರಹಿತಾದಪಿಶಬ್ದಾದ್ವಿಧೀಯಮಾನಇಸುಪ್ಪ್ರತ್ಯಯಃಕಸ್ಮಿನ್ನರ್ಥಇತ್ಯತಆಹ ತತ್ಕರೋತೀತಿ ॥ ನನುಕರೋತೇಃಸಕರ್ಮಕತ್ವಾತ್ಕಿಂಕರ್ಮೇತಿನಶಙ್ಕನೀಯಂ । ಲ್ಯುಡನ್ತಾರ್ಥಸ್ಯೈವಕರ್ಮತ್ವಾತ್ ॥ ಏವಂಶಯನಾದಿವರ್ಜಿತಾದ್ಭಾವೇಲ್ಯುಡನ್ತಾತ್ಪಚನ ಪಠನಾದಿಶಬ್ದಾನ್ನಕೇವಲಮಿಸುಪ್ಪ್ರತ್ಯಯಏವವಿಧೇಯಃ । ತಸ್ಯೈವಲ್ಯುಡನ್ತಸ್ಯದೋರ್ಲೋಪಶ್ಚ ಕರ್ತವ್ಯಇತ್ಯಾಹ ಲುಪ್ತದೋರಿತಿ ॥ ಏವಂಇಸುಬನ್ತಾಸ್ಸರ್ವೇಲ್ಯುಡನ್ತಾಶ್ಶಬ್ದಾಭಾಷಾಯಾಂಧಾತವೋಭವನ್ತೀತಿಧಾತೂನ್ ಪ್ರಸಾಧ್ಯ ತೇಭ್ಯಸ್ತಿಙುತ್ಪತ್ತೌ ಪಚಿಸಿದಂ, ಪಠಿಸಿದಂ ಇತ್ಯಾದಿಸಿಧ್ಯತಿ ॥ ಯಥಾಸಂಸ್ಕೃತೇಕಾಮ್ಯಾದಿಪ್ರತ್ಯಯಾನ್ತಾಃಪುತ್ರೀಯತಿ ರಾಜಾನಮಿತ್ಯಾದಿ ಸುಬನ್ತಾಃಶಬ್ದಾಧಾತವಇತಿ ತೇಭ್ಯಸ್ತಿಙುತ್ಪತ್ತೌ ಪುತ್ರಕಾಮ್ಯತಿ, ರಾಜಕಾಮ್ಯತೀತ್ಯಾದಿಸಿದ್ಧಿರಿತಿ ॥

ನನುಕಾಮ್ಯಾದಿಪ್ರತ್ಯಯಾನ್ತಾನಾಂ ಶಬ್ದಾನಾಂ ಸನಾದ್ಯನ್ತಾಧಾತವಇತಿಧಾತುಸಂಜ್ಞಾಕರಣಾತ್ತೇಭ್ಯಸ್ತಿಙುತ್ಪತ್ತಿಃಸಮ್ಭವತ್ಯೇವ । ಇಸುಬನ್ತಾನಾಂತುಶಬ್ದಾನಾಮತ್ರಧಾತುಸಂಜ್ಞಾಯಾಅಕರಣಾತ್ಕುತೋವಾಧಾತುತ್ವಂ । ತದಭಾವೇಚತೇಭ್ಯಃಕುತಸ್ತರಾಂತಿಙುತ್ಪತ್ತಿಃ । ತದನುತ್ಪತ್ತೌಚಭಾಷಾಯಾಂಕುತಸ್ತಮಾಂಪಠಿಸಿದಮಿತ್ಯಾದಿಸಿದ್ಧಿರಿತಿಚೇನ್ನ । ಕ್ರಿಯಾರ್ಥೋಧಾತುಃ[12] ಇತ್ಯನೇನೈವಾಽಶೇಷಾಣಾಂಪೂರ್ವೇಷಾಮಮೀಷಾಮಿಸುಬನ್ತಾನಾಮನ್ಯೇಷಾಂ ಚ ಕ್ರಿಯಾರ್ಥಾನಾಂಶಬ್ದಾನಾಮಪಿಧಾತುಸಂಜ್ಞಾಕೃತೈವೇತಿನಪುನಸ್ತತ್ಕರಣಮಿತಿ ॥ ಯೇತುಭೂವಾದಯೋಧಾತವ ಇತಿಗಣಪಾಠಪರಿಚ್ಛಿನ್ನಾನಾಂಮೂಲಪ್ರಕೃತೀನಾಮೇವ ಧಾತುಸಂಜ್ಞಾಮಭ್ಯಧುಸ್ತೇಷಾಮೇವಸನಾದ್ಯನ್ತಾನಾಮುತ್ತರಪ್ರಕೃತೀನಾಂ ಕಾಮ್ಯಾದಿಪ್ರತ್ಯಯಾನ್ತಾನಾಂಸುಬನ್ತಪ್ರಕೃತೀನಾಂಚಗಣಪಠಿತಾಭಾವಾದ್ಧಾತುಸಂಜ್ಞಾನಾಸ್ತೀತಿ ಪುನಸ್ತದರ್ಥಂಯತ್ನಾನ್ತರಕಲ್ಪನಪ್ರಯಾಸಾನುಭವನಂ ನಾನ್ಯೇಷಾಮಿತಿ ॥ ಅತಏವ ಭಗವಾಞ್ಛಾಕಟಾಯನೋಽಪಿ ಕ್ರಿಯಾರ್ಥೋಧಾತುರಿತ್ಯೇವಧಾತುಸಂಜ್ಞಾಂವಿಧಾಯ ತೇನೈವಮೂಲಪ್ರಕೃತೀನಾಮುತ್ತರಪ್ರಕೃತೀನಾಮುತ್ತರೋತ್ತರಪ್ರಕೃತೀನಾಮಪಿಧಾತುಸಂಜ್ಞಾಸಿದ್ಧೇತಿ ನಪುನರ್ಯತ್ನಾನ್ತರಂಚಕಾರೇತ್ಯವಗನ್ತವ್ಯಮಿತಿ ॥ ನನ್ವೇವಮಪಿನೈಷಾಂಧಾತುಸಂಜ್ಞಾಸೇತ್ಸ್ಯತಿ । ಕ್ರಿಯಾರ್ಥತ್ವಾಭಾವಾತ್ । ತಥಾಹಿ । ಇಸುಪ್ತತ್ಕರೋತಿ[533] ಇತ್ಯಾದಿನಾ ಪಚನ, ಪಠನಾದಿಶಬ್ದಾನಾಂಕರೋತ್ಯರ್ಥೇಇಸುಬ್ವಿಧೀಯತೇ । ಕರೋತೀತಿಚಕರ್ತೃವನಕ್ರಿಯಾ । ಕೃಞ್ಧಾತೋಃಕರ್ತೃಸಾಧನಪ್ರತ್ಯಯೇನಸಾಧಿತತ್ವಾತ್ ॥ ತದರ್ಥೇವಿಹಿತಇಸುಪ್ಪ್ರತ್ಯಯೋಽಪಿಕರ್ತಾರಮೇವವದೇನ್ನಕ್ರಿಯಾಮಾತ್ರಂ । ಯೋಯತ್ರಪ್ರತ್ಯಯೋಜಾತಃಸಏನಂವಕ್ತೀತಿವಚನಾತ್ ॥ ತಥಾಚ ಪಚಿಸು, ಪಠಿಸು ಇತ್ಯಾದೌಪಚನಪಠನಾದಿಕ್ರಿಯಾಕರ್ತೃವಪ್ರತ್ಯಯಾರ್ಥೋನಪಾಕಪಾಠಾದಿಕ್ರಿಯೇತಿಕ್ರಿಯಾರ್ಥತ್ವಾಭಾವಾತ್ಕಥಂಧಾತುಸಂಜ್ಞೇತಿಚೇನ್ನ । ಕರೋತಿಶಬ್ದಃಕರ್ತೃಸಾಧನೋಽಪಿ ನಾತ್ರಕರ್ತಾರಮಾಹ । ಕಿಂತೂಪಚಾರವೃತ್ತ್ಯಾತದ್ಗತಾಂಕ್ರಿಯಾಮೇವ । ಕ್ರಿಯಾಕ್ರಿಯಾವತೋರೇಕತ್ವೋಪಚಾರಾತ್ ॥ ಅಥವಾಕರೋತಿರತ್ರನೋಪಚಾರವೃತ್ತ್ಯಾಕ್ರಿಯಾಮಾಹ. ಕಿಂತುಮುಖ್ಯವೃತ್ತ್ಯೈವ । ಕ್ರಿಯಾಕ್ರಿಯಾವತೋರವಿಭ್ರಾಡ್ಭಾವಸಮ್ಬನ್ಧೇನಕಥಂಚಿದೇಕತ್ವಾಧ್ಯವಸಾಯಾತ್ ॥ ಅಥವಾಕರೋತಿಶಬ್ದೋನಕರ್ತರಿತಿಬನ್ತಃ । ಯೇನೋಕ್ತಾನುಪಪತ್ತಿಸ್ಸ್ಯಾತ್ । ಕಿಂತುಧಾತುನಿರ್ದೇಶಏವ । ಇಕ್ತಿಪೌಧಾತುನಿರ್ದೇಶಇತಿವಚನಾತ್ । ಕರೋತ್ಯರ್ಥೇಇತಿಕೃಞರ್ಥಇತ್ಯೇವ ॥ ಅತಏವಪಚನಮಂಮಾಡುವಂ ಇತ್ಯತ್ರಾಪಿಕ್ರಿಯಾವಿಷಯೋನಪಚನಕ್ರಿಯಾಕರ್ತಾ । ಕಿಂತುಪಚನಮಾತ್ರಮೇವೇತಿನಕಾಪ್ಯನುಪಪತ್ತಿಃ ॥ ಏವಂ ವರ್ಧಿಸುವಂ, ರಕ್ಷಿಸುವಂಇತ್ಯಾದೌಸರ್ವತ್ರವರ್ಧನರಕ್ಷಣಾದಿಕ್ರಿಯೈವ ವರ್ಧಿಸು, ರಕ್ಷಿಸ್ವಿತ್ಯಾದೀನಾಮಭಿಧೇಯೇತೀಸುಬನ್ತಾನಾಂ ಸರ್ವೇಷಾಂಕ್ರಿಯಾರ್ಥತ್ವಮವ್ಯಾಹತಮಿತಿಧಾತುತ್ವೇಸಿದ್ಧೇತಿಙುತ್ಪತ್ತಿರುಪಪನ್ನೈವೇತಿ ॥ ಪ್ರತ್ಯುದಾಹರಣೇ ಭುಜ್ಯತಇತಿಭೋಜನಂ । ಅತ್ರಕರ್ಮಣಿಲ್ಯುಟ್ ॥ ಯಜನಂ ಯಜ್ಞಃ । ಅತ್ರಭಾವೇನಙ್ ॥ ಶಯನಾದಿವರ್ಜನಂಕೃತಂ । ತತ್ರಶಯನಾದೀನಾಮನುಪಸರ್ಗಾಣಾಮೇವವರ್ಜನಂ । ಸೋಪಸರ್ಗಾಣಾಂ ಚಯನ ನಯನಾದೀನಾಂಕೇಷಾಂಚಿದವರ್ಜನಮೇವ । ಸಂಚಯಿಸಿದಂ, ನಿಶ್ಚಯಿಸಿದಂ, ಉನ್ನಯಿಸಿದಂ, ಅಭಿನಯಿಸಿದಂ ಇತ್ಯಾದಿಪ್ರಯೋಗಾಣಾಂಬಹುಳಮುಪಲಮ್ಭಾತ್ ॥ ಶಯನಾದಯಃಪ್ರಯೋಗಗಮ್ಯಾಇತಿ । ಶಯನಾದಿರಾಕೃತಿಗಣಇತಿಯಾವತ್ ॥

ಸೂತ್ರಂ || ಇಯ್ಯುನಮನಾದಿಭ್ಯಃ || 534 ||

ವೃತ್ತಿಃ || ನಮನಾದಿಭ್ಯಃಶಬ್ದೇಭ್ಯಃತತ್ಕರೋತೀತ್ಯರ್ಥೇಽಇಸುಪ್ಪ್ರತ್ಯಯೋಭವತಿ ತೇಷಾಂದೋಲೋಪೇ ಇಯಾದೇಶಶ್ಚ ಭವತಿ ||

ಪ್ರಯೋಗಃ || ನಮನಮಂ ಮಾಡುವಂ—ನಮಿಸುವಂ, ನಮಿಯಿಸುವಂ|ಏವಂಭ್ರಮಿಸುವಂ, ಭ್ರಮಿಯಿಸುವಂ; ರಮಿಸುವಂ, ರಮಿಯಿಸುವಂ; ಗಮಿಸುವಂ, ಗಮಿಯಿಸುವಂ || ನಮನ, ಭ್ರಮಣ, ರಮಣ, ಗಮನ, ಕ್ರಮಣ, ಸಙ್ಕ್ರಮಣ, ಉತ್ಕ್ರಮಣ, ಉಪಕ್ರಮಣ, ವರಣ, ಧರಣ, ಹರಣ, ಭರಣ, ಸ್ಮರಣ, ತ್ವರಣ, ಜ್ವರಣ, ಚರಣ, ಜನನ, ವಮನ, ಕಥನ, ಮಥನ, ಶ್ರಥನ, ಗ್ರಥನ, ತಾರಣ, ಪೂರಣ, ಜೀರಣ ಇತಿನಮನಾದಿರಾಕೃತಿಗಣಃ ||

ವ್ಯಾಖ್ಯಾ || ಇಸುಪ್ತತ್ಕರೋತೀತಿದೋಲುರ್ಬಿತಿಚವರ್ತತೇ || ನಮನಾದಿಭ್ಯಶ್ಶಬ್ದೇಭ್ಯಸ್ತತ್ಕರೋತೀತ್ಯರ್ಥೇಽಇಸುಪ್ಪ್ರತ್ಯಯೋಭವತಿ | ತೇಷಾಂದೋಲೋಪಶ್ಚಇಯಾದೇಶಶ್ಚಪರ್ಯಾಯೇಣಭವತಃಇತಿನಮನಾದಿಷು ನಮಿಯಿಸು, ನಮಿಸು ಇತ್ಯಾದಿದ್ವೈರೂಪ್ಯಸಿದ್ಧಿಃ || ನನುಯದ್ಯತ್ರದ್ವೈರೂಪ್ಯಮಿಷ್ಯತೇ | ತರ್ಹಿಲುಬ್ಗ್ರಹಣಮಪಿಕರ್ತವ್ಯಂ | ನಮನಾದಿಭ್ಯೋಲುಬಿಯೌಚೇತಿ | ಅನ್ಯಥಾಇಯೋಗ್ರಹಣಂಲುಪೋಬಾಧಕಮೇವಸ್ಯಾತ್ || ತಥಾಚ ನಮಿಯಿಸೂಇತ್ಯಾದ್ಯೇವಸಿಧ್ಯೇನ್ನನಮಿಸೂಇತ್ಯಾದೀತಿನಾತ್ರದ್ವೈರೂಪ್ಯಂ | ಕಿಂತ್ವೈಕರೂಪ್ಯಮೇವೇತಿ || ನಾಪಿಚಶಬ್ದಗ್ರಹಣಾದ್ದ್ವಿರೂಪತಾ | ಚಶಬ್ದೋಹ್ಯತ್ರಪ್ರತ್ಯಯಮೇವಸಮುಚ್ಚಿನೋತಿ ನಲುಪಮಪಿ || ನಮನಾದಿಭ್ಯಇಸುಬ್ಭವತಿದೋರಿಯಾದೇಶಶ್ಚೇತ್ಯೇತಾವತ್ಯೈವಪರ್ಯಾಪ್ತೇಃ || ಅನ್ಯಥಾ ಇಲ್ಲುಲ್ಲುಪ್ಚ[330] ಇತ್ಯನನ್ತರಂ ಆಕ್ಚಯುದ್ಧೇಽಪೂರ್ವಪದಸ್ಯ[331] ಇತ್ಯತ್ರಯುದ್ಧೇವಿಹಿತಾತ್ಸಮಾಸಾದಿಪ್ರತ್ಯಯೋಭವತಿ ಪೂರ್ವಪದಸ್ಯಾಗಾಗಮಶ್ಚೇತಿನಪರ್ಯವಸ್ಯೇತ | ಕಿಂತುಪೂರ್ವಯೋಗಾಲ್ಲುಪ್ಚಸ್ಯಾತ್ || ತಥಾಅದ್ವಿದೂದೋರ್ನಿತುಃಪರಿಮಾಣೇದೋರ್ಲುಪ್ಚ[435] ಇತ್ಯನನ್ತರಂ ಎವರಮೊವರೆಗಂಕಾಲಸ್ಯನಕ್ಚ[436] ಇತ್ಯತ್ರಾಪ್ಯದ್ವಿದೂದುಭ್ಯಃಕಾಲಪರಿಮಾಣೇಎವರಮಾದಿಪ್ರತ್ಯಯೋದೋರ್ನಕಾರಾದೇಶಶ್ಚೇತಿ ನಪರ್ಯವಸ್ಯೇತ || ಕಿಂತುಪೂರ್ವಯೋಗಾಲ್ಲೋಪೋಪಿಸ್ಯಾದಿತ್ಯನಿಷ್ಟಂ ಪ್ರಾದುಷ್ಯಾತ್ || ಅಥಾತ್ರೇತರವಿಶೇಷಗ್ರಹಣಾದಪರವಿಶೇಷೋನಿವರ್ತತಇತಿಶಾಬ್ದಿಕಸಮ್ಪ್ರದಾಯಾನುಸರಣಾನ್ನಾನಿಷ್ಟಸಿದ್ಧಿರಿತಿಚೇತ್ಸಮಂಪ್ರಕ್ತೇಪೀತಿಚೇತ್ | ಉಚ್ಯತೇ || ಇಷ್ಟಾನಿಷ್ಟಾರ್ಥಪ್ರಾಪ್ತಿಪರಿಹಾರಾರ್ಥಂಶಾಸ್ತ್ರೇಕ್ವಚಿತ್ಕ್ವಚಿತ್ಪ್ರವೃತ್ತಿನಿವೃತ್ತೀಇಷ್ಯೇತೇ || ತೇಚಲಕ್ಷ್ಯಾನುರೋಧಾತ್ಕರ್ತೃವಿವಕ್ಷಾಯತ್ತೇಏವ ನಸ್ವತನ್ತ್ರೇ | ಅನ್ಯಥಾ ಸರ್ವಂಸರ್ವತ್ರವರ್ತೇತ | ನವಾಕಿಂಚಿದಪಿಕ್ವಚಿದಿತ್ಯತಿಪ್ರಸಙ್ಗಸ್ಸ್ಯಾತ್ || ಅಥ ಸ್ವರಿತೇನಾಧಿಕಾರಇತ್ಯಾದಿನಾಪೂರ್ವಶಾಸ್ತ್ರೇಷ್ವನುವೃತ್ತಿನಿವೃತ್ತ್ಯೋರ್ಬೀಜಪ್ರತಿಜ್ಞಾನಾದ್ಬೀಜವದೇವಾನುವರ್ತತೇ ನಾನ್ಯದಿತಿನಾತಿಪ್ರಸಙ್ಗಃ || ನಾತ್ರತಥಾಕಿಂಚಿನ್ನಿಯಾಮಕಂಪಶ್ಯಾಮಇತಿಚೇತ್ | ವಿವಕ್ಷಾಯಾಏವನಿಯಾಮಕತ್ವಾತ್ | ಅನ್ಯಥಾ ತದೇವಬೀಜಂ ಸಏವಕರ್ತಾ ತತ್ರವೇದನ್ಯತ್ರ ಕುತೋನಪ್ರತಿಜಾನೀಯಾತ್ || ಅತೋತ್ರಾಪ್ಯನ್ತರೇಣಲಕ್ಷ್ಯಾನುಕೂಲವಿವಕ್ಷಾಂನಕಿಂಚಿದನ್ಯದ್ಬೀಜಮಸ್ತಿ || ಅತಃ ಪ್ರದರ್ಶಿತಸ್ಥಲೇಷುಪೂರ್ವಸ್ಮಾಲ್ಲುಪೋನನುವೃತ್ತಾವಪ್ಯತ್ರಾನುವೃತ್ತಿರಿಷ್ಯತಏವ | ತಥೈವೇಷ್ಟಸಿದ್ಧೇಃ | ವಿಚಿತ್ರಾಹಿಸೂತ್ರಗತಿರಿತಿ || ಪೂರ್ವೇಣದೋಲೋಪಸ್ಯೈಕಸ್ಯೈವಪ್ರಾಪ್ತಾವಯಮಾರಮ್ಭಃ ||

ಸೂತ್ರಂ || ಭೋಗಾದಿಭ್ಯಃ || 535 ||

ವೃತ್ತಿಃ || ಭೋಗಾದಿಭ್ಯಶ್ಶಬ್ದೇಭ್ಯಸ್ತತ್ಕರೋತೀತ್ಯರ್ಥೇಽಇಸುಪ್ಪ್ರತ್ಯಯೋಭವತಿ ||

ಪ್ರಯೋಗಃ || ಭೋಗಮಂ ಮಾಡುವಂ—ಭೋಗಿಸುವಂ || ಏವಂ ರಾಗಿಸುವಂ, ಭಾವಿಸುವಂ, ಕಾಮಿಸುವಂ || ಭೋಗ, ರಾಗ, ಭಾವ, ಕಾಮ, ಪ್ರಾಸ, ರಙ್ಗ, ಚಾಮ, ಲಾವ, ಸ್ವಾದ, ಗಾಧ, ನಾದ, ವೇಗ, ಯೋಗ, ನಿಯೋಗ, ವಿಯೋಗ, ಸಂಯೋಗ, ಉದ್ವೇಗ, ನಿರ್ವೇಗ, ಸಂವೇಗ, ವಿಶ್ವಾಸ, ನಿನಾದ, ನಿಯಾಮ, ಆಹ್ವಾನ, ಆರಾವ, ಸಂರಾವ, ವಿರಾವ, ಆಲಾಪ, ಸಲ್ಲಾಪ, ಪ್ರಲಾಪ, ಅಪಲಾಪ, ಅಭಿಲಾಪ, ಉಚ್ಛ್ರಯ, ಉಚ್ಛ್ರಾಯ, ಪ್ರಸ್ತಾರ, ವಿವೇಕ, ವಿಶಾಲ, ಉದ್ಗಾರ, ಗೋಚರ, ಸಙ್ಗರ, ಸಮ್ಭಾರ, ಉದ್ವಾಹ, ವಿವಾಹ, ಸನ್ನಾಹ, ಸ್ತುತಿ, ನುತಿ, ನತಿ, ಯುತಿ, ಸಿದ್ಧಿ, ವೃದ್ಧಿ, ತುಷ್ಟಿ, ಪುಷ್ಟಿ, ಕೃಷ್ಟಿ, ಸೃಷ್ಟಿ, ಸ್ಥಿತಿ, ಲಬ್ಧಿ, ರೂಢಿ, ಜೀರ್ಣ, ವ್ಯಾಖ್ಯಾನ, ಟಿಪ್ಪಣಿ, ಟೀಕಾ, ವಿಶದ, ಮನನ, ಸೀವನ, ಗುಮ್ಫನ ಇತಿಭೋಗಾದಿರಾಕೃತಿಗಣಃ || ಭೋಗಾದೌವ್ಯಾಖ್ಯಾನಾದಿಗ್ರಹಣಂ ದುಲೋಪನಿರಾಸಾರ್ಥಂ ||

ವ್ಯಾಖ್ಯಾ || ಇಸುಪ್ತತ್ಕರೋತೀತ್ಯೇವ | ನದೋರ್ಲುಬಿತಿ || ಭೋಗಾದೀನಾಮಲ್ಪ್ಯಡನ್ತತ್ವಾತ್ಪೂರ್ವೇಣಾಪ್ರಾಪ್ತಾವಯಮಾರಮ್ಭಃ || ವ್ಯಾಖ್ಯಾನಾದೀನಾಂಲ್ಯುಡನ್ತತಯಾಪೂರ್ವೇಣೈವಸಿದ್ಧೌಕಿಮರ್ಥೋತ್ರಪಾಠಇತ್ಯತಆಹ ಭೋಗಾದಾವಿತ್ಯಾದಿ | ತತ್ರಖಲುದೋರ್ಲುಬಿಷ್ಯತೇ ನಾತ್ರೇತಿ ||

ಸೂತ್ರಂ ॥ ಧಾತೋರ್ಹೇತುಮತಿ ॥ 536 ॥

ವೃತ್ತಿಃ ॥ ಧಾತೋರ್ಹೇತುಮತ್ಯರ್ಥೇಽಇಸುಪ್ಪ್ರತ್ಯಯೋಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಅಟ್ಟಂ ಬಾಣಸಿಗಂ, ಅಡಿಸಿದಂ ಬಾಣಸಿಗನಿನರಸಂ; ಉಣ್ಡುದು ಕೂಸು, ಉಣಿಸಿದಳ್ಕೂಸನ ಬ್ಬೆ; ನುಡಿದಳರಸಿ, ನುಡಿಸಿದನರಸಿಯುನರಸಂ; ಉಳ್ತಂ ಪೊಲನನೊಕ್ಕಲಿಗಂ, ಉಳಿಸಿದಂ ಪೊಲನನೊಕ್ಕಲಿಗನಿಂ ಗೌಡಂ ॥

ವ್ಯಾಖ್ಯಾ॥ ಇಸುಬಿತಿವರ್ತತೇ ॥ ಹಿನೋತಿ ಪ್ರೇರಯತೀತಿಹೇತುಃಪ್ರಯೋಜಕಃ ॥ ಯಃಪಚನಪಠನಾದಿಕ್ರಿಯಾಯಾಂಪ್ರವರ್ತಮಾನಂ ಕರ್ತಾರಂಪ್ರಯುಙ್ಕ್ತೇ ಪ್ರೇಷಣಾಧ್ಯೇಷಣಾವಿನಾ ನಿಯುಙ್ಕ್ತೇ ತ್ವಂಪಚ, ತ್ವಂಪಠೇತಿ ಸಏವಂಪ್ರಯುಞ್ಜಾನೋಹೇತುರುಚ್ಯತೇ॥ ಯತ್ಸನ್ನಿಧಾನಾತ್ಪ್ರಕೃತ್ಯರ್ಥಕರ್ತುಃಪ್ರಯೋಜ್ಯತ್ವಂ ಪ್ರಯುಕ್ತಿಕರ್ಮತ್ವಂ ತಸ್ಯ ಪ್ರಯೋಜಕಸ್ಯಯೋವ್ಯಾಪಾರಃಪ್ರಯೋಜಕತಾಪ್ರಯುಕ್ತಿಃಪ್ರಯೋಗಇತಿಯಾವತ್ । ಸೋಽಪ್ಯರ್ಥಾದ್ಧೇತುರುಚ್ಯತೇ । ತದ್ವಾರೈವತಸ್ಯಾಪಿತತ್ವಮಿತಿ ॥ ತದ್ವಾನ್ಯೋಽರ್ಥಃ ಪಾಚನಪಾಠನಾದಿರೂಪಸ್ತಸ್ಮಿನ್ನರ್ಥೇಽಧಾತೋರಿಸುಪ್ಪ್ರತ್ಯಯೋಭವತೀತಿ ॥ ಯದ್ಯಪಿಧಾತೋರಿತಿವರ್ತತೇತಏವ ಪ್ರಕರಣಬಲಾದವಗಮ್ಯತೇಚ । ತಥಾಪಿಪುನರ್ಧಾತುಗ್ರಹಣಮಶೇಷಧಾತೂಪಸಙ್ಗ್ರಹಾರ್ಥಮವಗನ್ತವ್ಯಮಿತಿ ॥ ಏವಮಿಸುಬನ್ತಾನಾಂ । ಅಡಿಸು, ನುಡಿಸು, ಓದಿಸು, ಪಾಡಿಸು ಇತ್ಯಾದೀನಾಂ ಪಾಚನ ವಾಚನ ಪಾಠನ ಗಾಯನಾದಿ ಕ್ರಿಯಾವಾಚಿತ್ವಾತ್ಕ್ರಿಯಾರ್ಥೋಧಾತುಃ[12] ಇತ್ಯನೇನೈವಧಾತುಸಂಜ್ಞಾಭವತೀತಿನಪೃಥಗ್ಯತ್ನ ಇತಿಮನ್ತವ್ಯಂ ॥ ಯದ್ಯಪ್ಯತ್ರ ಬಿಸಿಲ್ಬಟ್ಟೆಗನಂಬಳಲಿಸಿತ್ತು, ಬೆಳ್ದಿಂಗಳ್ಚಕೋರಿಯುಂಪೆರ್ಚಿಸಿತ್ತು ಇತ್ಯಾದಾವಾತಪಜ್ಯೋತ್ಸ್ನಾದಯಃ ಸ್ವಯಮಚೇತನಾಃ। ಪ್ರಕೃತ್ಯರ್ಥಕರ್ತೃಪಥಿಕಾದೀನ್ನ ಕಥಮಪಿಪ್ರಯುಞ್ಜತಏವೇತಿಕಥಂತೇಷಾಂಪ್ರಯೋಜಕತ್ವಂ ॥ ತಥಾ ಬಟ್ಟೆಗಂಗಟ್ಟದೊಳ್ಪೊಳ್ತಂ ಮುಳುಂಗಿಸಿದಂ, ಊರಿಂಪೊಱಮಟ್ಟುಗಾವುದದೊಳ್ಮುಂಬಿಸಿಲಂಮೂಡಿಸಿದಂ ಇತ್ಯಾದೌಪ್ರಕೃತ್ಯರ್ಥಕರ್ತ್ರೇವರವಿಜಿಪ್ಸುಬಾಲಾತಪಾದೇರಚೇತನತ್ವಾತ್ ಪ್ರೇಷಣಾಧ್ಯೇಷಣಾದಿನಾಪ್ರಯೋಜಕವ್ಯಾಪಾರಾವಿಷಯತ್ವಾತ್ಕಥಂಪ್ರಯೋಜ್ಯತ್ವಂ ॥ ತಥಾ ಕೊಲಿಸಿದನರ್ಜುನನಿಂಕರ್ಣನಂಕೃಷ್ಣಂ, ಅಡಿಸಿದಂಬಾಣಸಿಗನಿನನ್ನಮನರಸಂ ಇತ್ಯಾದೌಪ್ರಕೃತ್ಯರ್ಥಕರ್ತುರರ್ಜುನಾದೇಃಕೃಷ್ಣಾದಿಪ್ರಯೋಜಕವ್ಯಾಪಾರವಿಷಯತ್ವಾತ್ಕರ್ಮತ್ವಮೇವೇತಿಕಥಮತ್ರತೃತೀಯೇತ್ಯಾದಿಚಿನ್ತ್ಯಾಬಹುವಕ್ತವ್ಯಮಸ್ತಿ । ತಥಾಪಿತತ್ಸರ್ವಂವಿಸ್ತರರುಚಿವಿನೇಯವಿಷಯುಕಮೇವ । ನಸಂಕ್ಷಿಪ್ತರುಚಿವಿಷಯುಕಂ । ಇದಂಚಶಾಸ್ತ್ರಂಸಂಕ್ಷಿಪ್ತರುಚಿವಿಷಯಕಮೇವ ನವಿಸ್ತರರುಚಿವಿಷಯುಕಮಿತಿನಾತ್ರಪ್ರತನ್ಯತೇ ॥ ವಿಸ್ತರರುಚೀನಾಂತುಪೂರ್ವಶಾಸ್ತ್ರೇಷ್ವೇವ ಭಿಕ್ಷಾವಾಸಯುನ್ತಿ, ಕಾರೀಷೋಗ್ನಿರಧ್ಯಾಪಯತಿ, ಉಜ್ಜಯಿನ್ಯಾಃಪ್ರಸ್ಥಿತೋಮಾಹಿಷ್ಮತ್ಯಾಂಸೂರ್ಯಮುದ್ಗಮಯತೀತ್ಯಾದಿಪ್ರಯೋಗೇಷುಯಚ್ಛಜೇಕ್ತೋತ್ತರಚಿನ್ತಾಸಙ್ಕಲನಂತತ್ಪ್ರಪಞ್ಚಃ ಸರ್ವೋಽಪ್ಯತ್ರಸಮಾನಇತಿ ಸಏವಸಮಞ್ಜನೀಯಃ ॥ ಉದಾಹರಣೇಷು । ಅಟ್ಟಂ—ಅಪಚತ್, ಅಡಿಸಿದಂ—ಅಪಾಚಯತ್, ಉಣ್ಡುದು—ಅಭುಙ್ತ, ಉಣಿಸಿದಳ್—ಅಭೋಜಯತ್, ನುಡಿದಳ್—ಅವೋಚತ್, ನುಡಿಸಿದಂ—ಅವಾಚಯತ್, ಉಳ್ತಂ—ಅಕರ್ಷತ್, ಉಳಿಸಿದಂ—ಅಕರ್ಷಯತ್ ॥

ಸೂತ್ರಂ ॥ ಳ್ರಶ್ಚುವಾ ॥ 537 ॥

ವೃತ್ತಿಃ ॥ ಳಕಾರಾನ್ತಾದ್ರೇಫಾನ್ತಾಚ್ಚಧಾತೋರ್ಹೇತುಮತ್ಯರ್ಥೇ ಚುಪ್ರತ್ಯಯೋವಾಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಅಲರ್ದುದುತಾವರೆ, ಅಲರ್ಚಿದಂ ತಾವರೆಯುಂ ಪಗಲಾಣ್ಮಂ, ಅಲರಿಸಿದಂಇತಿವಾ; ಪೊಣರ್ದುದಾನೆ, ಪೊಣರ್ಚಿದನಾನೆಯುಂಜೋದಂ, ಪೊಣರಿಸಿದಂಇತಿವಾ; ಮಗುಳ್ದಂದಾರಿಗಂ, ಮಗುಳ್ಚಿತುದಾರಿಗನಂ ಕಾಗೆ, ಮಗುಳಿಸಿತುಇತಿವಾ; ಕೊಂದಂಕರ್ಣನನರ್ಜುನಂ, ಕೊಲಿಸಿದಂಕರ್ಣನನರ್ಜುನನಿಂಕೃಷ್ಣಂ ॥ ಳ್ರ ಇತಿಕಿಂ । ಬಲಿಸಿದಂ, ನಿಲಿಸಿದಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಹೇತುಮತೀತಿವರ್ತತೇ ॥ ಳಕಾರಾನ್ತಾದ್ರೇಫಾನ್ತಾಚ್ಚಧಾತೋರ್ಹೇತುಮತ್ಯರ್ಥೇವಿಭಾಷಯಾಚುರ್ಭವತಿ ॥ ಪಕ್ಷೇ ಇಸುಬೇವ ॥ ಮಗುಳ್ಚು, ಮಗುಳಿಸು ; ಅಲರ್ಚು, ಅಲರಿಸು ಇತ್ಯಾದ್ಯುದಾಹರಣೇ ಅಲರ್ದುದು—ವ್ಯಕಸತ್, ಅಲರ್ಚಿದಂ, ಅಲರಿಸಿದಂ—ವ್ಯಕಾಸಯತ್, ಪೊಣರ್ದುದು—ಅಯುಧ್ಯತ್, ಪೊಣರ್ಚಿದಂ, ಪೊಣರಿಸಿದಂ—ಅಯೋಧಯತ್, ಮಗುಳ್ದಂ—ನ್ಯವರ್ತತ, ಮಗುಳ್ಚಿತು, ಮಗುಳಿಸಿತು—ನ್ಯವರ್ತಯತ್ ॥

ಸೂತ್ರಂ ‖ ಸ್ವಾರ್ಥೇ ‖ 538 ‖

ವೃತ್ತಿಃ ‖ ಳಕಾರಾನ್ತಾದ್ರೇಫಾನ್ತಾಚ್ಚ ಧಾತೋಃ ಸ್ವಾರ್ಥೇ ಚುಪ್ರತ್ಯಯೋ ವಾ ಭವತಿ ‖

ಪ್ರಯೋಗಃ ‖ ಅಲರ್ದುದು, ಅಲರ್ಚಿತು; ಪೊಣರ್ದುದು, ಪೊಣರ್ಚಿತು; ಮುಗುಳ್ದುದು, ಮುಗುಳ್ಚಿತು; ಪೊಗಳ್ದುದು, ಪೊಗಳ್ಚಿತು ‖

ವ್ಯಾಖ್ಯಾ ‖ ಳ್ರಿತಿ ವರ್ತತೇ ‖ ಸ್ವಶಬ್ದಃ ಪ್ರಕೃತಿವಚನಃ । ಅರ್ಥೋಽಭಿಧೇಯಃ । ಸ್ವಸ್ಯಾರ್ಥಃ ಸ್ವಾರ್ಥಃ । ಪ್ರಕೃತ್ಯರ್ಥ ಇತಿ ಯಾವತ್ ‖ ತಸ್ಮಿನ್ನೇವಾಭಿಧೇಯೇ ಚುಪ್ರತ್ಯಯೋ ವಾ ಭವತಿ ‖ ಯದ್ಯಪ್ಯತ್ರಾನಿರ್ದಿಷ್ಟಾರ್ಥಾಃ ಪ್ರತ್ಯಯಾಃ ಸ್ವಾರ್ಥಿಕಾ ಇತ್ಯರ್ಥಾನ್ತರಾಕಥನಮಾತ್ರಾದೇವ ಸ್ವಾರ್ಥಿಕತ್ವಂ ಪ್ರತ್ಯಯಸ್ಯೇತಿ ಸ್ವಾರ್ಥಗ್ರಹಣಮಕರ್ತವ್ಯಂ । ತಥಾಪ್ಯಭಿವ್ಯಕ್ತ್ಯರ್ಥಮುತ್ತರಾರ್ಥಂ ಚ ತದ್ಗ್ರಹಣಮಿತಿ ‖ ಅಲರ್ದುದು—ವಿಕಾಸ । ಅಲರ್ಚಿತು । ನಾತ್ರ ಪ್ರತ್ಯಯವಾಚ್ಯೋಽರ್ಥೋಽತಿರಿಕ್ತೋಽಸ್ತಿ । ವಿಕಾಶ ಇತ್ಯೇವ । ಪೊಣರ್ದುದು ಪೊಣರ್ಚಿತು—ಯುಯೋಧೇತ್ಯೇವ । ಮುಗುಳ್ದುದು, ಮುಗುಳ್ಚಿತು—ನಿವವೃತ ಇತ್ಯೇವ ‖ ಪೊಗಳ್ದುದು, ಪೊಗಳ್ಚಿತು—ತುಷ್ಟಾವೇತ್ಯೇವ ‖

ಸೂತ್ರಂ ‖ ಭುಂಜಾದೇರಿಸುಪ್ ‖ 539 ‖

ವೃತ್ತಿಃ ‖ ವೇತಿ ನಿವೃತ್ತಂ ‖ ಭುಂಜಾದಿಭ್ಯೋ ಧಾತುಭ್ಯಃ ಪರಃ ಸ್ವಾರ್ಥೇ ಇಸುಪ್ಪ್ರತ್ಯಯೋ ಭವತಿ ‖

ಪ್ರಯೋಗಃ ‖ ಭುಂಜಿಸುವಂ, ರಾಜಿಸುವಂ, ಆಸಿಸುವಂ, ಅಲಿಸುವಂ ‖ ಭುಂಜ, ರಾಜ, ಆಸ, ನಿಗುಂಬ, ಗುಡ, ಬಡ, ನಿಟ್ಟ, ಮಾಲ, ತುಟ್ಟ, ಓಸರ, ಬೋಸರ, ಮುಕ್ಕುಳ, ಬಿಳ್ಕುಳ, ನೆಳ್ಕುಲ, ಜಕ್ಕುಲ, ಕುಪ್ಪಳ, ಅಪ್ಪಳ, ಕೊಕ್ಕರ, ಬೆಕ್ಕರ, ಡೊಕ್ಕರ, ಚೆಕ್ಕರ, ತಳ್ಕ, ತಳ್ಕಯ, ಉಂಮಳ, ದೊಂಮಳ, ಬಿತ್ತರ, ಬಿತ್ತರ, ಆಲ, ಸೋಲ, ಸಂದಣ, ಗೊಂದಣ, ಬಿಜ್ಜಳ, ಪುಜ್ಜಳ, ಬೆಜ್ಜಳ, ಟಬ್ಬರ, ಗಬ್ಬರ, ಅಬ್ಬರ, ಉಬ್ಬರ, ಕೂನ, ಜಾನ, ಜಿನೆ, ಕಳವಳ, ಕನವರ, ಸೈರ, ಸೊಗಯ, ಸಂದ, ಮಂದಯ, ತಾರಯ, ಪೂರಯ, ಅಲ್ಲಯ, ತುಟ್ಟಯ, ಬಟ್ಟಯ, ಬೊಲ್ಲಯ, ಬೋಳಯ, ಲಾಲಯ, ಹಾರಯ, ಬಾಳಯ, ಮೇಳಯ, ತೇರಯ, ಕೋರಯ, ಬಾಳ, ಕಡೆಗಣ, ಸಮನ, ತವ, ಕಿನ್ಕ, ಹನ, ಬಿನ್ನವ, ಒಪ್ಪ, ಸೊಪ್ಪ, ಚಪ್ಪರ, ಅವಗಡ, ಸಂಗಡ, ವಂಗಡ ಇತಿ ಭುಂಜಾದಿರಾಕೃತಿಗಣಃ ‖

ವ್ಯಾಖ್ಯಾ ‖ ಸ್ವಾರ್ಥ ಇತಿ ವರ್ತತೇ ‖ ಭುಂಜ ಇತ್ಯೇವಮಾದಿಭ್ಯೋ ಧಾತುಭ್ಯಃ ಸ್ವಾರ್ಥೇ ಇಸುಬ್ಭವತ್ಯೇವ ನ ಪೂರ್ವವದ್ವಿಭಾಷಯೇತ್ಯಾಹ ವೇತಿ ನಿವೃತ್ತಮಿತಿ ‖ ಭುಂಜಾದೀನಾಮಿಸುಬನ್ತಾನಾಮೇವ ಪ್ರಯೋಗೋ ನ ಕದಾಚಿಕೇವಲಾನಾಮಿತಿ ಯಾವತ್ ‖

ಸೂತ್ರಂ ‖ ಐಸುಸ್ತಾರಾದಿಭ್ಯಃ ‖ 540 ‖

ವೃತ್ತಿಃ ‖ ತಾರಾದಿಭ್ಯೋ ಧಾತುಭ್ಯಃ ಪರಸ್ಸ್ವಾರ್ಥೇ ಐಸುಪ್ರತ್ಯಯೋ ಭವತಿ ‖

ಪ್ರಯೋಗಃ ‖ ತಾರೈಸು, ಪೂರೈಸು, ತಳ್ಕೈಸು, ಅಲ್ಲೈಸು ‖ ತಾರ, ಪೂರ, ತಳ್ಕ, ಮಂದ, ಅಲ್ಲ, ಬೊಲ್ಲ, ಬೋಳ, ಲಾಲ, ಮೇಳ, ಬಾಳ, ಬಟ್ಟ, ತುಟ್ಟ, ಹಾರ, ಕೋರ, ತೇರ ಇತಿ ತಾರಾದಿರಾಕೃತಿಗಣಃ ‖

ವ್ಯಾಖ್ಯಾ ‖ ಸ್ಪಷ್ಟಮೇತತ್ ‖

ಸೂತ್ರಂ ‖ ಇಸುಪೀಸುಪಃ ಶ್ಲುಬಸ್ವಾರ್ಥೇ 541 ‖

ವೃತ್ತಿಃ ‖ ಧಾತೋಃ ಪರಸ್ಯ ಅಸ್ವಾರ್ಥೇ ವರ್ತಮಾನಸ್ಯ ಇಸುಪಃ ಶ್ಲುಬ್ಭವತಿ ಇಸುಪ್ಪ್ರತ್ಯಯೇ ಪರೇ ‖

ಪ್ರಯೋಗಃ ‖ ಗಮಿಸಿದಂ ದೇವದತ್ತಂ, ತಮನ್ಯಃ ಪ್ರಯುಙ್ಕ್ತೇ ಗಮಿಸಿದಂ ದೇವದತ್ತನಂ ಜಿನದತ್ತಂ, ಪಠಿಸಿದಂ ಪುತ್ರಂ, ತಂ ಪ್ರಯುಙ್ಕ್ತೇ ಪಿತಾ ಪಠಿಸಿದಪಂ ಮಗನಂ ತಂದೆ, ಪಚಿಸಿದಪಂ ಪಾಚಕಂ, ತಂ ಪ್ರಯುಙ್ಕ್ತೇ ಪ್ರಭುಃ ಪಚಿಸಿ-

ದಪೆಂಪೊಱಕನಿಂಪ್ರಭು ॥ ಇಸುಪೀತಿಕಿಂ । ನೀಮಿದಂಪಱಿಸಿಂ, ಆಮಿದಂಮಾಡಿಸುವೆವು, ತಾಮಿದಂಮಾಡಿಸಿದರ್ ಇವೆಂದಾದೌಮಾಭೂತ್ ॥ ಇಸುಪಇತಿಕಿಂ । ಪೊಣರ್ದುದಾನೆ, ತಂಪ್ರಯುಜ್ಯತೇಚೋದಕಃ ಪೊಣರ್ಚಿದಪನಾನೆಯಂ ಮಾವಟಿಗಂ । ತಮಪಿಪ್ರಯುಜ್ಯೇರಾಜಾ, ಪೊಣರ್ಚಿಸಿದನಾನೆಯಂಮಾವಟಿಗನಿನರಸಂ ॥ ಏವಂ ಪೊಗಳ್ದಂ ದೇವದತ್ತನಂಯಜ್ಞದತ್ತಂ । ತಂಪ್ರಯುಜ್ತೆಜಿನದತ್ತಃ, ಪೊಗಳ್ಚಿದಂದೇವದತ್ತನಂಯಜ್ಞದತ್ತನಿಂಜಿನದತ್ತಂ । ತಮಪಿ ಪ್ರಾಯುಜ್ತವಿಷ್ಣುಮಿತ್ರಃ, ಪೊಗಳ್ಚಿಸಿದಂದೇವದತ್ತನಂ ಯಜ್ಞದತ್ತನಿಂಜಿನದತ್ತನಿಂವಿಷ್ಣುಮಿತ್ರಂ । ಅತ್ರಚೋಃಶ್ಲುಬ್ಮಾಭೂತ್ ॥ ಅಸ್ವಾರ್ಥಇತಿಕಿಂ । ಬಡಿಸಿದಳ್‌ಸೊಸೆ, ಬಡಿಸಿಸಿದಳ್ಸೊಸೆಯಿಂದತ್ತೆ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅತ್ರಾಸ್ವಾರ್ಥಇತಿವಿಶೇಷಣಂಕಿಮಿಸುಪಇತಿಸ್ಥಾನಿನಃ । ಅಥೇಸುಪೀತಿನಿಮಿತ್ತಸ್ಯವೇತ್ಯಾಶಙ್ಕ್ಯನೇದಂನಿಮಿತ್ತಸ್ಯವಿಶೇಷಣಂ । ಬಡಿಸಿಸಿದಳ್ಸೊಸೆಯಿಂದತ್ತೆ, ಎಣಿಸಿಸಿದಂಮಗನಿಂತಂದೆ, ಮುಕ್ಕುಳಿಸಿಸಿದಂರೋಗಿಯಿಂಬೆಜ್ಜಂ ಇತ್ಯಾದೌನಿಮಿತ್ತಸ್ಯೇಸುಪಃಶ್ರವಣಾತ್ ॥ ಅತಇದಂಸ್ಥಾನಿನಏವೇತ್ಯಭಿಪ್ರೇತ್ಯತಾಮೇವಸ್ಥಾನಿವಿಶೇಷಣತಾಂಸುವ್ಯಕ್ತಮಾಹ ಅಸ್ವಾರ್ಥೇವರ್ತಮಾನಸ್ಯೇತಿ ॥ ನಮಿಸಿದಂ । ನಮನಶಬ್ದಾತ್ತತ್ಕರೋತೀತೀಸುಪಿತತೋ ಧಾತೋರ್ಹೇತುಮತಿ[536] ಇತಿಪುನಶ್ಚೇಸುಪಿಸತಿತಸ್ಮಿನ್ಪರೇಪೂರ್ವಸ್ಯೇಸುಪಃಶ್ಲುಪ್ ॥ ಏವಂ ಪಱಿಸಿದಂ, ಪಚಿಸಿದಂ ಇತ್ಯಾದಾವಪ್ಯೂಹ್ಯಂ ॥ ಪ್ರತ್ಯುದಾಹರಣೇ ನೀಮಿದಂಪಱಿಸಿಮಿತ್ಯಾದಾವಸ್ವಾರ್ಥಿಕಸ್ಯೇಸುಪಃಸತ್ವೇಪಿತತ್ಪರತಇಮಾದಿರೇವನೇಸುಬಿತಿನಿಮಿತ್ತಾಭಾವಾದೇವನಶ್ಲುಪ್ ॥ ಪೊಣರ್ಚಿಸಿದಪನಾನೆಯಂಮಾವಟಿಗನಿನರಸಂ । ಅತ್ರಧಾತೋರಕರ್ಮಕತ್ವಾತ್ಪ್ರಕೃತ್ಯರ್ಥಕರ್ತುರ್ಗಜಸ್ಯೇಸುಬನ್ತಪ್ರಯೋಗೇಕರ್ಮತ್ವಾದಾನೆಯಂಇತಿದ್ವಿತೀಯಾ । ಮಾವಟಿಗಇತ್ಯಸ್ಯತತ್ಪ್ರಯೋಕ್ತೃತ್ವೇಕರ್ತೃತ್ವೇಪಿಚರಾಜ್ಞಾಪ್ರಯುಕ್ತತ್ವಾತ್ಪ್ರಯೋಜ್ಯತ್ವಮೇವ । ಪ್ರಧಾನಾನುಯಾಯಿಹಿಜನವ್ಯವಹಾರಇತ್ಯನುಕ್ತಕರ್ತೃತ್ವಾನ್ಮಾವಟಿಗನಿಂಇತಿತೃತೀಯಾ । ರಾಜಾತುಪ್ರಯೋಜಕಏವಾತಉಕ್ತಕರ್ತೃತ್ವಾದರಸಂಇತಿಪ್ರಥಮಾ ॥ ಪೊಗಳ್ಚಿಸಿದಂದೇವದತ್ತನಂಯಜ್ಞದತ್ತನಿಂಜಿನದತ್ತನಿಂವಿಷ್ಣುಮಿತ್ರಂ । ಅತ್ರಧಾತೋಃಸಕರ್ಮಕತ್ವಾದ್ದೇವದತ್ತಲಕ್ಷಣಂಕರ್ಮಾನುಕ್ತಮಿತಿದೇವದತ್ತನಂಇತಿದ್ವಿತೀಯಾ । ಯಜ್ಞದತ್ತಸ್ತುಪ್ರಕೃತ್ಯರ್ಥಕರ್ತಾಪಿಜಿನದತ್ತೇನಪ್ರಯುಕ್ತಃ । ಸತುತತ್ಪ್ರಯೋಜಕೋಪಿವಿಷ್ಣುಮಿತ್ರೇಣಪ್ರಯುಕ್ತ ಇತ್ಯುಭಾವಪಿಪ್ರಯೋಜ್ಯಾವನುಕ್ತೌಚೇತ್ಯುಭಯತ್ರಾಪಿತೃತೀಯಾ । ವಿಷ್ಣುಮಿತ್ರಸ್ತುಪ್ರಯೋಜಕಏವೇತ್ಯುಕ್ತಕರ್ತೃತ್ವಾತ್ಪ್ರಥಮಾ ॥ ಅತ್ರೋಭಯತ್ರಾಪಿನಿಮಿತ್ತಭೂತೇಸುಪಿಸತ್ಯಪಿತತ್ಪೂರ್ವಂಚುರೇವನೇಸುಬಿತಿಸ್ಥಾನ್ಯಭಾವಾದೇವನಶ್ಲುಬಿತ್ಯಾಹ ಚೋಃಶ್ಲುಬ್ಮಾಭೂದಿತಿ ॥

ಸೂತ್ರಂ ॥ ಮೇಸ್ಮಿಯಃ ॥ 542 ॥

ವೃತ್ತಿಃ ॥ ಮೀಇತ್ಯಸ್ಯಧಾತೋಃಇಸಾದೇಶೋವಾಭವತಿ ಇಸುಪ್ಪ್ರತ್ಯಯೇಪರೇ ॥

ಪ್ರಯೋಗಃ ॥ ಮಿಸಿಸಿದಂ, ಮಿಾಯಿಸಿದಂ, ಮಿಸಿಸಲ್ಪಟ್ಟಂ, ಮಿಾಯಿಸಲ್ಪಟ್ಟಂ ॥ ಮಿಯಇತಿಕಿಂ । ನೋಯಿಸಿದಂ ॥ ಇಸುಪೀತಿಕಿಂ । ಮಿಂದಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಇಸುಪೀತಿವರ್ತತೇ ॥ ಧಾತೋರ್ಹೇತುಮತಿ[539] ಇತೀಸುಪಿಪರೇಮೀಧಾತೋರಿಸ್ವಾಭವತಿ ॥ ಮಿಂದಂಜಿನಂ, ಮಿಸಿಸಿದಂಜಿನನನಿಂದ್ರಂ ॥ ಮಿಾಯಿಸಿದಂಇತಿವಾ । ಯಕ್ಸ್ವರೇಸ್ವರಸ್ಯ[35] ಇತಿಯಕ್ ॥ ಅತ್ರಧಾತೋರಕರ್ಮಕತ್ವಾತ್ಪ್ರಕೃತ್ಯರ್ಥಕರ್ತುಃಕರ್ಮತ್ವಂ ॥ ತಥಾಕರ್ಮಣ್ಯಪಿದರ್ಶಯತಿ । ಮಿಸಿಸಲ್ಪಟ್ಟಂ, ಮಿಾಯಿಸಲ್ಪಟ್ಟಂಇತಿ ॥ ಪ್ರಯೋಗೋಪಿ ।

ಕಂ ॥ ಇನಿಗಡಲೊಳ್ಮುಳುಗಿದುದೀ ।
ಕನಕಾಚಲಮೆನಿಸಲಾತ್ತುದಾಸವನದಪಾ ॥
ಲ್ಪೊನಲೆತ್ತುಉಮಾವಱಿಸಿರೆ ।
ಜಿನಬಾಲನನಿಂದ್ರನಲ್ಲಿಮಿಸಿಸುವಪದದೊಳ್ ॥

ಇತಿ ॥

ಸೂತ್ರಂ ॥ ಅಚ್ಕರ್ತೃಕರ್ಮಣೋಃ ॥ 543 ॥

ವೃತ್ತಿಃ ॥ ಧಾತೋರಚ್ಪ್ರತ್ಯಯೋಭವತಿ ಕರ್ತರಿಕರ್ಮಣಿಚಾಭಿಧೇಯೇ ॥

ಪ್ರಯೋಗಃ ॥ ಮಾಡಿದನಂ, ಕೂಡಿದನಂ; ಮಾಡಿದಂಗೆ, ಕೂಡಿದಂಗೆ; ತರ್ಪ್ಪನಂ, ಬರ್ಪ್ಪನಂ, ತರ್ಪ್ಪನೊಳ್, ಬರ್ಪ್ಪನೊಳ್; ಮಾಡಲ್ಪಟ್ಟನಂ, ಕೂಡಲ್ಪಟ್ಟನಂ, ತರಲ್ಪಟ್ಟನಂ, ಬರಲ್ಪಟ್ಟನಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಧಾತುಪ್ರಕೃತಿಕಂ ಪದಂ ದ್ವಿವಿಧಂ । ತಿಙನ್ತಂ ಕೃದನ್ತಂ ಚೇತ್ಯುಕ್ತಂ ಪ್ರಾಕ್ । ತತ್ರ ತಿಙನ್ತಂ ಸಪ್ರಪಞ್ಚಂ ನಿರೂಪ್ಯೇದಾನೀಂ ಕೃದನ್ತಂ ನಿರೂಪಯಿತುಮಾರಭತೇ । ಅಚ್ಕರ್ತೃಕರ್ಮಣೋರಿತಿ ॥ ಯದ್ಯಪಿ ತಿಙಾರಮ್ಭೇ ಕರ್ತರಿ ಕರ್ಮಣೀತಿ ಚೋಕ್ತಂ । ತದೇವಾತ್ರಾನುವರ್ತಯಿತುಂ ಶಕ್ಯತೇ । ತಥಾಪ್ಯನೇಕಸೂತ್ರೈರನೇಕಾರ್ಥಕಥನೈರನೇಕವಿಧಾನೈಶ್ಚಾತಿವ್ಯವಹಿತತ್ವಾತ್ಪ್ರಕರಣವಿಚ್ಛೇದಾಚ್ಚ ನೈತದತ್ರಾನುಷಜ್ಯತ ಇತಿ ಪುನರ್ಗ್ರಹಣಂ ॥ ನನ್ವಚಃ ಕರ್ತೃಕರ್ಮಣೋರಿತಿ ಕಥಮೇಷ ನಿಯಮಃ ಸಙ್ಗಚ್ಛತೇ । ಕಾರಕಮಾತ್ರೇಽಪಿ ತಸ್ಯ ದರ್ಶನಾತ್ । ತಥಾಹಿ । ಓದುವಮಗಂ, ಪಾಡುವಂಗನೆ ಇತ್ಯಾದೌ ಕರ್ತರಿ । ಇಡುವತಿಲಕಂ, ಮುಡಿವಕುಸುಮಂ ಇತ್ಯಾದೌ ಕರ್ಮಣಿ । ಉಡುವಸೀರೆ, ಪೊದೆವಪಚ್ಚಡಂ ಇತ್ಯಾದೌ ಕರಣೇ । ಈವಗುರು, ಕುಡುವಪೂರ್ವ್ವಂ ಇತ್ಯಾದೌ ಸಮ್ಪ್ರದಾನೇ । ಅಳ್ಕುವಮಾರಿ, ಬೆದಱುವಬಳಹರಿ ಇತ್ಯಾದಾವಪಾದಾನೇ । ಕಾದುವಕಳಂ, ಆಡುವಪೊಲಂ ಇತ್ಯಾದಾವಧಿಕರಣೇ । ಇತಿ ಸರ್ವತ್ರಾಪಿ ಪ್ರಯೋಗದರ್ಶನಾತ್ ॥ ಪ್ರಯುಞ್ಜತೇ ಚಾರಾತೀಯಾಃ ಕವಯಃ ॥ ಯಥಾ ।

ಕಂ ॥ ಪಾಡುವವಂ ತುಂಬಿಗಳಂ ।
ಕೂಡುವವಂ ಚಕ್ರವಕ್ಕಿಗಳನತಿಬಿನದಂ ॥
ನೋಡುವವಂ ಪುಲ್ಲೆಗಳಂ ।
ನೋಡಿದನರಸಂ ವಿವೇಕನಿಧಿ ಸಂತಸದಿಂ ॥

ಅತ್ರ ಪಾಡುವವಂ, ಕೂಡುವವಂ ಇತ್ಯಾದೌ ಸರ್ವತ್ರ ಕರ್ತರ್ಯೇವಾಚ್ಪ್ರತ್ಯಯಃ ॥ ತಥಾ ।

ಕಂ ॥ ಏವಣ್ಣಿಪೆನುಣ್ಬುದುಕ ।
ಲ್ಪಾವನಿಜಸ್ರತ್ತಬದರಮಿತಮುಷ್ಟಮುಸಂ ॥
ಭಾವಿತಮುವರ್ಗಂತದುತಣಿ ।
ವೀವುದುಬಾನುದ್ದಮುಪ್ಪವೇರೊಡಲವರ್ಗಂ ॥

ಇತಿ ॥ ಅತ್ರ ಉಣ್ಬುದು ಇತಿ ಕರ್ಮಣ್ಯಚ್ ॥ ತಥಾ ।

ಕಂ ॥ ಅವರಿಪ್ಪರ್ದುಮವರುಡುವುದು ।
ಮವರಮಲಂಗುವುದುಮವರಕುಳ್ಳಿಪ್ಪರ್ದುಮವೂ ॥
ದ್ಯುವಿಟಪಿಯಿತ್ತನುಪಮಮಹಾ ।
ಸವಸ್ತ್ರಶಯ್ಯಾಸನಂಗಳೆನೆಯುವರ್ಗೆಣಿಯೂರ್ ॥

ಅತ್ರ ಉಡುವುದು ಇತಿ ಕರಣೇ । ಇತರತ್ರಾಧಿಕರಣೇ ॥ ತಥಾ ।

ವೃ ॥ ಮುದದಿಂದಾನಮನೀವದಿವ್ಯಯತಿಯುಂ ಕಂಡಳ್ಕಱಿಂ ಬೇಗಮೇ ।
ಳ್ದು ದಿಗ್ರೋಂಡುನ್ನತಪೀಠಮಿಕ್ಕಿ ಕರದಿಂ ಕಾಲ್ಗಚ್ಚಿ ತಾಂ ಪೂಜೆಗೆ ॥
ಯ್ದು ದಿಟಂ ವಂದಿಸಿ ಶುದ್ಧವಾಕ್ತನುಮನೋವ್ಯಾಪಾರದಿಂ ಸಾರವು ।
ಪ್ಪುದನಾಹಾರಮನೀವದಾತೃತಿಲಕಂ ಭದ್ರಂ ಶುಭಂ ಮಂಗಳಂ ॥

ಅತ್ರ ಈವದಿವ್ಯಯತಿ ಇತಿ ಸಮ್ಪ್ರದಾನೇ ॥ ತಥಾ ।

ಕಂ ॥ ತವಿಸುವುದಾಯಿಸಮುದಱು ।
ಳ್ಕುವದಾಡೆಯುಡುಂಕುವೆಣನನೀಕ್ಷಿಸಿದರಕ ॥
ಣ್ಣೊವೆಯಿಕ್ಕದಮುನ್ನೆನಲ ।
ಳ್ಕುವಬಳಹರಿಬಿಟ್ಟಬಾಯಿನಟ್ಟುದುದಿದಿರಂ ॥

ಅಳ್ಕುವಬಳಹರಿ ಇತ್ಯಪಾದಾನೇ ॥ ಏವಮನ್ಯೇಽಪಿ ಮಹಾಕವಿಪ್ರಯೋಗಾಃ ಸನ್ತೀತಿ ಸಕಲಕಾರಕೇಷ್ವಪಿ ದರ್ಶನಾತ್ಕಥಂ ಕರ್ತೃಕರ್ಮಣೋರಿತಿ ಸಙ್ಕೋಚವಚನಂ ಯುಕ್ತಮಿತಿ ಚೇತ್ಸತ್ಯಂ ॥ ಸರ್ವತ್ರ ಸಮ್ಭವನ್ನಪ್ಯಯಮಚ್ಪ್ರತ್ಯಯಃ ಕರ್ತೃಕರ್ಮಣೋರ್ಭೂಯಿಷ್ಠಂ ಪ್ರಯುಜ್ಯತ ಇತಿ ಪ್ರಯೋಗಪ್ರಾಚುರ್ಯಪರತ್ವಾತ್ತದ್ಗ್ರಹಣಸ್ಯ ಧಾತುಪ್ರತ್ಯಯಾನಾಂ ಪ್ರಾಯೇಣ ಕರ್ತೃಕರ್ಮಭಾವೇಷ್ವೇವ ಪ್ರವೃತ್ತೇಃ ॥ ಅಥವಾ ಕರ್ತೃಗ್ರಹಣಮಶೇಷಕಾರಕೋಪಲಕ್ಷಣಾರ್ಥಂ । ಕಾರಕಮಾತ್ರಸ್ಯ ಕರ್ತೃಶಕ್ತ್ಯಾಕ್ರಾನ್ತತ್ವಾತ್ ॥ ಸ್ವವ್ಯಾಪಾರವಿವಕ್ಷಯಾ ಸರ್ವಾಣ್ಯಪಿ ಕಾರಕಾಣಿ ಕರ್ತೄಣ್ಯೇವ ॥ ಅನ್ಯಥಾ ಕಾರಕವ್ಯಪದೇಶಾನುಪಪತ್ತೇಃ । ವ್ಯಪದಿಶ್ಯನ್ತೇ ಹಿ ಕರ್ಮಕರಣಾದೀನ್ಯಪಿ ಕಾರಕಾಣಿ । ಕರ್ತೃಸಾಧನಕಾರಕಪದಸಮಾನಾಧಿಕರಣಾನೀತಿ ॥ ಕರ್ಮಗ್ರಹಣಮಪಿ ಕೃತಿ ವಾ[531] ಇತಿ ಕರ್ಮಣ್ಯೇವ ಪಡೋರನುಪ್ರಯೋಗಪ್ರಾಚುರ್ಯಜ್ಞಾಪನಾರ್ಥಂ ॥

ತೇನ ಯಥಾಲಕ್ಷ್ಯಮಿತರತ್ರಾಪಿನನಿಷೇಧಃ । ಕೃತಿವಾ[531] ಇತಿವಾಗ್ರಹಣಸ್ಯಬಾಹುಳಕಾಭಿಪ್ರಾಯತ್ವಾತ್ । ಪೂರ್ವಶಾಸ್ತ್ರೇಷ್ವಪಿ ಕೃದ್ಬಹುಳಮಿತಿಕೃತಾಂಬಾಹುಳಕಮೇವವಿಧಿರಿತಿ ॥ ಉದಾಹರಣೇಷು ಮಾಡಿದನಂಇತ್ಯಾದೌಕರ್ತರ್ಯಚ್ । ಅಚಿ[447] ಇತಿಭೂತೇದಃ । ಇದುತಃ[476] ಇತೀದಾದೇಶಃ । ಏವಂಮಾಡಿದೇತ್ಯಾದಿನಿಷ್ಪತ್ತಿಃ ॥ ತಪ್ಪನಂಇತ್ಯಾದೌಕರ್ತರ್ಯಚ್ । ಅಚಿ[447] ಇತಿಭಾವಿನಿವಾ ಸತಿಪ್ರೋಪಿಃ[448] ಇತಿಸಪ್ಪ್ರತಿವಾವಪ್ರತ್ಯಯಃ । ಕಾಕೂಗೋನೇತಬರಃ[512] ಇತಿವಸ್ಯಪಾದೇಶಃ । ಏವಂತಪ್ಪೇತ್ಯಾದಿನಿಷ್ಪತ್ತಿಃ ॥ ಮಾಡಲ್ಪಟ್ಟನಂ ಇತ್ಯಾದೌಕರ್ಮಣ್ಯಚ್ । ಕೃತಿವಾ[531] ಇತ್ಯನುಪಷ್ಟಃ । ತಸ್ಮಿನ್ನೆದಲ್[532] ಇತ್ಯಲ್ । ಅಚಿ[447] ಇತಿಭೂತೇದಃ । ಡೋಷ್ಟಃ[487] ಇತಿಪಡೋರ್ದೋಷ್ಟಃ । ವರ್ಗಪ್ರಥಮಾತ್ಪೂರ್ವಃ[506] ಇತಿದಸ್ಯಟಃ ॥ ಏವಂಮಾಡಲ್ಪಟ್ಟೇತ್ಯಾದಿನಿಷ್ಪತ್ತಿಃ ॥ ಸರ್ವತ್ರಾರ್ಥವಲ್ಲಿಙ್ಗಂ[8] ಇತಿಲಿಙ್ಗಸಂಜ್ಞಾಯಾಂ ಲಿಙ್ಗಾತ್ಸುಪ್[203] ಇತ್ಯಾದಿನಾಯಥಾಯೋಗಂಸುಬುತ್ಪತ್ತಿಃ ॥

ಸೂತ್ರಂ ॥ ಉತೆದುತ್ತೆದುತುಮುತ್ತುಮ್ಪ್ರತ್ಯಚೋವಾ ॥ 544 ॥

ವೃತ್ತಿಃ ॥ ಧಾತೋಃಪರಸ್ಯವರ್ತಮಾನಕಾಲೇವಿಹಿತಸ್ಯಾಚಃ ಉತೆದ್, ಉತ್ತೆದ್, ಉತುಂ, ಉತ್ತುಂ ಏತೇ ಆದೇಶಾವಾಭವನ್ತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಮಾಡುತೆ, ನೋಡುತೆ, ಕೂಡುತೆ; ಮಾಡುತ್ತೆ, ನೋಡುತ್ತೆ, ಕೂಡುತ್ತೆ; ಮಾಡುತುಂ, ನೋಡುತುಂ, ಕೂಡುತುಂ ; ಮಾಡುತ್ತುಂ, ನೋಡುತ್ತುಂ, ಕೂಡುತ್ತುಂ ॥ ಪಕ್ಷೇ । ಮಾಡಿದಪಂ, ಮಾಡುವಂ ; ಕೂಡಿದಪಂ, ಕೂಡುವಂ ; ನೋಡಿದಪಂ, ನೋಡುವಂ ; ಮಾಡಿದಪನಂ, ಮಾಡುವನಂ ; ಕೂಡಿದಪನಂ, ಕೂಡುವನಂ ; ನೋಡಿದಪನಂ, ನೋಡುವನಂ ॥ ಸತೀತಿಕಿಂ । ಮಾಡಿದನಂ, ಕೂಡಿದನಂ ॥ ಅಚಇತಿಕಿಂ । ಮಾಡಿದಪಯ್, ಕೂಡಿದಪಯ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಪೂರ್ವಯೋಗಾದ್ವಿಹಿತೋಽಚ್ಪ್ರತ್ಯಯಃಕಾಲವಿಶೇಷಾನುಪದೇಶಾತ್ಸಾರ್ವಕಾಲಿಕಏವ । ತತ್ರವಿವಕ್ಷಾವಶಾತ್ಸತಿಕಾಲೇವಿಹಿತಸ್ಯಾಚಃಉತೆಇತ್ಯಾದಯಶ್ಚತ್ವಾರೋಽಪ್ಯಾದೇಶಾವಿಭಾಷಯಾಭವನ್ತಿ ॥ ಪಕ್ಷೇತ್ವಚ್ಪ್ರತ್ಯಯೇಪರೇಧಾತೋರ್ದಪಪ್ರತ್ಯಯೋ ವ ಪ್ರತ್ಯಯೋವಾಭವತಿ । ಉತೆ ಪ್ರಭೃತಿಷುಪರೇಷುನಭವತಿ । ಆದೇಶೇ[452] ಇತಿನಿಷೇಧಾತ್ ॥ ಅತ್ರಾದ್ಯಯೋಸ್ತಕಾರೌನಿರ್ದೇಶಾರ್ಥಾವೇವ ॥ ಆದೇಶಾಶ್ಚೈತೇಶತೃಶಾನಸಮಾನಾರ್ಥಾಮನ್ತವ್ಯಾಃ ॥ ಮಾಡುತೆ—ಕುರ್ವನ್ನಿತ್ಯರ್ಥಃ ॥ ಕೂಡುತೆ—ಯುಞ್ಜಾನಇತ್ಯರ್ಥಃ ॥

ಸೂತ್ರಂ ॥ ಕುಳಸ್ತಾಚ್ಛೀಲ್ಯೇ ॥ 545 ॥

ವೃತ್ತಿಃ ॥ ಧಾತೋಃಕುಳಪ್ರತ್ಯಯೋಭವತಿ ತಾಚ್ಛೀಲ್ಯೇಗಮ್ಯಮಾನೇ ॥

ಪ್ರಯೋಗಃ ॥ ಮಾಳ್ಪುದುಶೀಲಮಾತಂಗೆ ಮಾಳ್ಕುಳ । ಏವಂ ಆಳ್ಕುಳ, ಪೋರ್ಕುಳ, ಸೂಲ್ಕುಳ, ಅಡುಕುಳ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಶೀಲಂಸ್ವಭಾವಃಪ್ರಕೃತಿರಿತಿಯಾವತ್ ॥ ತಚ್ಛೀಲಮಸ್ಯೇತಿತಚ್ಛೀಲಂ । ತಸ್ಯಭಾವಸ್ತಾಚ್ಛೀಲ್ಯಂ ॥ ಫಲನಿರಪೇಕ್ಷಾಪ್ರವೃತ್ತಿರಿತ್ಯರ್ಥಃ ॥ ತಸ್ಮಿನ್ದ್ಯೋತ್ಯೇಧಾತೋಃಕುಳಿಪ್ರತ್ಯಯೋಭವತಿ ॥ ಮಾಳ್ಕುಳಿ, ಆಳ್ಕುಳಿ ॥ ನಾಸಾಕಾಲವಿಶೇಷನಿಯತಃ ಪುರುಷಾನೋತ್ತರತ್ರಾಪಿಯದಾಕದಾಚಿತ್ಕರಣಸ್ವಭಾವೋಮಾಳ್ಕುಳಿರುಚ್ಯತೇ ॥ ತಥೈವಕ್ರೀಡನಸ್ವಭಾವಃ ಆಳ್ಕುಳಿರಿತಿ । ಪ್ರತ್ಯಯೇ[84] ಇತಿ ಮಾ ಡು, ಆಡುಧಾತ್ವೋರ್ದಸಂಜ್ಞಾವಯವಸ್ಯಳಕಾರಾದೇಶಃ ॥ ಏವಂ ಪೋರ್ಕುಳಿ—ವಿವಾದಶೀಲಃ ॥ ಸೂಲ್ಕುಳಿ—ಋಣಶೀಲಃ ॥ ಅಡುಕುಳಿ—ಪಚನಶೀಲಃ ॥ ಹ್ರಸ್ವಾದೇರಸಮಾಸೇ[87] ಇತಿನಿಷೇಧಾದ್ದೋರ್ನಳಕಾರಾದೇಶಃ ॥

ಸೂತ್ರಂ ॥ ಇರುಣಃಕರ್ಮಣಿ ॥ 546 ॥

ವೃತ್ತಿಃ ॥ ಕರ್ಮಣ್ಯುಪಪದೇ ಉಣ ಇತ್ಯಸ್ಮಾದ್ಧಾತೋಃಇಪ್ರತ್ಯಯೋಭವತಿತಾಚ್ಛೀಲ್ಯೇಗಮ್ಯಮಾನೇ ॥

ಪ್ರಯೋಗಃ ॥ ಕಂಪನುಣ್ಬುದು ಶೀಲಮಿದಕ್ಕೆ ಕಂಪುಣಿ । ಏವಂ ಬಂಡುಣಿ, ಎಲರುಣಿ, ಅಲರುಣಿ, ಅರಲುಣಿ, ಎರಲುಣಿ, ಪಾವುಣಿ ॥ ಕರ್ಮಣೀತಿಕಿಂ । ಪರಿಯುಣದೋಳುಣ್ಬಂ ॥ ಉಣಇತಿಕಿಂ । ಅಲರಂಕೊಯ್ವಂ ॥

ವ್ಯಾಖ್ಯಾ ‖ ನನ್ವತ್ರಕರ್ಮಣೀತ್ಯನುಪಪನ್ನಂ । ಯತೋತ್ರತಾಚ್ಛೀಲ್ಯಪ್ರಕರಣೇಭುಙ್ಕ್ತ ಇತ್ಯೇವಂಶೀಲಇತಿಕರ್ತೃನಿರ್ದೇಶವತ್ತ್ವಾ ನಿರುಕ್ತ್ಯೈವಾರ್ಥಸ್ಯಾಭಿವ್ಯಕ್ತಿಘಟನಾದಿತ್ಯಾಶಙ್ಕ್ಯ ನಾತ್ರೇದಮರ್ಥನಿರ್ದೇಶಪರಂ । ಯೇನೈವಮುಚ್ಯೇತ ‖ ಕಿಂತೂಪಪದನಿರ್ದೇಶಪರಮಿತ್ಯಾಹ ಕರ್ಮಣ್ಯುಪಪದೇಇತಿ ‖ ನನುಕರ್ಮಣೋನೋಪಪದತಾಘಟತೇ । ಯತಃಪ್ರಕೃತ್ಯರ್ಥವ್ಯಾಪ್ಯಂಕರ್ಮ । ತಚ್ಚಾರ್ಥರೂಪಮೇವ ನಶಬ್ದರೂಪಮಿತಿ ತಸ್ಯಪದತ್ವಾಘಟನಾದಿತಿಚೇನ್ನ । ಕರ್ಮಶಬ್ದಸ್ಯಕರ್ಮಪದಪರತ್ವಾತ್ ‖ ಕರ್ಮಣೀತಿಕರ್ಮತ್ವಪ್ರತಿಪಾದಕವಿಭಕ್ತ್ಯಂತೇಶಬ್ದೇಉಪಪದೇಸತೀತ್ಯರ್ಥಃ ‖ ಉಪಪದತ್ವಂಚ ಅವ್ಯವಧಾನೇನಧಾತೋಃಪ್ರಾಕ್ಪ್ರಯುಕ್ತಪದತ್ವಂ‖ ತಸ್ಮಿನ್ನುಪಪದೇಉಣ್ಧಾತೋರಿಪ್ರತ್ಯಯೋಭವತಿ ತಾಚ್ಛೀಲ್ಯೇಗಮ್ಯಮಾನೇಇತ್ಯರ್ಥಃ । ಕರ್ಮಣಃಪರಸ್ಮಾದುಣ್ಧಾತೋರಿತಿಯಾವತ್ ‖ ' ನಚೈವಮಿರುಣಃಕರ್ಮಣಇತ್ಯೇವ ವಕ್ತವ್ಯಮಿತಿವಾಚ್ಯಂ । ಯಥೋಕ್ತಪ್ರಕಾರೇಪ್ಯದೋಷತಯಾತಥೈವ ವಕ್ತವ್ಯಮಿತ್ಯೈಕಾನ್ತ್ಯಾಭಾವಾತ್ । ತತೋತ್ರಮಾತ್ರಾಲಾಘವಾಚ್ಚ । ಅಸ್ತಿಚೈವಮಪಿವಾಚೋಯುಕ್ತಿಃಪ್ರಾಚಾಂಮತೇಪಿ । ಕುಮ್ಭಕಾರಇತ್ಯಾದಿಶಬ್ದಸಾಧನೇಕರ್ಮಣೋಣಿತಿಕೇಚಿತ್ । ಕರ್ಮಣ್ಯಣಿತ್ಯನ್ಯೇಇತಿ ‖ ಉದಾಹರಣೇ । ಕಂಪನುಣ್ಬುದುಶೀಲಮಿದಕ್ಕೆಇತಿನಿರುಕ್ತಿಪ್ರದರ್ಶನಂ ‖ ಕಂಪುಇತಿಘ್ರಾಣತರ್ಪಣೋಗನ್ಧವಿಶೇಷಃ ‖ ಕಂಪಂಇತಿ ದ್ವಿತೀಯಾನ್ತಂಪದಂ । ತತಃಉಣಿತ್ಯಯಂಧಾತುಃ । ತಸ್ಮಾದಿಪ್ರತ್ಯಯಃ ‖ ಕಂಪಂ ಉಣ್ ಇ ಏವಂಸ್ಥಿತೇ ವೃತ್ತೇಃ248 ಇತಿಸುಪಃ ಶ್ಲುಪ್ । ಲುಬನಾಮಹಾನ್‌306 ಇತಿಪೂರ್ವೋಕಾರಸ್ಯಲುಪ್ । ಧಾತುಪ್ರತ್ಯಯಯೋರ್ಯೋಗಃ ‖ ನಚಾತ್ರ ಹ್ರಸ್ವಾನ್ನಣಲಯಳತಟಃ53 ಇತ್ಯಾದಿನಾಣಕಾರಸ್ಯದ್ವಿರ್ಭಾವಃಕಿಂನಸ್ಯಾದಿತಿಶಙ್ಕ್ಯಂ ‖ ಕೃತಿ62 ಇತಿನಿಷೇಧಾತ್ । ಕಂಪುಣಿ—ಗನ್ಧಲಿಟ್ ‖ ಎಲರುಣಿ—ವಾಯುಭುಕ್ ಸರ್ಪಇತಿಯಾವತ್ ‖ ಅಲರುಣಿ—ಪುಷ್ಪಲಿಟ್ ‖ ಅರಲುಣಿ—ಸಪಿವ ‖ ಎರಲುಣಿ—ವಾಯುಭುಗೇವ ‖ ಪಾವುಣಿ—ಭುಜಙ್ಗಭುಕ್ ಮಯೂರಇತಿಯಾವತ್ ‖ ನನ್ವತ್ರತಾಚ್ಛೀಲ್ಯೇಇಪ್ರತ್ಯಯಃ । ತಾಚ್ಛೀಲ್ಯಂಚಫಲನಿರಪೇಕ್ಷಾವೃತ್ತಿಃ ‖ ನಾತ್ರಭ್ರಮರಾದೀನಾಂವೃತ್ತಿಃಫಲನಿರಪೇಕ್ಷಾ । ಅಪೇಕ್ಷ್ಯೈವಗನ್ಧಾದೀನ್‌ಭುಙ್ಕ್ತಇತಿಚೇನ್ನ । ತತ್ತಜ್ಜಾತಿಸ್ವಭಾವಾದೇವತತ್ತದ್ವಸ್ತುಷು ರಾಗಾದ್ದ್ವೇಷಾದ್ವಾತತ್ತದ್ಭುಙ್ಕ್ತೇ । ನಚಕಿಂಚಿತ್ತತ್ರ ಫಲಮಪೇಕ್ಷನ್ತ ಇತಿತಾಚ್ಛೀಲ್ಯಮವ್ಯಾಹತಮೇವೇತಿ ‖

ಸೂತ್ರಂ ‖ ಕೋಲಉದ್ಧ್ರಸ್ವಶ್ಚ ‖ 547 ‖

ವೃತ್ತಿಃ ‖ ಕರ್ಮಣ್ಯುಪಪದೇ ಕೋಲಿತ್ಯಸ್ಯಧಾತೋಃಇಪ್ರತ್ಯಯೋಭವತಿ ಕೋಲ್ಧಾತೋಃಹ್ರಸ್ವಉಕಾರಾದೇಶಶ್ಚಭವತಿ ‖

ಪ್ರಯೋಗಃ ‖ ಮೀನಂ ಕೋಲ್ವಂ ಮೀಂಗುಲಿ । ಏವಂ ಪಾವುಗುಲಿ, ಇಲಿಗುಲಿ, ಆನೆಗುಲಿ ‖ ಹ್ರಸ್ವಗ್ರಹಣಮನ್ಯಾದೇಶನಿವೃತ್ತ್ಯರ್ಥಂ ‖

ವ್ಯಾಖ್ಯಾ ‖ ಇರಿತಿಕರ್ಮಣೀತಿಚ ವರ್ತೇತೇ ‖ ಕರ್ಮಣ್ಯುಪಪದೇಕೋಲ್ಧಾತೋರಿಪ್ರತ್ಯಯಸ್ತಸ್ಯೈವಹ್ರಸ್ವಸಂಜ್ಞಉದಾದೇಶಶ್ಚ । ಹ್ರಸ್ವಗ್ರಹಣಂಸ್ವರಸ್ಯೈವಯಥಾಸ್ಯಾದಿತಿ ‖ ಮೀಂಗುಲಿ—ಧೀವರಃ, ಪಕ್ಷಿವಿಶೇಷೋವಾ ‖ ಪಾವುಗುಲಿ—ನಕುಲೋ, ಮಯೂರೋವಾ ‖ ಇಲಿಗುಲಿ—ಆಖುಭುಕ್ ‖ ಆನೆಗುಲಿ—ಸಿಂಹಃ ‖

ಸೂತ್ರಂ ‖ ಕುಟ್ಟೋರಿಗೋದುಲುಪ್ಚ ‖ 548 ‖

ವೃತ್ತಿಃ ‖ ಕರ್ಮಣ್ಯುಪಪದೇಕುಟ್ಟು ಇತ್ಯಸ್ಮಾದ್ಧಾತೋರಿಗಪ್ರತ್ಯಯೋಭವತಿ ಕುಟ್ಟೋರ್ದೋರ್ಲೋಪಶ್ಚ ‖

ಪ್ರಯೋಗಃ ‖ ಕಲ್ಲಂ ಕುಟ್ಟುವಂ ಕಲ್ಕುಟಿಗಂ । ಏವಂ ಮರಕುಟಿಗಂ, ಗೆಳೆಗುಟಿಗಂ, ದಾರಿಗುಟಿಗಂ, ಕಯ್ಗುಟಿಗಂ ‖

ವ್ಯಾಖ್ಯಾ ‖ ಕುಟ್ಟುಧಾತೋರಿಗಪ್ರತ್ಯಯಸ್ತಸ್ಯೈವದೋರ್ಲೋಪಶ್ಚ । ಶೇಷಂಪೂರ್ವವತ್ ‖ ಕಲ್ಕುಟಿಗಂ—ಪಾಷಾಣತಟ್ ‖ ಮರಕುಟಿಗಂ—ಪಕ್ಷಿವಿಶೇಷೋ, ದಾರುತಕ್ಷಾವಾ ‖ ದಾರಿಗುಟಿಗಂ—ಪಾರಿಪನ್ಥಿಕಃ ‖ ಕಯ್ಗುಟಿಗಂ—ಹಸ್ತತಾಡಕಃ ‖

ಸೂತ್ರಂ ‖ ಅದ್ಭಾವೇ ‖ 549 ‖

ವೃತ್ತಿಃ ‖ ಭಾವಶ್ಶುದ್ಧೋಧಾತ್ವರ್ಥಃ । ತಸ್ಮಿನ್ನಭಿಧೇಯೇಧಾತೋರತ್ಪ್ರತ್ಯಯೋಭವತಿ ‖

ಪ್ರಯೋಗಃ ‖ ಪೂಗಳ್, ಓದುಗಳ್, ಪೋದುಗಳ್, ತಿದ್ದುಗಳ್, ನೋಡುಗಳ್, ಕೇಗುಗಳ್, ತೇಗುಗಳ್, ಹಾಡುಗಳ್ ‖

ವ್ಯಾಖ್ಯಾ ॥ ಭಾವಶಬ್ದಸ್ಯಾನೇಕಾರ್ಥತ್ವೇಽಪಿವಿವಕ್ಷಿತಮರ್ಥಮಾಹ ಭಾವಇತ್ಯಾದಿ ॥ ಶಾಬ್ದಿಕಸಮಯೇಭಾವೋಹಿದ್ವಿವಿಧಃ । ಏಕೋಽಭಿಧಾನಪ್ರತ್ಯಯಹೇತುಲಕ್ಷಣೋಽನ್ಯೋಧಾತ್ವರ್ಥಲಕ್ಷಣಇತಿ । ತತ್ರಾದ್ಯಸ್ಸಿದ್ಧಿತವಾಚ್ಯಏವ । ದ್ವಿತೀಯಸ್ತುಯದ್ಯಪಿಸಂಸ್ಕೃತೇತಿಙ್ವಾಚ್ಯಃಕೃದ್ವಾಚ್ಯಶ್ಚ । ತಥಾಪಿಭಾಷಾಯಾಂಕೃದ್ವಾಚ್ಯಏವ ನತಿಙ್ವಾಚ್ಯಇತ್ಯುಕ್ತಂಪ್ರಾಕ್ । ತಾಮೇತಾಂಕೃದ್ವಾಚ್ಯತಾಂದರ್ಶಯಿತುಮನಾ ಧಾತುವಿಶೇಷಾತ್ತದ್ವಾಚಕಾನ್ಪ್ರತ್ಯಯವಿಶೇಷಾಂದರ್ಶಯಿಷ್ಯನ್ನಿದಾನೀಂಧಾತುಸಾಮಾನ್ಯಾತ್ತದಭಿಧಾಯಕಮತ್ಪ್ರತ್ಯಯಂವಿದಧಾನೋ ಧಾತ್ವರ್ಥೋಽಪಿಕೀದೃಶೋಭಾವವ್ಯಪದೇಶಭಾಕ್ । ಯತ್ರಾಯಂವಿಧೀಯೇತೇತ್ಯಾಶಙ್ಕ್ಯತಮೇವಧಾತ್ವರ್ಥಂವಿಶಿನಷ್ಟಿ ಶುದ್ಧಇತಿ । ಅಯಮಾಶಯಃ । ಧಾತ್ವರ್ಥೋಽಹಿದ್ವಿವಿಧಃ । ಶುದ್ಧಃ ಶಬಲಶ್ಚೇತಿ ॥ ತತ್ರಯಃಪ್ರತ್ಯಯೇನಾನಭಿಹಿತಃ ಸಶುದ್ಧಃ । ಅಭಿಹಿತತ್ವೋಪಾಧಿರಹಿತತ್ವಾತ್ ॥ ಯಸ್ತ್ವೇನಾಭಿಹಿತಃಸೋಽಭಿಹಿತತ್ವೋಪಹಿತಇತಿಶಬಲಉಚ್ಯತೇ ॥ ಅತಏವನತತ್ರಪ್ರತ್ಯಯಃ ಪ್ರಾಗೇವಾಭಿಹಿತತ್ವಾತ್ । ಅನ್ಯಥಾಽಭಿಧಾನಾನುಪರಮಪ್ರಸಙ್ಗಃಸ್ಯಾತ್ ॥ ಅತೋಽನಭಿಹಿತಏವಧಾತ್ವರ್ಥೋಭಾವವ್ಯಪದೇಶಭಾಗಿತಿ ತತ್ರೈವಪ್ರತ್ಯಯೋಭವತೀತಿ ॥ ಉದಾಹರತಿ । ಪೂಗಳಿತಿ । ಪೂಇತಿಪುಷ್ಪಸಮ್ಭವಕ್ರಿಯಾವಾಚೀಧಾತುಃ । ಮಲ್ಲಿಗೆ ಪೂತುದು, ಮಾವು ಪೂತುದು ಇತ್ಯಾದಿಪ್ರಯೋಗಪ್ರಸಿದ್ಧೇಃ । ನಪುಷ್ಪವಾಚೀ । ತಸ್ಯದ್ರವ್ಯತ್ವೇನತದ್ವಾಚಿನೋಧಾತುತ್ವಾಭಾವಾತ್ ॥ ತತೋಧಾತೋಃಸಮಾಗತೋಭಾವಪ್ರತ್ಯಯಃ । ಶುದ್ಧಮಪಿಧಾತ್ವರ್ಥಂಸ್ವೋಪಹಿತಂಶಬಲಮೇವಭಾಸಯತಿ । ಸ್ವೋಪಹಿತತ್ವಧರ್ಮೋಪರಞ್ಜನಾತ್ ॥ ಯಥಾಶುದ್ಧಮಪಿಸ್ಫಟಿಕಮಾಸಜ್ಜನ್ನುಪಾಧಿರುಪಹಿತಮೇವಭಾಸಯತಿ ರಕ್ತೋಽಯಂ, ಹರಿತೋಽಯಮಿತಿ । ನಕದಾಪಿಶುದ್ಧಂ । ತಥಾಯಮಪೀತಿ ॥ ಅತಏವಾತ್ರದ್ರವ್ಯವತ್ಸಙ್ಖ್ಯಾಭಿಯೋಗಃ ॥ ಕೇಗುಗಳ್, ತೇಗುಗಳಿತ್ಯಾದಿ ॥ ಯಥಾಸಂಸ್ಕೃತೇಪಾಕಾಃಪಾಕಾಇತ್ಯಾದಯಃ । ಕೃದಭಿಹಿತೋಭಾವೋದ್ರವ್ಯವದ್ಭವತೀತಿವಚನಾತ್ ॥ ತಿಙ್ವಾಚ್ಯಂ ತತ್ತ್ವಯ್ಯೈವಾಹ ದ್ರವ್ಯವದ್ಭಾವಮಾಹಕೃದಿತಿವಚನಾಚ್ಚ ॥ ಅತಏವಭಾವವಿಹಿತಕೃತ್ಪ್ರತ್ಯಯಾನ್ತಾನಾಂಸಂಸ್ಕೃತೇಪಾಕಪಚನಪಕ್ತ್ಯಾದೀನಾಮಿವಾತ್ರಭಾಷಾಯಾಮಪ್ಯೋಪು, ಕಾಪು, ಮೇಪು ಪ್ರಭೃತೀನಾಮಧಾತುತ್ವಂದ್ರವ್ಯವತ್ಸಿದ್ಧಾವಸ್ಥತಯೈವತೇಕ್ರಿಯಾಮಾಹುರಿತಿ ॥ ಸರ್ವತ್ರಸಾಧ್ಯಾವಸ್ಥಕ್ರಿಯಾವಚನಾಏವಹಿಧಾತವಃ ॥ ಅತಏವಚತತ್ರಪಾಕಃ, ಪಾಕಂ, ಪಾಕೇನೇತ್ಯಾದಿವದತ್ರಾಪಿ ಪೂಗಳ್, ಪೂಗಳಂ, ಪೂಗಳಿಮಿತ್ಯಾದಿಕಾರಕಶಕ್ತ್ಯಭಿಯೋಗಶ್ಚ ॥ ಏವಮುಪರಿಸರ್ವತ್ರಯೋಜ್ಯಂ ॥

ಸೂತ್ರಂ ॥ ಕಿಡೋರೇದ್ದೀರ್ಘಶ್ಚ ॥ 550 ॥

ವೃತ್ತಿಃ ॥ ಕಿಡುಇತ್ಯಸ್ಮಾದ್ಧಾತೋರ್ಭಾವೇಽರ್ಥೇಽತ್ಪ್ರತ್ಯಯೋಭವತಿ ಕಿಡೋರ್ದೀರ್ಘಏಕಾರಶ್ಚ ॥

ಪ್ರಯೋಗಃ ॥ ಕೇಡು, ಕೇಡುಗಳ್ ॥ ಕಿಡೋರಿತಿಕಿಂ । ನುಡಿಗಳ್, ಜಡಿಗಳ್ ॥ ದೀರ್ಘಗ್ರಹಣಮಿಕಾರಸ್ಯೈವಯಥಾಸ್ಯಾದಿತಿ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅದಿತಿವರ್ತತೇ ॥ ಭಾವೇಕಿಡೋರತ್ಪ್ರತ್ಯಯೋದೀರ್ಘಏದಾದೇಶಶ್ಚ ॥ ಉದಾಹರತಿ ಕೇಡು ಕೇಡುಗಳಿತಿ ॥ ನನ್ವೇದಾದೇಶೋಽತ್ರಾನ್ತ್ಯಸ್ಯೈವನಸ್ಯಾತ್ ॥ ನಚದೀರ್ಘಸಂಜ್ಞಾತ್ವಾದಿತಿಶಙ್ಕ್ಯಂ ॥ ತದ್ಧಿಹ್ರಸ್ವಾದಿಸಂಜ್ಞಾವಿಶಿಷ್ಟಾಹ್ರಸ್ವಾದಯಃಸ್ವರಸ್ಯೈವಭವೇಯುರ್ನವ್ಯಞ್ಜನಸ್ಯೇತ್ಯೇತಾವತ್ಫಲಕಂ ॥ ತದತ್ರಧಾತೋರನ್ತ್ಯೋಽಪಿಸ್ವರಏವೇತ್ಯವ್ಯಾಹತಮೇವೇತಿಚೇನ್ನ । ದೀರ್ಘಗ್ರಹಣವೈಯರ್ಥ್ಯಪ್ರಸಙ್ಗಾತ್ ॥ ಯದ್ಯಯಮನ್ತ್ಯಸ್ಯಭವೇದ್ದೀರ್ಘಗ್ರಹಣಂ ಕಿಂಕುರ್ಯಾತ್ ॥ ಸ್ವರೂಪಂತುನಿರ್ದೇಶಾದೇವಸಿದ್ಧಮಿತಿ ॥ ಅತೋಽತ್ರಕಿಡೋರಿಕಾರಸ್ಯೈವಭವತೀತ್ಯಾಹ ದೀರ್ಘೇತ್ಯಾದಿ ॥

ಸೂತ್ರಂ ॥ ಓತ್ಕುಡುತುಡೋಃ ॥ 551 ॥

ವೃತ್ತಿಃ ॥ ಕುಡು, ತುಡು ಇತ್ಯೇತಾಭ್ಯಾಂ ಧಾತುಭ್ಯಾಂ ಭಾವೇಽರ್ಥೇಽತ್ಪ್ರತ್ಯಯೋಭವತಿ ತಯೋರ್ದೀರ್ಘಓಕಾರಶ್ಚ ॥

ಪ್ರಯೋಗಃ ॥ ಕೋಡು, ಕೋಡುಗಳ್ ; ತೋಡು, ತೋಡುಗಳ್ ॥ ದೀರ್ಘಗ್ರಹಣಂ ಪೂರ್ವವತ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಭಾವೇ ಕುಡು, ತುಡೋರತ್ಪ್ರತ್ಯಯಸ್ತಯೋರ್ದೀರ್ಘಸಂಜ್ಞಓದಾದೇಶಶ್ಚಭವತಿ ॥ ದೀರ್ಘಗ್ರಹಣಪ್ರಯೋಜನಂಪೂರ್ವವತ್ ॥ ನನ್ವತ್ರಶಾಸ್ತ್ರೇಕ್ವಚಿತ್ಕ್ವಚಿದಿಕಾರಸ್ಯದೀರ್ಘೋಽಹ್ರಸ್ವಶ್ಚ ಏಕಾರಸ್ತಥಾಉಕಾರಸ್ಯಓಕಾರೋವಿಧೀಯತೇ ॥ ತಥಾಚ ಇದುತೋರೇದೋತೌಹ್ರಸ್ವದೀರ್ಘೌಗುಣವೃದ್ಧೀ ಇತಿಗುಣವೃದ್ಧಿಸಂಜ್ಞಾಂಸ್ಥಾನಿನಿಯಮಂಚವಿಧಾಯ ಯತ್ರಗುಣೋವೃದ್ಧಿರ್ವಾಕರ್ತುಮಿಷ್ಯತೇ ತತ್ರವಿಧೇಯೇಷ್ವನುಬನ್ಧವಿಶೇಷಮಸಾಧಾರಣಮುಪದಿಶ್ಯ ತಾದೃಗನುಬನ್ಧಇತಿವಿಧೇಯೇಽಪರೇಗುಣವೃದ್ಧೀಭವತ ಇತ್ಯೇವಂನಿಯಮಕರಣೇಽಪಿಕಾರ್ಯಸಿದ್ಧಿರ್ಭವತಿ ॥ ದೃಶ್ಯತೇಹಿಪೂರ್ವೇಷಾಮಪ್ಯೇಷಾರೀತಿಃ । ಯಥಾವೃದ್ಧಿರಾದೈಚ್, ಅದೇಙ್ಗುಣಃ, ಇಕೋಗುಣವೃದ್ಧೀಇತ್ಯಾದಿ । ತಥಾ

ಪ್ಯೇವಮಕೃತ್ವಾಕಿಮಿತಿ ತತ್ರತತ್ರಹ್ರಸ್ವಾದಿಗ್ರಹಣೇನೈವಸಾಧ್ಯತಇತಿಚೇನ್ನ ॥ ಯದ್ಯಪ್ಯೇವಮೇಕೋಮಾರ್ಗಃ । ತಥಾಪಿನೈವಮೇವಕರ್ತವ್ಯಮಿತ್ಯಸ್ತಿನಿಯಮಃ । ಮಾರ್ಗಾನ್ತರಸ್ಯಾಪಿಸಮ್ಭವಾತ್ ॥ ದೃಶ್ಯತೇಹಿಲೋಕೇವ್ಯಾಖ್ಯಾಭೇದೇಪಿಮಾರ್ಗಭೇದಃಪ್ರಸಿದ್ಧಇತಿ ॥ ನಚಪೂರ್ವಮಾರ್ಗಮುತ್ಸೃಜ್ಯಮಾರ್ಗಾನ್ತರಕರಣೇಕಿಂನಿಬನ್ಧನಮಿತಿವಾಚ್ಯಂ । ಅನೇಕಸಾಧನಸಾಧ್ಯೇಪ್ರಯೋಜನೇಸಾಧನವಿಶೇಷಪ್ರವೃತ್ತೌಪ್ರಯೋಕ್ತೃವಿವಕ್ಷೈವನಿಯಾಮಿಕೇತಿನತತ್ರಬೀಜಗವೇಷಣಮುಚಿತಮಿತಿ । ಕಿಂಚತಥಾಕರಣೇಗೌರವಮಿತ್ಯಪಿತದಕರಣಂ । ತಥಾಹಿ ಹ್ರಸ್ವಯೋರೇದೋತೋರ್ಗುಣಸಂಜ್ಞಾ । ದೀರ್ಘಯೋಸ್ತಯೋರ್ವೃದ್ಧಿಸಂಜ್ಞಾ । ತೇಚಗುಣವೃದ್ಧೀಏದುತೋರೇವನಾನ್ಯೇಷಾಂ । ತಯೋರಪಿಸ್ವರಾಣಾಮಾದ್ಯಯೋರೇವನಾನಾದ್ಯಯೋರಿತ್ಯೇವಂನಿಯಮಃ ವಿಧೇಯೇಷುತದನುಕೂಲೋನುಬನ್ಧವಿಶೇಷಃ । ತದ್ವತಿವಿಧೇಯೇಪರೇಗುಣವೃದ್ಧೀಭವತಇತಿಚೇತ್ಯೇತತ್ಸರ್ವಂಪರಿಕರ್ಮಕರ್ತವ್ಯಂ । ಪ್ರಯೋಜನಂತು ಸ್ವಲ್ಪಮೇವ । ಗುಣವೃದ್ಧಿಸ್ಥಾನಾನ್ಯತ್ರಪಞ್ಚಷಾಣ್ಯೇವನಾಧಿಕಾನೀತಿ ॥ ಪೂರ್ವಶಾಸ್ತ್ರೇಷುಪ್ರಯೋಜನಬಾಹುಳ್ಯಾತ್ತಥಾಕರಣಮುಚಿತಮೇವೇತಿ ॥

ಸೂತ್ರಂ ॥ ಉಪ್ತಸ್ಯ ॥ 552 ॥

ವೃತ್ತಿಃ ॥ ಭಾವೇರ್ಥೇವಿಹಿತಸ್ಯಾತ್ಪ್ರತ್ಯಯಸ್ಯಲೋಪೋಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಪೂ, ಪೂಗಳ್ ; ಕೇಡು, ಕೇಡುಗಳ್ ; ತೋಡು, ತೋಡುಗಳ್ ; ಗುದ್ದು, ಗುದ್ದುಗಳ್ ; ತಿದ್ದು, ತಿದ್ದುಗಳ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ತಚ್ಛಬ್ದೋತ್ಪ್ರತ್ಯಯಂಪರಾಮೃಶತಿ । ತಚ್ಛಬ್ದಃಸರ್ವನಾಮತ್ವಾದ್ಬುದ್ಧಿಸ್ಥಾರ್ಥಸ್ಯವಾಚಕಇತಿವಚನಾತ್ ॥ ಭಾವೇಯೋಯಮದ್ವಿಹಿತಸ್ತಸ್ಯಲುಬ್ಭವತೀತಿ ॥ ನನುಲೋಪಾದೇಶಸ್ಸರ್ವತ್ರಸನಿಮಿತ್ತಏವದೃಷ್ಟೋನಾನಿಮಿತ್ತಃ ॥ ನಾತ್ರಾಲ್ಲೋಪೇಕಿಂಚಿದಪಿನಿಮಿತ್ತಮುತ್ಪಶ್ಯಾಮಃ ॥ ಯದ್ಯಾಗತಮಾತ್ರೋನಿಮಿತ್ತಮನ್ತರೇಣಲುಪ್ಯೇತ ನೈವಾಗಮ್ಯೇತ । ಆಗಮ್ಯನಿವೃತ್ತೇರನಾಗಮನಮೇವವರಮಿತಿಚೇನ್ನ ॥ ಶ್ರವಣಾರ್ಥಮಾಗತಾನಾಮುತ್ಸರ್ಗವಿಶೇಷವಿಷಯಾಣಾಮೇವವಿಧೇಯಾನಾಂಲೋಪಾದೌತಥಾನಿಮಿತ್ತಾಪೇಕ್ಷಾ । ಕಾರ್ಯಾರ್ಥಮಾಗತಾನಾಂತುಕಾರ್ಯಕರಣಮೇವನಿವೃತ್ತಿಹೇತುರಿತಿನಾನ್ಯದಪೇಕ್ಷ್ಯತೇ । ತಥೈವದರ್ಶನಾತ್ ॥ ನಚನಿಮಿತ್ತಾಭಾವೋಪಿ । ಲೋಪ್ಯಸ್ಯಸ್ವರೂಪಸ್ಯೈವನಿಮಿತ್ತತ್ವಾತ್ ॥ ನಚಸ್ವವಿನಾಶೇಸ್ವನಿಮಿತ್ತಮಿತ್ಯಯುಕ್ತಮಿತಿವಾಚ್ಯಂ । ತಥೈವಯುಕ್ತತ್ವಾತ್ ॥ ನಹಿಲೋಪ್ಯಂವಿನಾನಿಮಿತ್ತಶತೇನಾಪಿಲೋಪಃಸಮ್ಭಾವ್ಯತೇ ॥ ಸತಏವಲೋಪೋನಾಸತಇತಿ । ಬಹಿರ್ನಿಮಿತ್ತಸ್ಯಾನಿಯತತ್ವಾತ್ ॥ ನಹ್ಯುತ್ಪದ್ಯವಿಲೀಯಮಾನಾಸ್ತಡಿನ್ಮೇಘಮಾಲಾದಯೋಬಹಿರವಶ್ಯಂಸ್ಫುಟಮಪೇಕ್ಷಮಾಣಾಇತಿ ॥ ಅತ್ಪ್ರತ್ಯಯೋಹಿಕಾರ್ಯಾರ್ಥಂಸ್ವಯಮಾಗಚ್ಛತಿಜುತ್ಪತ್ತ್ಯರ್ಹಾಣಾಂಕ್ರಿಯಾವಾಚಿನಾಂಧಾತೂನಾಂಸುಬುತ್ಪತ್ತ್ಯರ್ಹದ್ರವ್ಯವಾಚಿವನ್ನಾಮತ್ವಾಪಾದನಲಕ್ಷಣಂಸ್ವಕಾರ್ಯಂಕೃತ್ವಾಸ್ವಯಂನಿರ್ಗಚ್ಛತಿ ॥ ಯಥಾಸಂಸ್ಕೃತೇಘ್ವಿಭಾದಿರಿತಿ ॥ ಅತ್ರಾಯಂವಿಶೇಷಃ । ಯದ್ಯತ್ರಾತ್ಪ್ರತ್ಯಯಸ್ಯಲೋಪೋಭಿಮತಸ್ತರ್ಹಿತತ್ರೈವವಕ್ತವ್ಯಮದ್ಭಾವೇಲುಪ್ತಸ್ಯೇತಿ ॥ ಅಥವಾಭಾವಪ್ರಕರಣಪರಿಸಮಾಪ್ತಾವಾವಕ್ತವ್ಯಂ । ನಾನ್ಯತ್ರ । ಅನವಸರದುಸ್ಥತ್ವಾತ್ । ಉಚ್ಯತೇಚ । ತಥಾಪ್ಯತ್ರೋತ್ರಕಿಂಚಿನ್ನಿಬನ್ಧನಮವಶ್ಯಮೇಷ್ಟವ್ಯಂ । ಅನ್ಯಥಾಸ್ಮಾರಕಾಭಾವಾದಕಥನಮೇವಸ್ಯಾನ್ನಕಥನಮಿತಿಚೇತ್ ॥ ಅಸ್ತ್ಯತ್ರಕಶ್ಚಿದ್ವಿಶೇಷಃ । ಅದ್ಭಾವೇ549 ಇತ್ಯತಂವಿಧಾಯತತೋಧಾತೋಃಕಾರ್ಯವಿಶೇಷವಿಧಾಯಕಂಸೂತ್ರದ್ವಯಮತೀತ್ಯಾನನ್ತರಂಲೋಪವಿಧಾನಕರಣಾದಿದಮುನ್ನೀಯತೇ ॥ ಸಮಾಗತೋತ್ಪ್ರತ್ಯಯಃಕಾರ್ಯವಿಶೇಷಂಕೃತ್ವಾಸ್ವಯಂನಿವರ್ತತಇತಿ ॥ ನನುಸೂತ್ರದ್ವಯಾತ್ಕಾರ್ಯದ್ವಯಮುಕ್ತಮೇವ । ಕಿಮಿತೋಜ್ಞಾಪಕಾದುನ್ನೇಯಂ । ಕಾರ್ಯಮುನ್ನೀತಸ್ಯೋನ್ನಯನಾಭಾವಾದಿತಿಚೇತ್ ॥ ಜ್ಞಾಪಕೋನ್ನೇಯಂಕಾರ್ಯಮನ್ಯದೇವ । ಕಿಂತದಿತಿಚೇದ್ದೀರ್ಘಾದೀನಾಂಡ್ವನ್ತಾನಾಂದೋಷ್ಟಾದೇಶಲಕ್ಷಣಮಿತಿಬ್ರೂಮಃ । ತೇನ ಆಟ, ಪಾಟ, ಕೂಟ, ತೀಟ ಇತ್ಯಾದಯೋಭಾವವಚನಾಃಸಿದ್ಧಾಭವನ್ತೀತಿ ॥

ಸೂತ್ರಂ ॥ ಈನೀಯಸ್ತಃ ॥ 553 ॥

ವೃತ್ತಿಃ ॥ ಈನ್, ಈ ಇತ್ಯೇತಾಭ್ಯಾಂಧಾತುಭ್ಯಾಂಯಕಾರಾನ್ತೇಭ್ಯಶ್ಚಧಾತುಭ್ಯೋಭಾವೇರ್ಥೇತಪ್ರತ್ಯಯೋಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಈನ್ತಂ, ಈನ್ತಂಗಳ್ ; ಈತಂ, ಈತಂಗಳ್ ; ಕೆಯ್ತಂ, ಕೆಯ್ತಂಗಳ್ ; ಗೆಯ್ತಂ, ಗೆಯ್ತಂಗಳ್ ; ಸುಯ್ತಂ, ಸುಯ್ತಂಗಳ್ ; ಪಾಯ್ತಂ, ಪಾಯ್ತಂಗಳ್ ; ತೊಯ್ತಂ, ತೊಯ್ತಂಗಳ್ ; ಕಾಯ್ತಂ, ಕಾಯ್ತಂಗಳ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಈನಿತಿ ಈತಿಚಾವಿಶೇಷಣತ್ವಾತ್ಸ್ವರೂಪಗ್ರಹಣಂ । ಯಇತಿವಿಶೇಷಣತ್ವಾದನ್ತಗ್ರಹಣಂಯಕಾರಾನ್ತಇತಿ ॥

ಸೂತ್ರಂ || ಮಣ್ಯಾದಿಭ್ಯಃ || 554 ||

ವೃತ್ತಿಃ || ಮಣ್ಯಾದಿಭ್ಯೋ ಧಾತುಭ್ಯೋಭಾವೇರ್ಥೇತಸ್ಪ್ರತ್ಯಯೋಭವತಿ ||

ಪ್ರಯೋಗಃ || ಮಣಿತಂ, ಮಣಿತಂಗಳ್; ಕುಣಿತಂ, ಕುಣಿತಂಗಳ್; ಸುಗಿತಂ, ಸುಗಿತಂಗಳ್; ಬಿಗಿತಂ, ಬಿಗಿತಂಗಳ್ || ಮಣಿ, ಕುಣಿ, ಸುಗಿ, ಬಿಗಿ, ಅಗಿ, ಮುಗಿ, ಓ, ಅಱಿ, ಇಱಿ, ಮುಱಿ, ತಿರಿ ಇತಿಮಣ್ಯಾದಿರಾಕೃತಿಗಣಃ ||

ವ್ಯಾಖ್ಯಾ || ಸ್ಪಷ್ಟಂ ||

ಸೂತ್ರಂ || ಗುಳ್ಪೊಯ್ಬಯಃ || 555 ||

ವೃತ್ತಿಃ || ಪೊಯ್, ಬಯ್ ಇತ್ಯೇತಾಭ್ಯಾಂಧಾತುಭ್ಯಾಂಭಾವೇರ್ಥೇಗುಳ್ಪ್ರತ್ಯಯೋಭವತಿ ||

ಪ್ರಯೋಗಃ || ಪೊಯ್ಗುಳ್, ಪೊಯ್ಗುಳ್ಗಳ್; ಬಯ್ಗುಳ್, ಬಯ್ಗುಳ್ಗಳ್ ||

ವ್ಯಾಖ್ಯಾ || ಗುಳಿತಿವಿಧೇಯಗ್ರಹಣಂ । ಪೊಯ್ಬಯಃಇತಿಪ್ರಕೃತಿಗ್ರಹಣಂ ||

ಸೂತ್ರಂ || ಆಯಾರಯಃಕೆ || 556 ||

ವೃತ್ತಿಃ || ಆಯ್, ಆರಯ್ ಇತ್ಯೇತಾಭ್ಯಾಂ ಧಾತುಭ್ಯಾಂಭಾವೇರ್ಥೇಕೆಪ್ರತ್ಯಯೋಭವತಿ ||

ಪ್ರಯೋಗಃ || ಆಯ್ಕೆ, ಆಯ್ಕೆಗಳ್; ಆರಯ್ಕೆ, ಆರಯ್ಕೆಗಳ್ ||

ವ್ಯಾಖ್ಯಾ || ಸ್ಪಷ್ಟಂ ||

ಸೂತ್ರಂ || ನಲರಣಱುಭ್ಯಃ || 557 ||

ವೃತ್ತಿಃ || ನಕಾರ ಲಕಾರ ರೇಫ ಣಕಾರಾನ್ತೇಭ್ಯಃಱುಶಬ್ದಾನ್ತೇಭ್ಯಶ್ಚಧಾತುಭ್ಯೋಭಾವೇರ್ಥೇಕೆಪ್ರತ್ಯಯೋಭವತಿ ||

ಪ್ರಯೋಗಃ || ಬಾನ್ಕೆ, ಆನ್ಕೆ, ಸೀನ್ಕೆ, ಕೂನ್ಕೆ, ಪೇನ್ಕೆ; ನೇಲ್ಕೆ, ಪೋಲ್ಕೆ, ಸೋಲ್ಕೆ, ಕವಲ್ಕೆ, ಮಡಲ್ಕೆ; ಅದಿರ್ಕೆ, ಬಿದಿರ್ಕೆ, ಪೊಣರ್ಕೆ, ತೋರ್ಕೆ, ಸಾರ್ಕೆ; ಕಾಣ್ಕೆ, ಪೂಣ್ಕೆ, ಮಾಣ್ಕೆ, ಉಣ್ಕೆ, ಪಣ್ಕೆ; ಕಿಱುಕೆ, ತಿಱುಕೆ, ಪೊಱುಕೆ ||

ವ್ಯಾಖ್ಯಾ || ನಕಾರಾದೀ ನಾಮಕಾರಾಉಚ್ಚಾರಣಾರ್ಥಾಃ || ಱುಇತಿಪಿಣ್ಡಗ್ರಹಃ ||

ಸೂತ್ರಂ || ಳಃ || 558 ||

ವೃತ್ತಿಃ || ಳಕಾರಾನ್ತೇಭ್ಯೋಧಾತುಭ್ಯಃಭಾವೇರ್ಥೇಕೆಪ್ರತ್ಯಯೋಭವತಿ ||

ಪ್ರಯೋಗಃ || ಬಾಳ್ಕೆ, ಮಾಳ್ಕೆ, ಆಳ್ಕೆ, ಊಳ್ಕೆ ||

ವ್ಯಾಖ್ಯಾ || ಕೆದಿತ್ಯೇವ || ಯೋಗವಿಭಾಗಉತ್ತರಾರ್ಥಃ ||

ಸೂತ್ರಂ || ತೆಗನೇಕಸ್ವರಾತ್ || 559 ||

ವೃತ್ತಿಃ || ಅನೇಕಸ್ವರೇಭ್ಯೋಽಳಕಾರಾನ್ತೇಭ್ಯೋಽಧಾತುಭ್ಯೋಽಭಾವೇಽರ್ಥೇಽತೆತ್ಪ್ರತ್ಯಯೋಽಭವತಿ ||

ಪ್ರಯೋಗಃ || ಅಗೞ್ತೆ, ಪೊಗೞ್ತೆ, ಮುಗುೞ್ತೆ, ನೆಗೞ್ತೆ || ಅನೇಕಸ್ವರಾದಿತಿಕಿಂ | ಅೞ್ಕೆ, ಉೞ್ಕೆ ||

ವ್ಯಾಖ್ಯಾ || ಳಕಾರಾನ್ತಾದಿತ್ಯೇವ ||

ಸೂತ್ರಂ || ಒಗು ಪೊಗು ಮಿಗೋಃ || 560 ||

ವೃತ್ತಿಃ || ಒಗು, ಪೊಗು, ಮಿಗು ಇತ್ಯೇತೇಭ್ಯೋಽಧಾತುಭ್ಯೋಽಭಾವೇಽರ್ಥೇಽತೆತ್ಪ್ರತ್ಯಯೋಽಭವತಿ ||

ಪ್ರಯೋಗಃ || ಒಗುತೆ, ಒಗುತೆಗಳ್; ಪೊಗುತೆ, ಪೊಗುತೆಗಳ್; ಮಿಗುತೆ, ಮಿಗುತೆಗಳ್ ||

ವ್ಯಾಖ್ಯಾ || ತೆದಿತ್ಯೇವ ||

ಸೂತ್ರಂ || ಎತಃಪಃ || 561 ||

ವೃತ್ತಿಃ || ಅಧ್ಯೆಕಾರಾನ್ತೇಭ್ಯೋಽಧಾತುಭ್ಯೋಽಭಾವೇಽರ್ಥೇಽಪಪ್ರತ್ಯಯೋಽಭವತಿ ||

ಪ್ರಯೋಗಃ || ತೆಗೆಪಂ, ತಗೆಪಂ, ತೊಡೆಪಂ, ನಡೆಪಂ, ಮೊಗೆಪಂ, ತಡೆಪಂ, ಆಣೆಪಂ, ನೊಣೆಪಂ, ಪೊರೆಪಂ, ನೆನೆಪಂ, ನನೆಪಂ, ತೊನೆಪಂ, ಅರೆಪಂ, ಬರೆಪಂ, ಒರೆಪಂ ||

ವ್ಯಾಖ್ಯಾ || ಸ್ಪಷ್ಟಂ ||

ಸೂತ್ರಂ || ಕುದಿಮಿದಿತಳತೊಳತಿಳಭ್ಯಃ || 562 ||

ವೃತ್ತಿಃ || ಕುದ್ಯಾದಿಭ್ಯೋಽಧಾತುಭ್ಯೋಽಭಾವೇಽರ್ಥೇಽಪಪ್ರತ್ಯಯೋಽಭವತಿ ||

ಪ್ರಯೋಗಃ || ಕುದಿಪಂ, ಕುದಿಪಂಗಳ್; ಮಿದಿಪಂ, ಮಿದಿಪಂಗಳ್; ತಳಪಂ, ತಳಪಂಗಳ್; ತೊಳಪಂ, ತೊಳಪಂಗಳ್; ತಿಳಪಂ, ತಿಳಪಂಗಳ್ ||

ವ್ಯಾಖ್ಯಾ || ಪಇತ್ಯೇವ ||

ಸೂತ್ರಂ || ಬಳಿಬೆಳಿತೋರವ್ಯಸೂ || 563 ||

ವೃತ್ತಿಃ || ಬಳಿ, ಬೆಳಿ ಇತ್ಯೇತಾಭ್ಯಾಂಧಾತುಭ್ಯಾಂಭಾವೇಽರ್ಥೇಽಯಥಾಕ್ರಮಂ ಅವಿ, ಅಸು ಇತ್ಯೇತೌಪ್ರತ್ಯಯೌ ಭವತಃ ||

ಪ್ರಯೋಗಃ || ಬಳವಿ, ಬಳವಿಗಳ್; ಬೆಳಸು, ಬೆಳಸುಗಳ್ ||

ವ್ಯಾಖ್ಯಾ || ಸಮುವಚನತ್ವಾದ್ಯಥಾಸಙ್ಖ್ಯಂ ||

ಸೂತ್ರಂ || ಉಡ್ವಾದಿಭ್ಯೋಗೆತ್ || 564 ||

ವೃತ್ತಿಃ || ಉಡ್ವಾದಿಭ್ಯೋಽಧಾತುಭ್ಯೋಽಭಾವೇಽರ್ಥೇಽಗೆತ್ಪ್ರತ್ಯಯೋಽಭವತಿ ||

ಪ್ರಯೋಗಃ || ಉಡುಗೆ, ಉಡುಗೆಗಳ್; ನಂಬುಗೆ, ನಂಬುಗೆಗಳ್; ತುಡುಗೆ, ತುಡುಗೆಗಳ್; ಪಸುಗೆ, ಪಸುಗೆಗಳ್ || ಉಡು, ತುಡು, ಆಡು, ಪೊದ್ದು, ಅದ್ದು, ಆಳು, ತಾಳ್ದು, ಕೆಮುಳ್ದು, ನಂಬು, ತುಂಬು, ಪೞ್, ಬೇೞ್, ಸಲ್, ಬೆಸು, ಪಸು ಇತ್ಯುಡ್ವಾದಿರಾಕೃತಿಗಣಃ ||

ವ್ಯಾಖ್ಯಾ || ಸ್ಪಷ್ಟಂ ||

ಸೂತ್ರಂ ॥ ಬೇಡ್ವಾದೇರಿಕ್ಚ ॥ 565 ॥

ವೃತ್ತಿಃ ॥ ಬೇಡ್ವಾದಿಭ್ಯೋಧಾತುಭ್ಯೋಭಾವೇರ್ಥೇಗೆತ್ಪ್ರತ್ಯಯೋಭವತಿ ಇಗಾಗಮಶ್ಚ ॥

ಪ್ರಯೋಗಃ ॥ ಬೇಡಿಗೆ, ತಾಳಗೆ, ಮೂಡಿಗೆ, ತಾೞಿಗೆ, ಪೊಲಿಗೆ ॥ ಬೇಡು, ಮೂಡು,ಪಾಡು, ತಾೞು, ಮಾೞು, ಪೊಲ್ ಇತಿಬೇಡ್ವಾದಿಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಚಕಾರೋಗೆತಂಸಮುಚ್ಚಿನೋತಿ ॥ ನನ್ವತ್ರಾದೇಶಏವಕರ್ತವ್ಯೋನಾಗಮಃ । ಅವಿಶೇಷಾದಿತಿಚೇನ್ನ । ಪೊಲಿಗೆಇತಿವಿಶೇಷಸಿದ್ಧೇಃ ॥

ಸೂತ್ರಂ ॥ ಪಸ್ವಾದೇರ್ವುಃ ॥ 566 ॥

ವೃತ್ತಿಃ ॥ ಪಸ್ವಾದಿಭ್ಯೋಧಾತುಭ್ಯೋಭಾವೇರ್ಥೇವುಪ್ರತ್ಯಯೋಭವತಿ ॥

ಪ್ರಯೋಗಃ॥ ಪಸಿವು, ಪಸಿವುಗಳ್; ಅಳವು, ಅಳವುಗಳ್ ॥ ಪಸಿ, ಅಳ, ಸುಳ, ಒಳ, ಎಳ್, ಮಿಳ, ಪಳ, ಅೞಿ, ಪೞಿ, ಸಾ, ನೋ, ಕೀ ಇತಿಪಸ್ವಾದಿರಾಕೃತಿಗಣಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಸ್ಪಷ್ಟಂ ॥

ಸೂತ್ರಂ ॥ ಕಳಾದೇರಕ್ಚ ॥ 567 ॥

ವೃತ್ತಿಃ ॥ ಕಳಾದಿಭ್ಯೋಧಾತುಭ್ಯೋಭಾವೇರ್ಥೇವುಪ್ರತ್ಯಯೋಭವತಿ ಅಗಾಗಮಶ್ಚ ॥

ಪ್ರಯೋಗಃ ॥ ಕಳವು, ಕಳವುಗಳ್; ನೋಳವು, ನೋಳವುಗಳ್ ॥ ಕಳ್, ಬಳ್, ನೋಳ್, ಸೆಳ್, ಸೆರೆ, ಕೞೆ, ತೆೞೆ, ನೆೞೆ, ಮೆೞೆ ಇತಿಕಳಾದಿರಾಕೃತಿಗಣಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಚಕಾರೋವ್ವೋಃಸಮುಚ್ಚಯಾರ್ಥಃ ॥

ಸೂತ್ರಂ ॥ ಬಂದುನಂದ್ವಂಜುಕಲ್ಕಂದುಪೊಂದೋರಿಕೆತ್ ॥ 568 ॥

ವೃತ್ತಿಃ ॥ ಬಂದ್ವಾದಿಭ್ಯೋಧಾತುಭ್ಯೋಭಾವೇರ್ಥೇಇಕೆತ್ಪ್ರತ್ಯಯೋಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಬಂದಿಕೆ, ಬಂದಿಕೆಗಳ್ ; ನಂದಿಕೆ, ನಂದಿಕೆಗಳ್ ; ಅಂಜಿಕೆ, ಅಂಜಿಕೆಗಳ್ ; ಕಲಿಕೆ, ಕಲಿಕೆಗಳ್ ; ಕಂದಿಕೆ, ಕಂದಿಕೆಗಳ್ ; ಪೊಂದಿಕೆ, ಪೊಂದಿಕೆಗಳ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಸ್ಪಷ್ಟಂ ॥

ಸೂತ್ರಂ ॥ ಮೋದ್ವಾದಿಭ್ಯೋವಾ ॥ 569 ॥

ವೃತ್ತಿಃ ॥ ಮೋದ್ವಾದಿಭ್ಯೋಧಾತುಭ್ಯೋಭಾವೇರ್ಥೇಇಕೆತ್ಪ್ರತ್ಯಯೋವಾಭವತಿ । ಪಕ್ಷೇ ಅತ್ ॥

ಪ್ರಯೋಗಃ ॥ ಮೋದಿಕೆಗಳ್, ಮೋದುಗಳ್ ; ಓದಿಕೆಗಳ್, ಓದುಗಳ್ ॥ ಮೋದು, ಓದು, ಹರಡು, ಕೊರಡು, ಕದಡು, ಮುದುಡು, ಅವಡು, ಕವಡು, ಸೇಂದು, ಸುಂದು ಇತಿಮೋದ್ವಾದಿರಾಕೃತಿಗಣಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಪಕ್ಷೇಔತ್ಸರ್ಗಿಕೋತ್ಪ್ರತ್ಯಯಏವ ॥

ಸೂತ್ರಂ ॥ ಡೋರಕಿಡುಕುಡುತುಡೋಃ ॥ 570 ॥

ವೃತ್ತಿಃ ॥ ಕಿಡು, ಕುಡು, ತುಡು ವರ್ಜಿತಾಡ್ವಶಬ್ದಾನ್ತಾದ್ಧಾತೋರ್ಭಾವೇರ್ಥೇಽಇಕೆತ್ಪ್ರತ್ಯಯೋಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಪೊಡವಡಿಕೆ, ತಲೆವಡಿಕೆ, ಚಿವುಡಿಕೆ, ಅಡಿಕೆ, ಬಿಡಿಕೆ ॥ ಅಕಿಡುಕುಡುತುಡೋರಿತಿಕಿಂ । ಕೇಡು, ಕೇಡುಗಳ್; ಕೋಡು, ಕೋಡುಗಳ್; ತೋಡು, ತೋಡುಗಳ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಇಕೆದಿತ್ಯೇವ ನವೇತಿ । ನನ್ವತ್ರಕಿಡ್ವಾದಿವರ್ಜನಮವಕ್ತವ್ಯಮಾರ್ಥಿಕತ್ವಾತ್ ॥ ಯತೋಮೀಷಾಂ ಕಿಡೋರೇದ್ದೀರ್ಘಶ್ಚ 550 ॥ ಒತ್ಕುಡು ತುಡೋಃ 551 ಇತ್ಯಾಭ್ಯಾಮತ್ಪ್ರತ್ಯಯೋವಿಹಿತಇತ್ಯಸ್ಯಾಪ್ರಾಪ್ತಿರಿತಿಚೇತ್ । ನಿಯಾಮಕಮೇತದ್ವ್ಯಾನ್ತಾನಾಂವಿಧೇಯಾನ್ತರಮಪಿಸಮ್ಭವ್ಯತಇತಿ ॥ ತಚ್ಚ ಯಥಾಲಕ್ಷ್ಯಮಾಟಪಾಟಾದಿಸಿಧ್ಯತೀತಿ ॥

ಸೂತ್ರಂ ॥ ಬಲ್ನಲ್ಕೂಱ್ಭ್ಯೋಱ್ಮೆತ್ ॥ 571 ॥

ವೃತ್ತಿಃ ॥ ಬಲ್, ನಲ್, ಕೂಱ್ ಏತೇಭ್ಯೋಧಾತುಭ್ಯೋಭಾವೇರ್ಥೇಽಮೆತ್ಪ್ರತ್ಯಯೋಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಬಲ್ಮೆ, ಬಲ್ಮೆಗಳ್; ನಲ್ಮೆ, ನಲ್ಮೆಗಳ್; ಕೂರ್ಮೆ, ಕೂರ್ಮೆಗಳ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಸ್ಪಷ್ಟಂ ॥

ಸೂತ್ರಂ ॥ ತಱ್ಬಱಃ ಕುಕ್ಚ ॥ 572 ॥

ವೃತ್ತಿಃ ॥ ತಱ್, ಬಱ್ ಇತ್ಯೇತಾಭ್ಯಾಂಧಾತುಭ್ಯಾಂಭಾವೇರ್ಥೇಽಮೆತ್ಪ್ರತ್ಯಯೋಭವತಿ ಕುಗಾಗಮಶ್ಚ ॥

ಪ್ರಯೋಗಃ ॥ ತಕ್ಕಱ್ಮೆ, ತಕ್ಕಱ್ಮೆಗಳ್; ಬಕ್ಕಱ್ಮೆ, ಬಕ್ಕಱ್ಮೆಗಳ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಚಕಾರೋಮೆತ್ಸಮುಚ್ಚಾಯಕಃ ॥

ಸೂತ್ರಂ ॥ ಓಕಾಮೇಭ್ಯಃಪುಃ ॥ 573 ॥

ವೃತ್ತಿಃ ॥ ಓ, ಕಾ, ಮೇ ಇತ್ಯೇತೇಭ್ಯೋಧಾತುಭ್ಯೋಭಾವೇರ್ಥೇಽಪುಪ್ರತ್ಯಯೋಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಓಪು, ಓಪುಗಳ್; ಕಾಪು, ಕಾಪುಗಳ್; ಮೇಪು, ಮೇಪುಗಳ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಸ್ಪಷ್ಟಂ ॥

ಸೂತ್ರಂ ॥ ಪೊಳಗೋರ್ದುಱ್ಲುಕ್ಚ ॥ 574 ॥

ವೃತ್ತಿಃ ॥ ಪೊಳಗುಇತ್ಯಸ್ಮಾದ್ಧಾತೋರ್ಭಾವೇರ್ಥೇಽಪುಪ್ರತ್ಯಯೋಭವತಿ ದೋರ್ಲುಕ್ಚ ॥

ಪ್ರಯೋಗಃ ॥ ಪೊಳಪು, ಪೊಳಪುಗಳ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಚಕಾರಃ ಪುಂಸಮುಚ್ಚಿನೋತಿ ॥

ಸೂತ್ರಂ ॥ ಸುಮುರ್ನಿಕಿನಿಮುಳಿಭ್ಯಃ ॥ 575 ।

ವೃತ್ತಿಃ ॥ ಮುನ್ಯಾದಿಭ್ಯೋಧಾತುಭ್ಯೋಭಾವೇಽರ್ಥೇಽಸುಪ್ರತ್ಯಯೋಭವತಿ

ಪ್ರಯೋಗಃ ॥ ಮುನಿಸು, ಮುನಿಸುಗಳ್ ; ಕಿನಿಸು, ಕಿನಿಸುಗಳ್ ; ಮುಳಿಸು, ಮುಳಿಸುಗಳ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಸ್ಪಷ್ಟಂ ॥

ಸೂತ್ರಂ ॥ ಸಾಲ್ಬಾನೋನ್ಮೀಭ್ಯೋಽಹುಪಿಹಾಃ ॥ 576 ॥

ವೃತ್ತಿಃ ॥ ಸಾಲ್, ಬಾ, ನೋನ್, ಮೀ ಏತೇಭ್ಯೋಧಾತುಭ್ಯೋಭಾವೇಽರ್ಥೇಽಯಥಾಕ್ರಮಂ ಅ, ಹು, ಏತೇಪ್ರತ್ಯಯಾಭವನ್ತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಸಾಲಂ, ಸಾಲಂಗಳ್ ; ಬಾಹು, ಬಾಹುಗಳ್ ; ನೋಂಪಿ, ನೋಂಪಿಗಳ್ ; ಮೀಹಂ, ಮೀಹಂಗಳ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಸಮವಚನತ್ವಾಚ್ಚತುರ್ಭ್ಯಶ್ಚತ್ವಾರೋಽಯಥಾಕ್ರಮಂಭವನ್ತಿ ॥

ಸೂತ್ರಂ ॥ ಕೊಲ್ನಗೋರೆತ ॥ 577 ॥

ವೃತ್ತಿಃ ॥ ಕೊಲ್, ನಗು ಇತ್ಯೇತಾಭ್ಯಾಂಧಾತುಭ್ಯಾಂಭಾವೇಽರ್ಥೇಽಎತ್ಪ್ರತ್ಯಯೋಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಕೊಲೆ, ಕೊಲೆಗಳ್ ; ನಗೆ, ನಗೆಗಳ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಸ್ಪಷ್ಟಂ ॥

ಸೂತ್ರಂ ॥ ಇಸುಪ್ತಿನಃ ॥ 578 ॥

ವೃತ್ತಿಃ ॥ ತಿನ್ ಇತ್ಯಸ್ಮಾದ್ಧಾತೋರ್ಭಾವೇಽರ್ಥೇಽಇಸುಪ್ಪ್ರತ್ಯಯೋಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ತಿನಿಸು, ತಿನಿಸುಗಳ್ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಸ್ಪಷ್ಟಂ ॥

ಸೂತ್ರಂ ॥ ಧಾತೋರ್ವುದುಃ ॥ 579 ॥

ವೃತ್ತಿಃ ॥ ಸರ್ವೇಭ್ಯೋಧಾತುಭ್ಯೋಭಾವೇಽರ್ಥೇಽವುದುಪ್ರತ್ಯಯೋಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಮಾಳ್ಪುದು, ನೋಳ್ಪುದು, ಕಡಿವುದು, ಉಡಿವುದು, ಬಡಿವುದು, ತಪ್ಪುದು, ಬಪ್ಪುದು ॥ ಪುನರ್ಧಾತುಗ್ರಹಣಮಶೇಷಾರ್ಥಂ । ಅನ್ಯಥಾನನ್ತರತ್ವಾತ್ತಿನಏವಭವತಿ ನಸರ್ವೇಭ್ಯಃ ॥

ವ್ಯಾಖ್ಯಾ ॥ ನನ್ವತ್ರಧಾತುಗ್ರಹಣಮಕರ್ತವ್ಯಂ । ಪ್ರಾಕರಣಿಕತ್ವಾತ್ । ಯತಃಕೃತ್ಪ್ರಕರಣೇಽಉಕ್ತಾವಕ್ಷ್ಯಮಾಣಾಶ್ಚಸರ್ವೇಪ್ರತ್ಯಯಾಧಾತೋರೇವ ನಾನ್ಯಸ್ಮಾದಿತಿಚೇನ್ನ । ಅನನ್ತರೋಕ್ತಮಾತ್ರನಿರಾಸಾರ್ಥಂತದ್ಗ್ರಹಣಂ । ಅಸತ್ಯಸ್ಮಿನ್ನನನ್ತರೋಕ್ತಾತ್ತಿನಏವಭವೇನ್ನಾಶೇಷಾದಿತ್ಯಾಹ ಸರ್ವೇಭ್ಯೋಧಾತುಭ್ಯಇತಿ ॥ ತೇನಅದ್ಬಾವೇ549 ಇತ್ಯತಆರಭ್ಯಾದ್ಯಯಾವದ್ಯೇವಿಹಿತಾಃಪ್ರತ್ಯಯಾಸ್ತೇಸರ್ವೇಪರ್ಯಾಯೇಣಭವನ್ತೀತ್ಯರ್ಥಾದ್ದ್ವೈರೂಪ್ಯಸಿದ್ಧಿಃ॥ ಅದ್ಬಾವೇ549 । ಕೇಗು, ಕೇಗುವುದು ; ಸಾಗು, ಸಾಗುವುದು ॥ ಕಿಡೋರೇದ್ವಿ(ಘೌಶ್ಚ 550। ಕೇಡು, ಕಿಡುವದು ॥ ಒತ್ಕ್ಕುಡುತುಡೋಃ551 । ಕೋಡು, ಕುಡುವುದು ; ತೋಡು, ತುಡುವುದು ॥ ಈಸ್ಯಿಯಸ್ತ553 । ಈಸ್ತಂ, ಈಸ್ಪುದು ; ಈತಂ, ಈವುದು ; ಗೆಯ್ತಂ, ಗೆಯ್ವುದು ॥ ಮಣ್ಯಾದಿಭ್ಯಃ554 । ಮಣಿತಂ, ಮಣಿವುದು ; ಕುಣಿತಂ, ಕುಣಿವುದು । ಏವಂಸರ್ವತ್ರದ್ರಷ್ಟವ್ಯಂ ॥ ಪೋದ್ವಾದೀನಾಂಪ್ರಾಗೇವದ್ವೈರೂಪ್ಯಾದತ್ರತ್ರೈರೂಪ್ಯಂ । ಪೋದು, ಪೋದಿಕೆ, ಪೋದುವುದು ; ಓದು, ಓದಿಕೆ, ಓದುವುದು ಇತ್ಯಾದಿ ॥

ಸೂತ್ರಂ ॥ ಪ್ರಾಕ್ಕಾಲೇದುಸ್ತುಲ್ಯಕರ್ತೃಕಾತ್ 580 ॥

ವೃತ್ತಿಃ ॥ ಉತ್ತರಕಾಲಕ್ರಿಯಯಾಸಹೈಕಕರ್ತೃಕಾತ್ಪೂರ್ವಕಾಲೇರ್ಥೇವರ್ತಮಾನಾದ್ಧಾತೋಃದುಪ್ರತ್ಯಯೋಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಪೂಣ್ದಿೞ್ಚಂ, ಕಣ್ಡುಪೋದಂ, ಉಣ್ಡೊಱಗಿದಂ, ಮಿಂದುಣ್ಡಂ, ಕುಡಿದುಗುಳ್ದಂ ॥ ಪ್ರಾಕ್ಕಾಲೇಇತಿಕಿಂ । ಉಣುತಮಿರ್ದ್ದಂ, ಕಾಣುತೆಪೋದಂ ॥ ತುಲ್ಯಕರ್ತೃಕಾದಿತಿಕಿಂ । ಗಾಯಕಂ ಪಾಡಿದಂ, ಅರಸಂ ಕೇಳ್ದಂ; ಆತಂಮಿಂದನೀತನುಣ್ಡಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಪ್ರಾಕ್ಕಾಲಃಪೂರ್ವಕಾಲಃ । ಸಚೋತ್ತರಾಪೇಕ್ಷಃ । ನಹಿಕಸ್ಯಚಿದುತ್ತರಾಭಾವೇಪ್ರಾಕ್ತ್ವಂ ಘಟತಇತ್ಯುತ್ತರಕಾಲಆಕ್ಷಿಪ್ಯತೇ । ತೇನಸಹತುಲ್ಯಕರ್ತೃಕಾತ್ । ತುಲ್ಯಏಕಃಕರ್ತಾಯಸ್ಯಸ ತುಲ್ಯಕರ್ತೃಕೋಧಾತುಸ್ತಸ್ಮಾದಿತಿಪ್ರಕೃತಿನಿರ್ದೇಶಃ ॥ ನನುಸರ್ವತ್ರಕ್ರಿಯೈವಕರ್ತಾರಮಪೇಕ್ಷತೇ । ತೇನವಿನಾಸ್ವಸ್ಯಾಭಾವಾತ್ । ನಧಾತುಃಕಾಲೋವಾ । ತಸ್ಯತದನಪೇಕ್ಷಣಾದಿತಿ । ಕಥಮುತ್ತರಕಾಲೇನಧಾತುಸ್ತುಲ್ಯಕರ್ತೃಕೋಭವೇದಿತಿಚೇನ್ನ । ಉತ್ತರಕಾಲೀನಾ ಯಾ ಕ್ರಿಯಾ ತಯಾಸಹತುಲ್ಯಕರ್ತೃಕಾಯಾಪೂರ್ವಕಾಲೇವರ್ತಮಾನಾಕ್ರಿಯಾ ತದ್ವಾಚಕಾದ್ಧಾತೋರ್ದುಪ್ರತ್ಯಯೋಭವತೀತ್ಯೇವಂಪರತ್ವಾನ್ನಾನುಪಪತ್ತಿರಿತಿ ॥ ನನುಯತ್ರೈಕಕರ್ತೃಕೇಪೂರ್ವೋತ್ತರಕಾಲೀನೇದ್ವೇಕ್ರಿಯೇ ತತ್ರಪೂರ್ವಕಾಲೀನಕ್ರಿಯಾವಾಚಕಾದೇವಧಾತೋರ್ದುಪ್ರತ್ಯಯಇತಿನಾತ್ರನಿಯಮೋಘಟತೇ । ವ್ಯಭಿಚಾರದರ್ಶನಾತ್ ॥ ದೃಶ್ಯತೇಹಿಕ್ವಚಿದುತ್ತರಕಾಲೇಕ್ವಚಿದ್ಭಿನ್ನಕರ್ತೃಕೇಪಿ । ತಥಾಹಿ । ಕಣ್ಮುಚ್ಚಿನಕ್ಕಂ, ಬಾಯ್ದೆಱೆದೊಱಗಿದಂ ಇತ್ಯಾದಿಪ್ರಯೋಗಾಹಿಪ್ರಸಿದ್ಧಾಃ । ನಹ್ಯತ್ರನಿಮೀಲನಂವ್ಯಾದಾನಂವಾಪೂರ್ವಕಾಲಂಭವತಿ । ಹಸನಾದೇವನಿಮೀಲನಂಶಯನಾದೇವವ್ಯಾದಾನಮಿತಿತಯೋರ್ಹಸನಶಯನಕಾರ್ಯತ್ವೇನೋತ್ತರಕಾಲತ್ವನಿಯಮಾತ್ ॥ ತಥಾ । ಪೆಣನಂಕಣ್ಡು ದುಃಖಮಾದುದು, ಪ್ರಿಯಳಂಕಣ್ಡು ಸುಖಮಾದುದುಇತ್ಯಾದೌದರ್ಶನಕರ್ತೃತ್ವಂದೇವದತ್ತಸ್ಯ ಪ್ರಾದುರ್ಭಾವನಕರ್ತೃತ್ವಂ ಸುಖದುಃಖಯೋರಿತಿ ಭಿನ್ನಕರ್ತೃಕಮೇವಕ್ರಿಯಾದ್ವಯಮಿತಿಕಥಮುಕ್ತೋನಿಯಮಇತಿಚೇತ್ । ಉಚ್ಯತೇ । ಯದ್ಯಪಿಕಣ್ಮುಚ್ಚಿನಕ್ಕಂ, ಬಾಯ್ದೆಱೆದೊಱಗಿದಂ ಇತ್ಯತ್ರನಿಮೀಲನವ್ಯಾದಾನೇಹಸನಶಯನಕಾರ್ಯೇಇತ್ಯುತ್ತರಕಾಲೀನೇಭವತಃ । ತಥಾಪ್ಯತ್ರನತೇಪ್ರಾಚೀನೇವಿವಕ್ಷಿತೇಯೇನೋಕ್ತಾನುಪಪತ್ತಿಃಸ್ಯಾತ್ । ಕಿಂತೂತ್ತರೋತ್ತರೇಏವ । ತದನನ್ತರಮಪಿಹಸತಿ ಶೇತೇಚೇತ್ಯವಿವಾದಾತ್ ॥ ತಥಾಚ ತದಪೇಕ್ಷಯೋರನಯೋಃಪ್ರಾಕ್ಕಾಲೀನತ್ವಮವ್ಯಾಹತಮೇವೇತಿ ಪೆಣನಂಕಣ್ಡು ದುಃಖಮಾದುದುಇತ್ಯಾದಾವಪಿನಭಿನ್ನಕರ್ತೃತ್ವಂ । ದುಃಖಮಾದುದುಇತಿದುಃಖಿತೋಭೂದಿತ್ಯರ್ಥಃ । ಸುಖಮಾದುದುಇತ್ಯಪಿಸುಖಿತೋಭೂದಿತ್ಯೇವಾರ್ಥಃ ॥ ದುಃಖಾಯತೇಶವಂದೃಷ್ಟ್ವಾಪ್ರಿಯಾಂದೃಷ್ಟ್ವಾಸುಖಾಯತೇ ॥ ಇತಿ ಪ್ರಯೋಗದರ್ಶನಾತ್ । ತಥಾಚ ದರ್ಶನಕರ್ತೃತ್ವಂಸುಖದುಃಖಕ್ರಿಯಾಕರ್ತೃತ್ವಂಚದೇವದತ್ತಸ್ಯೈವೇತಿತುಲ್ಯಕರ್ತೃತ್ವಮೇವೇನಾನ್ಯಥೇತಿ ॥ ಸುಖದುಃಖಯೋರೇವತತ್ಕರ್ತೃತ್ವೇಪಿ ನಭಿನ್ನಕರ್ತೃತಾ । ತಯೋರ್ದ್ರಷ್ಟುರ್ದೇವದತ್ತಾದತ್ಯನ್ತಂಭೇದಾಭಾವಾದಿತಿ ॥

ಸೂತ್ರಂ ॥ ಇದುತೋಲಘ್ವಾದಿದ್ವಿಸ್ವರಾತ್ ॥ 581 ॥

ವೃತ್ತಿಃ ॥ ಲಘ್ವಾದಯೋಯೇದ್ವಿಸ್ವರಾಧಾತವಸ್ತದ್ವರ್ಜಿತಾದುತ್ತರಕಾಲಕ್ರಿಯಯಾಸಹಸಮಾನಕರ್ತೃಕಾತ್ಪೂರ್ವಕಾಲೇರ್ಥೇವರ್ತಮಾನಾದುಕಾರಾನ್ತಾದ್ಧಾತೋರಿತ್ಪ್ರತ್ಯಯೋಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ನೋಡಿಪೋದಂ, ಪಾಡಿಕುಣಿದಂ, ಬೇಡಿಕೊಣ್ಡಂ, ಅಱಿಸಿಕಣ್ಡಂ, ಸಂಗ್ರಹಿಸಿಬರೆದಂ, ಟಿಪ್ಪಣಿಸಿಬರೆದಂ ॥ ಉತಇತಿಕಿಂ । ಬಿಗಿದುಕಟ್ಟಿದಂ, ತೆಗೆದುಪೋದಂ ॥ ಅಲಘ್ವಾದಿದ್ವಿಸ್ವರಾದಿತಿಕಿಂ । ಮುತ್ತು, ತೆತ್ತು, ಪೊತ್ತು, ತಪ್ಪು, ಅಟ್ಟು, ಸುಟ್ಟು, ಬಿಕ್ಕು, ಮಿಕ್ಕು, ಎೞ್ಚು, ಪೞ್ಚು ॥

ವ್ಯಾಖ್ಯಾ ॥ ಪ್ರಾಕ್ಕಾಲಇತಿತುಲ್ಯಕರ್ತೃಕಾದಿತಿಚವರ್ತತೇ ॥ ನನ್ವತೋತ್ತರಕಾಲಕ್ರಿಯಯಾಸಮಾನಕರ್ತೃಕಾತ್ಪ್ರಾಕ್ಕಾಲೇವರ್ತಮಾನಾದುಕಾರಾನ್ತಾದ್ಧಾತೋರಿತ್ಪ್ರತ್ಯಯೋಭವತಿಲಘ್ವಾದಿದ್ವಿಸ್ವರಾನ್ವರ್ಜಯಿತ್ವೇತಿಸೂತ್ರಾರ್ಥಃ ॥ ತತ್ರಾಲಘ್ವಾದಿದ್ವಿಸ್ವರಾದಿತಿವರ್ಜನಮಯುಕ್ತಂ । ತದೇವಹಿವರ್ಜನೀಯಂ । ಯತ್ರೇಷ್ಟೇಷ್ಯತೇ ॥ ಇಷ್ಯತೇಹ್ಯತ್ರಲಘ್ವಾದಿಷುಅಱಿಸು, ಮಱಿಸುಪ್ರಭೃತಿಷು ದ್ವಿಸ್ವರೇಷು ನೋಡು, ಕೂಡು ಪ್ರಭೃತಿಷುಚೇತ್ಪ್ರತ್ಯಯಃ । ಅಱಿಸಿಕಣ್ಡಂ, ಮಱಿಸಿಪೋದಂ, ನೋಡಿಮಣಿದಂ, ಕೂಡಿತಣಿದಂ ಇತ್ಯಾದಿಪ್ರಯೋಗಾಣಾಂಸಕಲಸತ್ಕವಿಸಮ್ಮತತ್ವಾದಿತ್ಯಾಶಙ್ಕ್ಯನಾತ್ರಲಘ್ವಾದಯಶ್ಚದ್ವಿಸ್ವರಾಶ್ಚೇತಿದ್ವನ್ದ್ವೋಭಿಪ್ರೇತಃ । ಏವ್ನೈವಮಾಶಙ್ಕೇತ । ಕಿಂತುಲ

ಘ್ವಾದಯಶ್ಚತೇದ್ವಿಸ್ವರಾಶ್ಚೇತಿಕರ್ಮಧಾರಯಏವೇತ್ಯಾಹ ಲಘ್ವಾದಯೋಯೇದ್ವಿಸ್ವರಾಇತಿ । ತೇನ ಅಱಿಸು, ಮಱಿಸುಪ್ರಭೃತಯೋಲಘ್ವಾದಿತ್ವೇಪಿದ್ವಿಸ್ವರತ್ವಾಭಾವಾತ್ । ನೋಡು, ಕೂಡ್ವಾದಯೋದ್ವಿಸ್ವರತ್ವೇಪಿಲಘ್ವಾದಿತ್ವಾಭಾವಾನ್ನವೆರ್ಜ್ಯಾನ್ತಏವೇತಿ ॥ ಕಿಂತ್ವಾವರ್ಜಾನ್ತಏವೇತಿ ॥ ತಾನೇವಲಕ್ಷ್ಯತ್ವೇನೋದಾಹೃತ್ಯ ಯೇತುಲಘ್ವಾದಿತ್ವೇಸತಿದ್ವಿಸ್ವರಾಉದನ್ತಾಃ ಅಡು, ಸುಡು, ತೆಱು, ಪೊಱು, ಇಸು, ಬಿಸು ಪ್ರಭೃತಯಸ್ತಏವ ವರ್ಜ್ಯಾನ್ತಾ ಇತಿತಾದೃಶಾನೇವಪ್ರತ್ಯುದಾಹರತಿ ಮುತ್ತು, ತೆತ್ತು ಇತ್ಯಾದಿ ॥ ಸರ್ವಶಾನ್ತರಯೋಗಾದ್ದುಪ್ರತ್ಯಯಃ ॥

ಸೂತ್ರಂ ॥ ಅದೆತ್ಪ್ರತಿಷೇಧೇ ॥ 582 ॥

ವೃತ್ತಿಃ ॥ ಉತ್ತರಕಾಲಕ್ರಿಯಯಾಸಹಸಮಾನಕರ್ತೃಕಾತ್ಪೂರ್ವಕಾಲೇರ್ಥೇವರ್ತಮಾನಾದ್ಧಾತೋರದೆತ್ಪ್ರತ್ಯಯೋಭವತಿ ಪ್ರತಿಷೇಧೇಗಮ್ಯಮಾನೇ ॥

ಪ್ರಯೋಗಃ ॥ ಮಾಡದೆಪೋದಂ, ನೋಡದೆನುಡಿದಂ, ಕೇಳದೆಪೋದಂ, ಅಱಿಯದೆಕೆಟ್ಟಂ ॥ ಪ್ರತಿಷೇಧಇತಿ ಕಿಂ । ಮಾಡಿಪೋದಂ, ನೋಡಿನಡೆದಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಪ್ರಾಕ್ಕಾಲೇತುಲ್ಯಕರ್ತೃಕಾದಿತ್ಯೇವವರ್ತತೇ । ನೋತಇತಿ । ಅನಪೇಕ್ಷಣಾತ್ ॥ ಪ್ರತಿಷೇಧೋಪಿಯತಃಪ್ರತ್ಯಯಸ್ತದರ್ಥವಿಷಯಏವನಾನ್ಯವಿಷಯಇತ್ಯರ್ಥಾತ್ಪೂರ್ವಕಾಲಾಯಾಏವಕ್ರಿಯಾಯಾನೋತ್ತರಕಾಲಾಯಾಇತಿ ॥ ತಥೈವೋದಾಹರತಿ ಮಾಡದೆ ಇತ್ಯಾದಿ ॥

ಸೂತ್ರಂ ॥ ವಾಙ್ಬೇರಃ ॥ 583 ॥

ವೃತ್ತಿಃ ॥ ಉತ್ತರಕಾಲಕ್ರಿಯಯಾಸಹಸಮಾನಕರ್ತೃಕಾತ್ಪೂರ್ವಕಾಲೇರ್ಥೇವರ್ತಮಾನಾತ್ ಇರ್ ಇತ್ಯಸ್ಮಾದ್ಧಾತೋಃಅದೆತ್ಪ್ರತ್ಯಯೋಭವತಿ ಅಗಾಗಮಶ್ಚವಾಭವತಿ ಪ್ರತಿಷೇಧೇಗಮ್ಯಮಾನೇ ॥

ಪ್ರಯೋಗಃ ॥ ಇರ ಅದೆ ಪೋದಂ, ಇರದೆಪೋದಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಪ್ರತಿಷೇಧವಿಷಯೇಇರ್ಧಾತೋರಗಾಗಮೋವಿಶೇಷಃ ॥ ಶೇಷಮಶೇಷಂಪೂರ್ವವತ್ ॥ ನನುಕಿಮರ್ಥಮತ್ರವಾಗ್ರಹಣಂ । ಅಗಾಗಮಸ್ಯನಿತ್ಯಪ್ರವೃತ್ತಾವಪಿನಕಿಂಚಿದ್ದುಷ್ಯತಿ । ನಚಪ್ರತಿಷೇಧವಿಷಯೇಇರದೆಇತ್ಯೇವಂರೂಪನಿಷ್ಪತ್ತ್ಯರ್ಥಂತತ್ ॥ ಅಕಿಸತ್ಯಪಿ ವೇರದೇ47 ಇತಿಪ್ರಕೃತಿಭಾವವಿಭಾಷಯೈವ ಇರಅದೆ ಇರದೆಇತ್ಯೇವಂರೂಪದ್ವಯಸಿದ್ಧೇರಿತಿಚೇತ್ । ಸತ್ಯಂ । ಯದ್ಯಪ್ಯೇವಂಸಿಧ್ಯತ್ಯೇವದ್ವೈರೂಪ್ಯಂ । ತಥಾಪಿಇರಅದೆಇತ್ಯತ್ರಾಕಃಸತ್ವಮೇವ ॥ ಇರದೆಇತ್ಯತ್ರತ್ವಕಃಸತ್ವಮಸತ್ವಂವಾಸ್ಯಾದುಭಯಥಾಪಿದೋಷಾಭಾವಾದಿತಿ ಸ್ವರೂಪವಿಶೇಷಪ್ರತಿಪತ್ತ್ಯರ್ಥಮೇವತದ್ಗ್ರಹಣಂ ॥ ಅನ್ಯಥಾತತ್ರೈಕಾನ್ತತೋಕಃಸತ್ವಮೇವವಿಜ್ಞಾಯೇತ ॥ ನಚೈವಂಪ್ರತಿಪತ್ತ್ಯಾಕಿಂಫಲಮಿತಿವಾಚ್ಯಂ । ಏಕಃಶಬ್ದಃಸಮ್ಯಗ್ಜ್ಞಾತಃಸ್ವರ್ಗೇಲೋಕೇಕಾಮಧುಗ್ಭವತೀತಿ । ಶಬ್ದಾರ್ಥಜ್ಞಾನಪೂರ್ವಕಂಹಿಸನ್ಮಾರ್ಗಾನುಷ್ಠಾನಮಿತ್ಯತ್ರಾರ್ಥವ್ಯಜ್ಞಾನತದುಭಯಾವೈಕಲ್ಯೇನಜ್ಞಾನಮೇವತತ್ಸಾಧನಮಿತಿ ॥ ಅಥವಾಉತ್ತರಾರ್ಥಮೇವತದ್ಗ್ರಹಣಂ । ಭವಿತವ್ಯಂಚವೇತ್ಯುತ್ತರತ್ರೇತಿ ॥

ಸೂತ್ರಂ ॥ ಅದ್ವದಾದಾಗೋರನರ್ಹತ್ವೇ ॥ 584 ॥

ವೃತ್ತಿಃ ॥ ಪ್ರಾಕ್ಕಾಲಇತಿನಿವೃತ್ತಂ । ಆಗುಇತ್ಯಸ್ಮಾದ್ಧಾತೋಃ ಅದು, ಅತ, ಆತ್ ಇತ್ಯೇತೇಪ್ರತ್ಯಯಾಭವನ್ತ್ಯನರ್ಹತ್ವೇ ॥

ಪ್ರಯೋಗಃ ॥ ಆಗದು, ಆಗ, ಆಗಾ ॥ ಅನರ್ಹತ್ವಇತಿಕಿಂ । ಅಪ್ಪುದು ॥

ವ್ಯಾಖ್ಯಾ ॥ ಪ್ರಾಕ್ಕಾಲಇತಿನಿವೃತ್ತಮನಪೇಕ್ಷಣಾದಿತ್ಯಾಹ ಪ್ರಾಕ್ಕಾಲಇತೀತಿ । ಇತಿಶಬ್ದಃಪ್ರಕಾರವಾಚೀ । ತೇನತುಲ್ಯಕರ್ತೃಕಾದಿತ್ಯಪಿನಿವೃತ್ತಮಿತ್ಯರ್ಥಃ ॥ ವೇತಿವರ್ತತೇ । ಆಗುಇತ್ಯಸ್ಮಾದ್ಧಾತೋರನರ್ಹಾರ್ಥೇಅದುಇತ್ಯೇವಂರೂಪೋವಾ ಅದಿತ್ಯಕಾರಮಾತ್ರಶರೀರೋವಾ ಆತ್ಇತ್ಯಾಕಾರಮಾತ್ರೋವಾಪ್ರತ್ಯಯಸ್ಸ್ಯಾದಿತ್ಯರ್ಥಃ ॥ ನನ್ವತ್ರಾನರ್ಹತ್ವಗ್ರಹಣಮಕರ್ತವ್ಯಂ । ಅನ್ಯಥೈವಸಿದ್ಧೇಃ । ತಥಾಹಿ ।

ಯತೋಽತ್ರಾರ್ಹತ್ವಂಧಾತ್ವರ್ಥಃ । ತತ್ಪ್ರತಿಷೇಧೋಽನರ್ಹತ್ವಂ । ಪ್ರತಿಷೇಧಇತಿತುವರ್ತತಏವ । ತಥಾಚತದನುವೃತ್ತಿಮಾತ್ರೇಣೈವಸಿದ್ಧೌ ನಾಽನೇನಾರ್ಥಇತಿಚೇತ್ ನ । ಅಪ್ರಾದುರ್ಭಾವನಿರಾಸಾರ್ಥಂತದ್ಗ್ರಹಣಮಿತ್ಯರ್ಥವತ್ವಾತ್ ॥ ಆಗುಇತ್ಯಯಂಧಾತುಃಪ್ರಾದುರ್ಭಾವೇಽರ್ಹಾರ್ಥೇಽಪಿವರ್ತತೇ । ತತ್ರಯದಿಪ್ರತಿಷೇಧಾನುವೃತ್ತಿರಾಶ್ರೀಯೇತ ಉಭಯತ್ರಾಪಿಪ್ರಸಜ್ಯೇತ । ನೈಕತ್ರ । ನಿಯಾಮಕಾಭಾವಾತ್ । ಅತೋಽತ್ರಾದ್ವಾದಿಪ್ರತ್ಯಯಾಅನರ್ಹತ್ವಮಾತ್ರಏವಭವೇಯುರ್ನಾಪ್ರಾದುರ್ಭಾವಇತ್ಯೇವಮರ್ಥಂತದ್ಗ್ರಹಣಮಿತಿ ॥ ನನ್ವೇವಮಪ್ಯದುಗ್ರಹಣಮಕರ್ತವ್ಯಮನ್ಯಥೈವಸಿದ್ಧೇಃ । ತಥಾಹಿ । ಅಕ್ಕರ್ತೃಕರ್ಮಣೋಃ543 ಇತ್ಯಚಿ ಅಚಃ455 ಇತ್ಯುದ್ವಾದೇಶೇ ಓರತ್ಪ್ರತಿಷೇಧೇ460 ಇತ್ಯದೋರದುಃದೇಶಕರಣೇನೈವಸಿದ್ಧೇಃ ॥ ನಚೈತದನರ್ಹತ್ವಮಾತ್ರಏವ । ಅಪ್ರಾದುರ್ಭಾವೇಽಪಿಸಮ್ಭವಾತ್ ತತ್ವಾದಿತಿಚೇನ್ನ । ಅನೇಕತ್ವೇಽಪಿತಥಾಸಿದ್ಧ್ಯರ್ಥಂತದ್ಗ್ರಹಣಮಿತಿ ॥ ಉದ್ವಾದೇಶೋಹ್ಯೇಕತ್ವಏವ ನಾನೇಕತ್ವೇ । ಭಾವ್ಯಂಚತತ್ರಾಪ್ಯದುನೇತಿ ॥ ನೀನಿದಂನಂಬಲಾಗದು, ನೀಮಿದಂನಂಬಲಾಗದು, ದೇಹಮಂನಂಬಲಾಗದು, ಪೆಂಡಿರಂನಂಬಲಾಗದು ಇತಿಕರ್ತರಿಕರ್ಮಣಿಚೈಕತ್ವೇಽನೇಕತ್ವೇಚಪ್ರಯೋಗದರ್ಶನಾತ್ ॥ ನನ್ವತ್ರಾದ್ವದಾದಿತಿಪ್ರತ್ಯಯತ್ರಯಮುಪಾತ್ತಂ । ಆಗೋರಿತಿಪ್ರಕೃತಿಃ । ನಹ್ಯೇಕಸ್ಯಾಃಪ್ರಕೃತೇಸ್ತ್ರಯಃಪ್ರತ್ಯಯಾಯುಗಪತ್ಕರ್ತುಂಶಕ್ಯಾಃ । ವಿಷಯವ್ಯವಸ್ಥಾತುನೋಕ್ತೈವ । ಅತಏಕತ್ರಾನೇಕೇಪ್ರತ್ಯಯಾ ವಚನಪ್ರಾಮಾಣ್ಯಾತ್ಪರ್ಯಾಯೇಣೈವಭವನ್ತೀತಿ ॥ ಕದಾಚಿದನ್ಯಃಕದಾಚಿದಪರಇತಿ । ತಥಾಚಅದುವಾ ಅದ್ವಾ ಅದ್ವಾ ಏಕೋಭವತೀತಿನ್ಯಾಯಸಿದ್ಧಮೇವೈತದಿತಿಕಿಮರ್ಥಾವಾನುವೃತ್ತಿರಿತಿಚೇತ್ಸತ್ಯಂ । ಏತಾದೃಶಸ್ಥಲೇಽಭುಕ್ತಾನ್ಯತಮಏವಭವತಿ ನಸರ್ವಇತಿಬಾಲಾವಬೋಧನಾರ್ಥಮೇವತದ್ಗ್ರಹಣಮಿತಿ ॥ ಅಥವಾತ್ರಾಸ್ತಿವಿಶೇಷಃ ॥ ವಾಶಬ್ದೋಽಬಹುಳಾರ್ಥಕಃ । ತದನುವೃತ್ತಿಬಲಾದಾಗೋಸ್ತ್ರೀಲಿಙ್ಗೇ ಪುಲ್ಲಿಙ್ಗೇ ಚಕ್ವಚಿದದುಪ್ರತ್ಯಯೋಭವತಿ ಪ್ರತಿಷೇಧವಿಷಯೇ ಇತಿಜ್ಞಾಪನಮಿತಿ ॥ ತಥಾಚಪ್ರಯೋಗಃ ।

ಕಂ ॥ ಆಗದರಸುನಮನಬಿದೊಡೆ ।
ಬೇಗದೆತೊಲಗುವುದುತೊಲಗದಿದ್ದೊಡೆಕಡೆಯೊಳ್ ॥
ನಾಗರಪೆಡೆನೆಳಲಾಸೆಗೆ ।
ಪೋಗಿಸುಖಂಬಾಳ್ವೆನೆಂಬಕಪ್ಪೆವೊಲಕ್ಕುಂ ॥

ಇತಿ ॥ ಅಥವಾಅದ್ವದಾದಿತ್ಯತ್ರಮಧ್ಯೇಅದಇತ್ಯೇವವಾನಿರ್ದೇಶೋನಾದಿತ್ಯೇವೇತಿನಿರ್ಬನ್ಧಃ । ಸಚಾದ್ಯನ್ತವನ್ನಸಾಧಾರಣಃ । ಅವ್ಯಯವಿಷಯೋವಾ । ಕಿಂತು ಸ್ತ್ರೀಪುಂಸವಿಷಯೋಽನವ್ಯಯವಿಷಯಶ್ಚ ॥ ಪ್ರಯೋಗಸ್ತುಪ್ರದರ್ಶಿತಏವೇತ್ಯಯಂವಿಶೇಷೋವಾನುವೃತ್ತಿಮನ್ತರೇಣಾನಲಭ್ಯತಇತಿಚ ತದಾಶ್ರಯಣಮಿತಿ ॥

ಸೂತ್ರಂ ॥ ಅಲರ್ಹಾರ್ಥೇ ॥ 585 ॥

ವೃತ್ತಿಃ ॥ ಧಾತೋರಲ್ಪ್ರತ್ಯಯೋಭವತ್ಯರ್ಹಾರ್ಥೇಗಮ್ಯಮಾನೇ ॥

ಪ್ರಯೋಗಃ ॥ ಮಾಡಲ್ದಕ್ಷಂ, ನೋಡಲ್ಸಮರ್ಥಂ, ಮುಟ್ಟಲರ್ಹಂ, ಉಣಲೊಳ್ಳಿತ್ತು ॥

ವ್ಯಾಖ್ಯಾ ॥ ಅರ್ಹಾರ್ಥಶ್ಶಕ್ತಾರ್ಥಸ್ತಸ್ಮಿನ್ನರ್ಹಾರ್ಥೇಇತ್ಯುಪಪದನಿರ್ದೇಶಪರಮಿದಂ ॥ ಧಾತೋರಲ್ಪ್ರತ್ಯಯೋಭವತ್ಯರ್ಹಾರ್ಥೇಷುಶಬ್ದೇಷೂಪಪದೇಷ್ವಿತ್ಯರ್ಥಃ ॥ ಅತ್ರವೇತಿವರ್ತತೇ ॥ ಸಚಬಹುಳಾರ್ಥಕಇತ್ಯನ್ಯತ್ರಕಾಲಾರ್ಥಕೋಪಪದೇಽಪಿಭವತೀತಿಜ್ಞೇಯಂ ॥ ಕ್ವಚಿದನುಪಪದೇಽಪಿಭವತೀತ್ಯಪ್ಯವಗನ್ತವ್ಯಮಿತ್ಯೇತತ್ಸರ್ವಂಮನಸಿಕೃತ್ಯಾಹ ಗಮ್ಯಮಾನೇಇತಿ ॥ ಶಕ್ತಾರ್ಥೇನ್ಯಾರ್ಥೇವಾಉಪಪದವಿಧಯಾನ್ಯಥಾವಾಯಥಾಲಕ್ಷ್ಯಂಪ್ರಯೋಗವಿಷಯೇಽವಗಮ್ಯಮಾನೇಇತ್ಯರ್ಥಃ ॥ ತತ್ರಶಕ್ತಾರ್ಥಮುದಾಹರತಿ ನೋಡಲ್ಸಮರ್ಥಮಿತ್ಯಾದಿ ॥ ಇತರಾರ್ಥೇಽಪ್ಯುದಾಹರಣಾನ್ಯನ್ವೇಷ್ಟವ್ಯಾನಿ ॥ ನೋಡಲ್ಸಮಯಂ, ನೋಡಲವಸರಂ, ಪೋಗಲ್ವೊತ್ತು, ಕೂಡಲ್ಪದಿರ್, ನೋಡಲ್ಪೋಳ್ತಿ, ತೆಗೆಯಲುಪಾಯಂ ಇತ್ಯಾದಿ ॥ ಕ್ವಚಿತ್ಕೇವಲೋಽಪಿನೋಡಲ್ನುಡಿಯಲಿತ್ಯಾದಿ ॥

ಸೂತ್ರಂ ॥ ಕ್ರಿಯಾಯಾಂಕ್ರಿಯಾರ್ಥಾಯಾಂ ॥ 586 ॥

ವೃತ್ತಿಃ ॥ ಧಾತೋರಲ್ಪ್ರತ್ಯಯೋಭವತಿಕ್ರಿಯಾನ್ತರಾರ್ಥಾಯಾಂಕ್ರಿಯಾಯಾಮಭಿಧೀಯಮಾನಾಯಾಂ ॥

ಪ್ರಯೋಗಃ ॥ ಉಣಲ್ಬಂದಂ, ತರಲ್ಪೋದಂ, ಪಾಡಲ್ಬಂದರ್, ಕಯ್ಯಿಂಬಿತ್ತಲ್ಪೋಲಮನುಳ್ತಂ ॥ ಕ್ರಿಯಾರ್ಥಾಯಾಮಿತಿಕಿಂ । ಬಂದಂ, ಪೋದಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಕ್ರಿಯಾರ್ಥಾಯಾಮಿತ್ಯತ್ರಕ್ರಿಯಾಶಬ್ದಃಕ್ರಿಯಾಂತರವಚನಃ । ಕ್ರಿಯಾಕ್ರಿಯಾಂತರಮರ್ಥಃಪ್ರಯೋಜನಂಯಸ್ಯಾಃ ಸಾಕ್ರಿಯಾರ್ಥಾ ತಸ್ಯಾಂಕ್ರಿಯಾರ್ಥಾಯಾಮಿತಿಕ್ರಿಯಾಯಾಮಿತ್ಯೇತಸ್ಯವಿಶೇಷಣಂ । ಯಾ ಕ್ರಿಯಾ ಕ್ರಿಯಾಂತರಪ್ರಯೋಜನಾ ಕ್ರಿಯಾಂತರಸ್ಯಕಾರಣಮಿತಿಯಾವತ್ ॥ ತಸ್ಯಾಮಭಿಧೀಯಮಾನಾಯಾಂತತ್ಕಾರ್ಯಭೂತಕ್ರಿಯಾವಾಚಕಾದ್ಧಾತೋರಲ್ಪ್ರತ್ಯಯೋಭವತೀತ್ಯರ್ಥಃ ॥ ಉಣಲ್ಬಂದಂ–ಭೋಕ್ತುಮಾಗತಇತ್ಯರ್ಥಃ ॥ ಅತ್ರಖಿಲ್ವಾಗಮನಂಭೋಜನಾರ್ಥಮಿತ್ಯಣ್ಧಾತೋರೇವಾಲ್ಭವತಿ ॥ ಅತ್ರಾಪಿಪೂರ್ವಪದ್ವಾನುವೃತ್ತ್ಯಾಕ್ವಚಿದೇವಭವತಿ । ನಸರ್ವತ್ರೇತಿಗಮ್ಯತೇ । ತೇನ ಯತ್ರ ಕ್ರಿಯಾದ್ವಯಮೇಕಕರ್ತೃಕಂ ತತ್ರೈವಭವತಿನಾನ್ಯತ್ರೇತ್ಯವಗನ್ತವ್ಯಂ ॥ ಸಂಸ್ಕೃತೇತುಮಃಸ್ಥಾನೇಭಾಷಾಯಾಮಲ್ಪ್ರಯುಜ್ಯತೇ। ತುಮುನ್ತುಲ್ಯಕರ್ತೃಕೋಪಪದಏವ ॥ ಲೇಙ್ತುಮಿಚ್ಛಾತುಲ್ಯಕರ್ತೃಕೇಇತಿವಚನಾತ್ ॥ ಅತೋಭಾಷಾಯಾಮಪಿತಾದೃಶಏವವಕ್ತವ್ಯಮಿತ್ಯಯಮರ್ಥೋಬಹುಳಾರ್ಥಕವಾಗ್ರಹಣಾನುವೃತ್ತ್ಯೈವಲಭ್ಯತಇತಿವೇದಿತವ್ಯಂ ॥

ಸೂತ್ರಂ ॥ ಯೋಭಾವೋಭಾವಲಕ್ಷಕಃ ॥ 587 ॥

ವೃತ್ತಿಃ ॥ ಭಾವಃಕ್ರಿಯಾ ॥ ಯಾಕ್ರಿಯಾಕ್ರಿಯಾಂತರಸ್ಯಜ್ಞಾಪಿಕಾಭವತಿ ತತ್ರವರ್ತಮಾನಾದ್ಧಾತೋರಲ್ಪ್ರತ್ಯಯೋಭವತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಗಾಯಕಂಪಾಡಲರಸಂಕೇಳ್ದಂ, ಅರ್ತಿಗೆಬೇಡಲ್ದಾನಿಯಿತ್ತಂ, ನೇಸಮ್ಮೂಡಲ್ಕಳ್ತಲೆಪೋದುದು ॥ ಯ ಇತಿಪ್ರಕೃತಿನಿರ್ದೇಶಾರ್ಥಃ ॥ ಭಾವಇತಿಕಿಂ । ಸತ್ತಿಗೆಯಿಂ ಗಮನಮನಱಿದಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ಭಾವಲಕ್ಷಕಇತ್ಯತ್ರಭಾವಶಬ್ದಃಪೂರ್ವವದೇವ ಭಾವಾನ್ತರವಚನಃ । ಸ್ವಸ್ಯಸ್ವಲಕ್ಷಕತ್ವಾಭಾವಾತ್ ॥ ನಿಶ್ಚಿತಾತ್ಸನ್ದಿಗ್ಧಂಹಿಲಕ್ಷ್ಯತೇ ॥ ನಹ್ಯೇಕಸ್ಯೈವತದುಭಯರೂಪತಾ । ವಸ್ತುನೋದ್ವೈರೂಪ್ಯಾಭಾವಾದಿತ್ಯಭಿಪ್ರೇತ್ಯಾಹ ಕ್ರಿಯಾನ್ತರಸ್ಯೇತಿ ॥ ನಾತ್ರಪೂರ್ವಸ್ಮಾದವಿಶೇಷಃಶಙ್ಕ್ಯಃ । ಪೂರ್ವತ್ರಾಭಿನ್ನಕರ್ತೃಕಮತ್ರಭಿನ್ನಕರ್ತೃಕಂ । ಪೂರ್ವತ್ರಕಾರ್ಯಕಾರಣಭಾವೋತ್ರಜ್ಞಾಪ್ಯಜ್ಞಾಪಕಭಾವಇತಿಚವಿಶೇಷಸ್ಯಸತ್ವಾತ್ ॥ ಗಾಯಕಂಪಾಡಲರಸಂಕೇಳ್ದಂ । ಅರ್ತಿಗೆ ಬೇಡಲ್ದಾನಿಯಿತ್ತಂ ॥ ಅತ್ರಹಿ ಗಾತಾ ಶ್ರೋತುರ್ಯಾಚಿತಾಚ ದಾತುರ್ಭಿನ್ನಏವ । ಗಾನಾಚ್ಛ್ರವಣಂಯಾಜ್ಞಯಾಚದಾನಮುನ್ನೀಯತೇಚೇತಿ ॥ ನನ್ವಸ್ತುಭಿನ್ನಕರ್ತೃಕತ್ವರೂಪೋತ್ರವಿಶೇಷಃ । ಜ್ಞಾಪ್ಯಜ್ಞಾಪಕಭಾವರೂಪಸ್ತುನಘಟತೇ । ಗಾನಾದೇಃಶ್ರವಣಾದಿಕಾರಣತಯಾ ತದ್ಜ್ಞಾಪಕತ್ವಾಘಟನಾತ್ ॥ ಲೋಕೇಹಿ ಕಾರಣಾತ್ಕಾರ್ಯಂಜಾಯತೇ । ಕಾರ್ಯಾಚ್ಚಕಾರಣಂಜ್ಞಾಯತೇ । ಧೂಮಾಗ್ನ್ಯೋಸ್ತಥಾದೃಷ್ಟತ್ವಾತ್ ॥ ನಹ್ಯಗ್ನೇರ್ಧೂಮಇವಾಗ್ನಿರ್ಧೂಮಸ್ಯಗಮಕೋದೃಷ್ಟಃ । ವ್ಯಭಿಚಾರದರ್ಶನಾತ್ ॥ ಅತಃಕಾರ್ಯಸ್ಯಕಾರಣಂ ಜನಕಮೇವನಗಮಕಮಿತಿಚೇನ್ನ । ಕಾರಣತ್ವೇಪಿಗಮಕತ್ವಾವಿರೋಧಾತ್ ॥ ನಹಿಕಾರಣಮಗಮಕಮೇವೇತಿ ಕಾರ್ಯಮೇವಗಮಕಮಿತಿವಾನಿಯಮೋಸ್ತಿ ॥ ಅಸ್ತ್ಯತ್ರಛಾಯಾ ಛತ್ರಾತ್ । ಕ್ಷೀರಮಿದಂಕಟುಅಲಾಬುಸ್ಥತ್ವಾದಿತ್ಯಾದೌಕಾರಣಸ್ಯಾಪಿಛತ್ರಾದೇಃ, ಆಸ್ವಾದ್ಯತ್ರರೂಪಂ ರಸಾತ್ ಭವಿತಾಸ್ಯಮರಣಮರಿಷ್ಟಾದಿತ್ಯಾದಾವಕಾರ್ಯಸ್ಯರಸಾದೇರಪಿಗಮಕತ್ವಪ್ರಸಿದ್ಧೇಃ ॥ ನಚೈವಮಗ್ನಿರಪಿಧೂಮಸ್ಯಗಮಕಃಸ್ಯಾದಿತಿವಾಚ್ಯಂ । ನಹಿವಯಂಕಾರಣಮಾತ್ರಂಗಮಕಮೇವೇತಿಪ್ರತಿಜಾನೀಮಃ । ಯೇನೇಯಮತಿಪ್ರಸಕ್ತಿರಾಪಾದ್ಯೇತ ॥ ಕಿಂತು ಕ್ವಚಿತ್ಕಿಂಚಿತ್ಕಾರಣಮಕಾರಣಂವಾವ್ಯಾಪ್ತಿಮತ್ತಯಾಪ್ರಮಿತಮೇವವ್ಯಾಪಕಂಪ್ರತಿಗಮಕಮಿತ್ಯೇವ । ವಿಚಿತ್ರಶಕ್ತಯೋಹಿವಸ್ತುಧರ್ಮಾಇತಿ ॥ ನನ್ವಸ್ತ್ವೇವಂತದ್ಭಾವಸದ್ಭಾವಃ । ಪ್ರತ್ಯಯಃಕಿಂಗಮ್ಯಾದ್ಗಮಕಾದ್ವೇತ್ಯಾಶಙ್ಕ್ಯ ನಾಸಾಗವ್ಯಾತ್ ಕಿಂತುಗಮಕಾದೇವಯದರ್ಥೋತ್ರಯನ್ನಿರ್ದೇಶಇತ್ಯಾಹ ಯಇತ್ಯಾದಿ ॥ ಯೋಭಾವಲಕ್ಷಕಸ್ತತಏವೇತ್ಯರ್ಥಃ । ಯತ್ತದೋರ್ನಿತ್ಯಸಮ್ಬನ್ಧಾದಿತಿ ॥ ಯದ್ಯೇವಂತರ್ಹಿತಾವದೇವವಕ್ತವ್ಯಂ । ಕಿಮನೇನಪ್ರಾಕ್ತನೇನಭಾವಗ್ರಹಣೇನೇತ್ಯಾಶಙ್ಕ್ಯಪರಿಹರತಿ ಭಾವಇತ್ಯಾದಿ ॥ ಸತ್ತಿಗೆಯಿಂಗಮನಮನಱಿದಂ ಇತ್ಯಾದೌಗಮನರೂಪಸ್ಯಭಾವಸ್ಯಗಮಕಮಪಿಛತ್ರಂಸ್ವಯಂದ್ರವ್ಯರೂಪಮೇವ ನಭಾವರೂಪಮಿತಿನತತಃಪ್ರತ್ಯಯಇತ್ಯವಗನ್ತವ್ಯಂ ॥

ಸೂತ್ರಂ ॥ ವುದುಮೆವನ್ನಂ ವನ್ನೆಗಂ ವಿನಂ ವಿನೆಗಂ ॥ 588 ॥

ವೃತ್ತಿಃ ॥ ಯೋಭಾವೋಭಾವಾನ್ತರಸ್ಯಜ್ಞಾಪಕೋಭವತಿ ತತ್ರವರ್ತಮಾನಾದ್ಧಾತೋಃ ವುದುಮ್, ಎ, ವನ್ನಮ್, ವನ್ನೆಗಂ, ವಿನಂ, ವಿನೆಗಂ ಇತ್ಯೇತೇಪ್ರತ್ಯಯಾಭವನ್ತಿ ॥

ಪ್ರಯೋಗಃ ॥ ಪಾಡುವುದುಂಕೇಳ್ದಂ, ಬರ್ಪುದುಂಕಣ್ಡಂ ; ಪಾಡೆಕೇಳ್ದಂ, ಬರೆಕಣ್ಡಂ ; ಪಾಡುವನ್ನಂಕೇಳ್ದಂ, ಬರ್ಪನ್ನಂಕಣ್ಡಂ ; ಪಾಡುವನ್ನೆಗಂ ಕೇಳ್ದಂ, ಬರ್ಪನ್ನೆಗಂ ಕಣ್ಡಂ ; ಪಾಡುವಿನಂಕೇಳ್ದಂ, ಬರ್ಪಿನಂಕಣ್ಡಂ ; ಪಾಡುವಿನೆಗಂಕೇಳ್ದಂ, ಬರ್ಪಿನೆಗಂಕಣ್ಡಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ನನ್ವತ್ರ ಪ್ರದುಮಾದೀನ್ ಷಡಪಿ ವಿಧೇಯಾನೇವ ಶೃಣುಮಃ ನತಾನಾದೇಶಾನ್ ಪ್ರತ್ಯಯಾನ್ವಾ ವಜಾನಾಮ ॥ ಯತೋತ್ರ ಕೇವಲಂ ಸ್ಥಾನೇವ ನಿರದಿಶನ್ನ ಕಂಚಿತ್ಕಾಂಚಿತ್ಸ್ಥಾನಿನಂ ಪ್ರಕೃತಿಂ ವೇತಿ ಕಸ್ಯ ಕುತೋ ವಾ ಮೀ ಭವೇಯುರಿತ್ಯಾಶಙ್ಕ್ಯ ನಾತ್ರ ಸ್ಥಾನ್ಯನ್ವೇಷ್ಯೋ ಯತ ಏತೇ ನಾದೇಶಾಃ । ಅಪಿ ತು ಪ್ರತ್ಯಯಾ ಏವೇತ್ಯತ್ರಾಪಿ ನಾ ಪೂರ್ವಾ ಪ್ರಕೃತಿರ್ಮೃಗ್ಯಾ । ಯತಃ ಸಮನನ್ತರಮೇವ ನಿರ್ದಿಷ್ಟೇತ್ಯತ ಏವಾಮೀ ಭವೇಯುರಿತ್ಯಾಹ ಯ ಇತ್ಯಾದಿ ॥ ನಚಾಸ್ಯಾಂ ಆಲೋ ವಿಧಾನಾನ್ನೇಮೇ ಸ್ಯುರಿತಿ ಶಙ್ಕ್ಯಂ । ತಸ್ಯಾಮೀಷಾಂ ಚಾಸ್ಯಾ ಏವ ಪರ್ಯಾಯೇಣ ಪ್ರವೃತ್ತೇರಿತಿ ॥ ನನು ಯದ್ಯೇವಂ ತರ್ಹ್ಯತ್ರ ವಾಗ್ರಹಣಂ ಕರ್ತವ್ಯಂ । ಪಕ್ಷೇ ಪೂರ್ವೇಣಾಲೇವ ಭವತೀತಿ ಚೇನ್ನ । ಅನ್ಯೈಕಾನ್ತ್ಯಾತ್ ॥ ಸಮ್ಭವತಿ ಹಿ ವಚನಬಲಾದೇವ ತೇನ ವಿನಾಪ್ಯೇತೇಷಾಂ ಪರ್ಯಾಯೋಗತ್ಯನ್ತರಾಭಾವಾತ್ ॥ ನಹಿ ಯತೋ ಯತ್ರೈಕಂ ವಿಹಿತಂ ತತಸ್ತತ್ರೈವಾನ್ಯವಿಧೇರಸ್ತಿ ಗತಿಃ ಪರ್ಯಾಯಂ ವಿನೇತಿ ॥ ಯದಿ ಚಾಪಶ್ಯಂ ತೇನೈವ ಭಾವ್ಯಮಿತಿ ನಿರ್ಬನ್ಧಸ್ತರ್ಹ್ಯನನ್ತರೋತ್ತರಯೋಗಸ್ಥೋ ವಾ ಶಬ್ದೋತ್ರಾಪಿ ಸಿಂಹಾವಲೋಕನರೀತ್ಯಾ ದೃಷ್ಟಿಂ ದತ್ತ ಇತ್ಯನುಸನ್ಧಾತವ್ಯಮಿತಿ ॥ ನನು ಯದ್ಯೇವಮತ್ರೈವ ಸನಿರ್ದೇಷ್ಟವ್ಯಃ । ಇತ ಏವೋತ್ತರತ್ರಾನುವೃತ್ತಿಸೌಲಭ್ಯಾದಿತಿ ಚೇನ್ನ । ಅರ್ಥವಿಶೇಷದ್ಯೋತನಾರ್ಥಮತ್ರ ತದಕರಣಮಿತಿ ॥ ದ್ಯೋತ್ಯತೇ ಹ್ಯತ್ರ ಕಶ್ಚಿದರ್ಥವಿಶೇಷಃ ಕಾಲೋಪಾಧಿಕಃ । ಸಚಾದ್ಯಯೋರಾದ್ಯವಧಿಕೋನ್ತ್ಯಯೋರನ್ತ್ಯವಧಿಕ ಇತಿ । ತಥಾಹಿ । ಪಾಡುವುದುಂ ಕೇಳ್ದಂ, ಬಪ್ಪುದುಂ ಕಣ್ಡಂ; ಪಾಡೆ ಕೇಳ್ದಂ, ಬರೆ ಕಣ್ಡಂ ಅತ್ರ ಗಾನಮಾಗಮಸಂಚಾ ಯದಾ ತದೈವ ಶ್ರವಣಂ ದರ್ಶನಂ ಚ । ನಕಿಂಚಿದ್ವಿರಮ್ಯೇತಿ ॥ ಪಾಡುವನ್ನಂ ಕೇಳ್ದಂ, ಬಪ್ಪನ್ನಂ ಕಣ್ಡಂ ಇತ್ಯಾದಿಷು ಗಾನಮಾಗಮನಂ ವಾ ಯಾವತ್ತಾವದಪಿ ಶ್ರವಣಂ ದರ್ಶನಂ ಚ ॥ ನಕಿಂಚಿಚ್ಛ್ರುತ್ವಾ ದೃಷ್ಟ್ವಾ ಚಾನನ್ತರಂ ವಿರಮಣಮಿತಿ ಸರ್ವತ್ರ ಗಾನೇ ಚಾಗಮನೇ ಚಾದರವಿಶೇಷೋ ದ್ಯೋತ್ಯತ ಇತಿ ॥

ಸೂತ್ರಂ ॥ ಭೂತೇದೊಡೆದ್ವಾ ॥ 589 ॥

ವೃತ್ತಿಃ ॥ ಯೋಭಾವೋ ಭಾವಾನ್ತರಸ್ಯ ಜ್ಞಾಪಕೋ ಭವತಿ ತತ್ರ ವರ್ತಮಾನಾದ್ಧಾತೋರ್ದೊಡೆ ಪ್ರತ್ಯಯೋ ವಾ ಭವತಿ ಭೂತಕಾಲೇ ಗಮ್ಯಮಾನೇ ॥

ಪ್ರಯೋಗಃ ॥ ಪಾಡಿದೊಡೆ ಕೇಳ್ದಂ, ಅಟ್ಟೊಡುಣ್ಡಂ; ಪಾಡಲ್ಕೆ ಕೇಳ್ದಂ, ಅಡಲುಣ್ಡಂ ॥ ಭೂತ ಇತಿ ಕಿಂ । ಪಾಡಲ್ಕೆ ಕೇಳ್ದಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ನಿರ್ದಿಷ್ಟೈವ ಪ್ರಕೃತಿಃ ಯೋಭಾವೋ ಭಾವಲಕ್ಷಕಃ 587 ಇತಿ ॥ ತತ ಏವ ದೊಡೆ ಪ್ರತ್ಯಯೋ ವಿಭಾಷಯಾ ಭವತಿ । ಸಚೇಲ್ಲಕ್ಷಕೋ ಭಾವೋ ಯದ್ಯತೀತಕಾಲೇ ಪ್ರವೃತ್ತ ಇತಿ ಪೂರ್ವಸ್ಮಾದ್ಭೇದಃ ॥ ಪಕ್ಷೇ ತು ಸಾಮಾನ್ಯವಿಷಯಕೋಲ್ ಪ್ರತ್ಯಯ ಏವ ॥

ಸೂತ್ರಂ ॥ ಪೊಡೆ ತ್ಸದ್ಭಾವಿನಿ ॥ 590 ॥

ವೃತ್ತಿಃ ॥ ಯೋಭಾವೋ ಭಾವಾನ್ತರಸ್ಯ ಜ್ಞಾಪಕೋ ಭವತಿ ತತ್ರ ವರ್ತಮಾನಾದ್ಧಾತೋರ್ಪೊಡೆ ಪ್ರತ್ಯಯೋ ವಾ ಭವತಿ ಸತಿ ಭವಿಷ್ಯತಿ ಚ ಕಾಲೇ ಗಮ್ಯಮಾನೇ ॥

ಪ್ರಯೋಗಃ ॥ ಪಾಡುವೊಡೆ ಬಂದಂ, ಪಾಡಲ್ಬಂದಂ; ಮಾಡುವೊಡೆ ಕಣ್ಡಂ, ಮಾಡಲ್ಕಣ್ಡಂ; ನೋಳ್ಪೊಡೆ ಸೆದಂ, ನೋಡಲೆಸೆದಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ತತ ಏವ ಪ್ರಕೃತೇರ್ಪೊಡೆ ಪ್ರತ್ಯಯೋ ಭವತಿ । ಸಚೇಲ್ಲಕ್ಷಕೋ ವರ್ತಮಾನೋ ಭಾವೀ ವೇತ್ಯತ್ರ ವಿಶೇಷಃ ॥ ನನು ಯೋಯಂ ಲಕ್ಷಯತಿ ಸಗಮ್ಯೋಪಿ ತತಃ ಪ್ರಾಕ್ಸಿದ್ಧ ಏವ । ಸ್ವಯಮಸಿದ್ಧಸ್ಯಾನ್ಯಸಾಧಕತ್ವಾತ್ ॥ ತಥಾ ಚ ಸರ್ವೋಪಿ ಕಾರಕೋ ಜ್ಞಾಪಕೋ ವಾ ಭೂತ ಏವ । ನಹಿ ಸ್ವಯಂ ಭವನ್ ಭವಿಷ್ಯನ್ವಾನ್ಯಂ ಭಾವಯತಿ ॥ ಯದ್ಯಪಿ ಜ್ಞಾನಪ್ರದೀಪಾದಯೋ ಜ್ಞಾನಾನ್ಧಕಾರಾದೀನಭಿಭಾವಯನ್ತ ಏವ ಸ್ವಯಂ ಭವನ್ತೋ ದೃಶ್ಯನ್ತ ಇತಿ ಸಮಾನಕಾಲೀನಯೋರಪಿ ಕಾರ್ಯಕಾರಣಭಾವೋಸ್ತೀತಿ ಚಿನ್ತಾ । ತಥಾಪಿ ತತ್ರಾಪಿ ಕಾರ್ಯಾನ್ಮುಖ್ಯಶಕ್ತ್ಯಾತ್ಮನಾ ತದ್ಭಾವಭಾವಿತ್ವಲಕ್ಷಣೇನ ಪರಿಣಾಮೇನ ಪ್ರತಿಕ್ಷಣಂ ತ್ರಿಲಕ್ಷಣಮಿತ್ಯಾದ್ಯನುಸನ್ಧಾನೇನ ಚ ಕಥಂಚಿತ್ಪೂರ್ವವರ್ತಿತ್ವಂ ವಕ್ತವ್ಯಮೇವ ॥ ಸರ್ವತ್ರಾಪಿ ಸಿದ್ಧಸ್ಯೈವ ಕಾರಕತ್ವಮಿತಿ ನಿಯಮಾತ್ ॥ ಅನ್ಯಥಾ ಸವ್ಯೇತರವಿಷಾಣಯೋರಪಿ ಸಮಸಮಯೋತ್ಪನ್ನಯೋಃ ಕಾರ್ಯಕಾರಣಭಾವಪ್ರಸಙ್ಗಃ ಸ್ಯಾತ್ । ಅತಃ ಕಥಮತ್ರ ಸದ್ಭಾವಿನೀತಿ ಸಙ್ಗಚ್ಛತ ಇತಿ ಚೇನ್ನ । ವಿವಕ್ಷಿತಕಾಲಾಪೇಕ್ಷತ್ವಾತ್ ॥ ಸರ್ವತ್ರ ಸಾಧ್ಯಾತ್ಪೂರ್ವಂ ಸಾಧನಮಿತ್ಯವಿವಾದಂ । ತಥಾಪಿ ವಿವಕ್ಷಿತಕಾಲಾಪೇಕ್ಷಯಾ ತದೇವ ಸಾಧನಮಾಸೀದಸ್ತಿ ಭವಿಷ್ಯತೀತ್ಯಬಾಧಿತವ್ಯವಹಾರವಿಷಯತಯಾ ತ್ರಿಕಾಲಗೋಚರತ್ವಮವಿರುದ್ಧಮೇವ ॥ ಸ್ವಸಾಧ್ಯಾಪೇಕ್ಷಯೈವ ಭವದ್ಭಾವಿತ್ವಂ ವಿರುದ್ಧಮಿತಿ ॥ ಪಾಡುವೊಡೆ ಬಂದಂ । ಸಮ್ಪ್ರತಿ ವಾ ಶ್ವಃ ಪರಶ್ವಃ ಪಕ್ಷ

ಮಾಸಾದ್ಯನನ್ತರಂವಾಗಾತುಮಾಗತಇತ್ಯರ್ಥಃ । ಏವಮುತ್ತರತ್ರಾಪಿ ॥ ನನುನಾತ್ರದೊಡೆದ್ಪೊಡೆದಿತಿಚದಕಾರವೆಕಾರಾದಿತಯಾವಿಧೇಯನಿರ್ದೇಶೋಯುಕ್ತೋಗೌರವಾವಹಕತ್ವಾತ್ । ಕಿಂತುಬಡೆದಿತ್ಯೇವಸ್ವರಾದಿಕಏವವಿಧೇಯಃ । ತಥಾಚಭೂತಭಾವಿಕಾಲಯೋರ್ದವಪ್ರತ್ಯಯೌ ಸಮ್ಪ್ರತಿವಪ್ರತ್ಯಯಶ್ಚಪೂರ್ವತಏವಭವನ್ತೀತಿತಥೈವನಿರ್ದೇಶೋಯುಕ್ತ ಇತಿಚೇನ್ನ । ಪ್ರಾಸಕಾಭಾವಾತ್ ॥ ತಥಾಹಿ । ದಪದವಂತಿಚಿಸದ್ಭೂತಭಾವಿನಿ[445], ಅಚಿ[447], ಸತಿವೋವಾ[448] ಏತಾನಿಖಿಲುತತ್ಪ್ರಾಪಕಾಣಿನಾನ್ಯಾನಿ । ತಾನಿಚ ತಿಙ್ಙ್ಯಚಿವಾಪರತಏವಭವನ್ತಿನಾನ್ಯಥಾ ॥ ನಾಸಾತಿಚಿಬಾಮನ್ಯತಮಇತಿ ॥ ನಚತತ್ರೈವಬಡೆದಿತ್ಯಪ್ಯಾರಮ್ಭಣೀಯಇತಿವಾಚ್ಯಂ ॥ ವರ್ತಮಾನಕಾಲೇದಪಪ್ರತ್ಯಯಸ್ಯಾಪಿಪ್ರಸಙ್ಗಾತ್ । ನಚತನ್ನಿಷೇಧೇಪಿಯತಿತವ್ಯಮಿತಿ । ತಥಾಚಾತಿಗೌರವಮಾಪದ್ಯೇತ ॥ ಬಡೆತ್ಪ್ರತ್ಯಯಃ । ತಸ್ಮಿನ್ಪರತೋಪಿದವೌ । ತತ್ರೈವಚದಪನಿಷೇಧಶ್ಚೇತಿಬಹುವಕ್ತವ್ಯಮಿತಿ ॥ ತಸ್ಮಾದ್ಯಥೋಕ್ತಮೇವಯುಕ್ತಮಿತಿ ॥

ಸೂತ್ರಂ ॥ ಕೆಗಲಃ ॥ 591 ॥

ವೃತ್ತಿಃ ॥ ಧಾತೋಃಪರಸ್ಯಾಲ್‌ಕೆಗಾಗವೋವಾಭವತಿ ಸತಿ ಭವಿಷ್ಯತಿಚಕಾಲೇಗಮ್ಯಮಾನೇ ॥

ಪ್ರಯೋಗಃ ॥ ಮಾಡಲ್ಕೆಬಂದಂ, ಮಾಡಲ್ಬಂದಂ; ನೋಡಲ್ಕೆಸೆದಂ, ನೋಡಲೆಸೆದಂ; ಗಾಯಕಂಪಾಡಲ್ಕರಸಂಮೆಚ್ಚಿದಂ, ಗಾಯಕಂಪಾಡಲರಸಂಮೆಚ್ಚಿದಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ವೇತಿವರ್ತತೇ ॥ ಭಿನ್ನಕರ್ತೃಕೇಽಭಿನ್ನಕರ್ತೃಕೇವಾಕಾರಕೇಜ್ಞಾಪಕೇಮಾಸರ್ವತ್ರಾಲ್‌ಕೆಗಾಗವೋಭವತೀತ್ಯವಿಶೇಷಃ ॥ ಅಲ್ಲಾತ್ರ ಅಲರ್ಹಾರ್ಥೇ[585] ಇತ್ಯತೋವಿಹಿತಏವಗ್ರಾಹ್ಯಃ । ನ ತಸ್ಮಿನ್ನದಲೌ[526], ಅಲ್ತದಪ್ರಯೋಗೇ[528], ತಸ್ಮಿನ್ನೆದಲೌ[532] ಇತ್ಯೇಭಿರ್ವಿಹಿತಃ । ದವೀಯಸ್ತ್ವಾತ್ । ವ್ಯಾಪ್ತಿಪ್ರತ್ಯಾಸತ್ತ್ಯೋಃಪ್ರತ್ಯಾಸತ್ತಿರ್ಗರೀಯಸೀತಿ ॥

ಸೂತ್ರಂ ॥ ಒಡನೆದೊಡಮಲೋನು ॥ 592 ॥

ವೃತ್ತಿಃ ॥ ಒಡನೆ, ಒಡಂ ಇತ್ಯೇತಾವಲೋವಾನುಪ್ರಯುಜ್ಯೇತೇ ॥

ಪ್ರಯೋಗಃ ॥ ಪಾಡಲೊಡನೆ ಮೆಚ್ಚಿದಂ, ಪಾಡಲೊಡಂಮೆಚ್ಚಿದಂ; ಪಾಡಲ್ಕೆಮೆಚ್ಚಿದಂ, ಪಾಡಲ್ಮೆಚ್ಚಿದಂ ॥

ಇತಿ ಶ್ರೀಭಟ್ಟಾಕಳಙ್ಕದೇವವಿರಚಿತಾಯಾಂಭಾಷಾಮಞ್ಜರೀಸಮಾಖ್ಯಾಯಾಂಶಬ್ದಾನುಶಾಸನವೃತ್ತೌ ಚತುರ್ಥಃಪಾದಃಸಮಾಪ್ತಶ್ಚಾಧ್ಯಾಯಃ ಸರ್ವಂಸಮ್ಪೂರ್ಣಂ ॥

ವ್ಯಾಖ್ಯಾ ॥ ವೇತಿವರ್ತತಏವ ॥ ಒಡನೆದಿತಿತಕಾರೋನಿರ್ದೇಶಾರ್ಥಃ । ಅರ್ಥೈಕಾರಾನ್ತೋಯಂಸಹಾರ್ಥಕಃಶಬ್ದಃ । ಒಡಮಿತಿಮಕಾರಾನ್ತೋಭ್ಯುಪಗಮಾರ್ಥಕಃ । ದ್ವಾವೇತಾವವ್ಯಯೌ । ತಾಭ್ಯಾನ್ಯತ್ರಅತನೊಡನೆಬಂದಂ, ತನ್ನೊಡನಿರ್ದ್ದಂ, ಬಹಮೊಂದಂ, ಬಹಮೆಂಬಂ ಇತ್ಯಾದೌಸ್ವಾರ್ಥಪ್ರಧಾನಾವಪ್ಯತ್ರಾನಪೇಕ್ಷಿತಸ್ವಾರ್ಥೌಶಬ್ದಸಾಧುತ್ವಾರ್ಥಾವಲೋನುಪ್ರಯುಜ್ಯೇತೇ ॥ ಅಲ್ಲಾತ್ರಾಸನ್ನಏವನಾನ್ಯಇತ್ಯಭಿಪ್ರೇತ್ಯತಥೈವೋದಾಹರತಿ ಪಾಡಲೊಡನೆ ಪಾಡಲೊಡಂ ಇತ್ಯಾದಿ ॥ ಅನುಶಬ್ದೋಯಮವ್ಯಯಾತ್ಮಾಶಾಸ್ತ್ರಾನ್ತೇಮಙ್ಗಳದ್ಯೋತಕಇತಿಸೂತ್ರಕೃತಾತ್ರಾನ್ತೇಪ್ರಯುಕ್ತಃ । ಅನ್ಯಥಾತ್ವೈವಾದಾವಮಧ್ಯೇವಾಪ್ರಯೋಕ್ತುಂಶಕ್ಯತಇತಿ ॥

ಶ್ಲೋ ॥ ಒಮಥಾನ್ವಲಮುತಸ್ಯಾಸನಮ್ಪ್ರಾದ್ಯವ್ಯಯವಾಚಕಾಃ ।
ದೇವತಾವಾಚಕಾಸ್ಸ್ವಸ್ತಿಜಯಾದ್ಯಾಮಙ್ಗಳಾತ್ಮಕಾಃ ॥

ಇತಿವಚನಾತ್ ॥ ತದೇವಮನುಶಬ್ದಪ್ರಯೋಗಾದೇವಕೃತಮಙ್ಗಳೋಯಂಶಾಸ್ತ್ರಕೃದಿತಿಸೂತ್ರಕೃದಾಚಾರಾನುವರ್ತೀವೃತ್ತಿಕಾರೋಪಿತಯೈವದಿಶಾ ಸ್ವಯಮಪಿಸ್ವಗ್ರನ್ಥಾನ್ತೇಮಙ್ಗಳಮಾಚರಿತಂಸೂಚಯತಿ ಮೆಚ್ಚಿದಂಇತಿ ॥ ಮೆಚ್ಚುಮನಃಪ್ರಸಾದೇಮಾಙ್ಗಲ್ಯೇಚೇತಿಧಾತೂತ್ಪನ್ನತ್ವಾದಯಂಶಬ್ದೋಮಙ್ಗಳವಚನಇತಿ ॥ ಕಿಂಚಾತ್ರಾಯಂವಿಶೇಷೋದ್ಯೋತ್ಯತೇ । ಒಡನೆ ಒಡಮಿತ್ಯನಯೋಃಪಾಕ್ಷಿಕತ್ವಾತ್ಪಕ್ಷೇಕೆಗಾಗತಸ್ಯಾಪಿಪಾಕ್ಷಿಕತ್ವಾತ್ಪಕ್ಷೇಕೇವಲಮಲ್ಪ್ರತ್ಯಯಮಾತ್ರಂಚೇತಿಚತ್ವಾರಃಪಕ್ಷಾಸ್ಸಮ್ಭವನ್ತಿ ॥ ತತ್ರಚ ಬಂದಂ ಪೋದಮಿತ್ಯಾದಿಶಬ್ದಾನ್ತಃ । ರಪ್ರಯೋಗೇಸಮ್ಭವತ್ಯಪಿ ಪಾಡಲೊಡನೆಮೆಚ್ಚಿದಂ, ಪಾಡಲೊಡಂಮೆಚ್ಚಿದಂ; ಪಾಡಲ್ಕೆಮೆಚ್ಚಿದಂ ಪಾಡಲ್ಮೆಚ್ಚಿದಂ ಇತಿಚತುರ್ಣಾಪಿ

ಮೆಚ್ಚಿದಮಿತ್ಯೇತದೇವಪದಂ ಪ್ರಯುಙ್ಕ್ತೇ ನಸ್ವಸ್ಯವೃತ್ತಿಕಾರಸ್ಯಹೃದಯಮಿದಮುನ್ನೀಯತೇ । ಚತುರ್ಮಙ್ಗಳಾನುಸ್ಮರಣಪರಿಣತಮನ್ತಃಕರಣಮಿತಿ ॥ ಚತ್ವಾರಿಖಲುಮಙ್ಗಳಾನ್ಯಾರ್ಹತಮತೇಪ್ರಸಿದ್ಧಾನಿ । ಅರ್ಹತ್ಸಿದ್ಧಸಾಧುಕೇವಲಿಪ್ರಜ್ಞಪ್ತಧರ್ಮಭೇದಾತ್ ॥ ಅರಹಂತಾಮಙ್ಗಳಂ ಸಿದ್ಧಾಮಙ್ಗಳಂ ಸಾಹೂಮಙ್ಗಳಂ ಕೇವಳಿಪಣ್ಣತ್ತೋಧಮ್ಮೋಮಙ್ಗಳಂಇತ್ಯಾದಿಪ್ರವಚನಪ್ರಸಿದ್ಧೇಃ । ತಥಾಚಪಠನ್ತಿ ।

ಶ್ಲೋ ॥ ಮಙ್ಗಳಂಭಗವಾನರ್ಹನ್ಮಙ್ಗಳಂಭಗವಾಞ್ಜಿನಃ ।
ಮಙ್ಗಳಂಪ್ರಥಮಾಚಾರ್ಯೋಮಙ್ಗಳಂವೃಷಭೇಶ್ವರಃ ॥

ಇತಿ ॥ ಸರ್ವಮೇತನ್ಮಙ್ಗಳಂ ॥

ಶ್ಲೋ ॥ ನಿರುಪಮಸುಖದಾಯಂನಿಷ್ಕಲಾಪ್ತೇರುಪಾಯಂನಿಜಗುಣಸಮವಾಯಂನಿರ್ಜಿತೈನೋವ್ಯಪಾಯಂ ।
ನಿರವಧಿಮತಿಕಾಯಂನಿರ್ವೃತಿಶ್ರೀಸಹಾಯಂನಿಖಿಲಜಿನನಿಕಾಯಂನಿತ್ಯಮಾನೌಮ್ಯಮಾಯಂ ॥

ಯೋನಾನಾಮತತರ್ಕಕರ್ಕಶಮತಿರ್ವ್ಯಾಖ್ಯಾನಮುದ್ರಾಪಟುರ್ಯಃಪ್ರಾಭಾವಯದಾರ್ಹತಂನಿಜಮತಂಭೂಭೃತ್ಸಭೇನೇಕಧಾ ।
ಯಃಕರ್ಣಾಟಕಸಂಸ್ಕೃತೋಭಯವಿಧಂಶಬ್ದಾಬ್ಧಿಮುತ್ತೀರ್ಣವಾನ್ಸೋಯಂಸಾಧುಜನಪ್ರಿಯೋವಿಜಯತೇಭಟ್ಟಾಕಳಙ್ಕೋಭುವಿ॥

ಯಃಕರ್ಣಾಟಕಶಬ್ದಶಾಸನಮಿದಂನಿರ್ಮಾಯಶರ್ಮಾವಹಂವೃತ್ತಿಂಚಾರಚಯಚ್ಚತಸ್ಯವಿದುಷಾಂಪ್ರೌಢಂಪ್ರರೂಢಶ್ರಿಯಂ ।
ತೇನೇದಂವ್ಯರಚಿಪ್ರಗಲ್ಭವಚಸಾಭಟ್ಟಾಕಲಙ್ಕೇನತದ್ವೃತ್ತೇಃಸಾಧುನಿಬನ್ಧನಂಚಮಕರನ್ದಾಖ್ಯಂಸಮಾಖ್ಯಾಸ್ಪದಂ ॥

ಅಕಲಙ್ಕೋತ್ತಮಸೂಕ್ತಿಸಾರಸುಮನೋಬೃನ್ದಾವಲಮ್ಬಂಸಮರ್ಪಕಸದ್ವೃತ್ತಿಸುಯುಕ್ತಿಸೌರಭಭರಂಸರ್ವಜ್ಞಪಾದಾರ್ಪಿತಂ ।
ಸುಕವೀನ್ದ್ರಭ್ರಮರಪ್ರಮೋದಜನಕಂತನ್ತ್ರಂಶುಭಂಮಞ್ಜರೀಮಕರನ್ದಾಖ್ಯಮಿದಂತರಾಂವಿಜಯತಾಮಾಚನ್ದ್ರತಾರಾರ್ಣವಂ ॥

ಶಕವರ್ಷೇ ರಸನೇತ್ರಬಾಣಶಶಿಸಙ್ಖ್ಯೇಬ್ದೇತಪೋಮಾಸಿಶೋಭಕೃತಿಶ್ರೀಸಿತಪಞ್ಚಮೀಗುರುದಿನೇಲಗ್ನೇಘಟೇಪೌಷಭೇ ।
ಅಕಲಙ್ಕಾಹ್ವಯಯೋಗಿಶಿಷ್ಯತಿಲಕೋಗ್ರನ್ಥಂಸತಾಂಮಞ್ಜರೀಮಕರನ್ದಾಖ್ಯಮಿದಂಮತಂವ್ಯರಚಯಂಭಟ್ಟಾಕಲಙ್ಕೋಮುನಿಃ॥

ಇತಿಶ್ರೀಭಟ್ಟಾಕಲಙ್ಕದೇವವಿರಚಿತಾಯಾಂಸ್ವೋಪಜ್ಞಶಬ್ದಾನುಶಾಸನವೃತ್ತೌ
ಭಾಷಾಮಞ್ಜರ್ಯಾಷ್ಟೀಕಾಯಾಂ ಮಞ್ಜರೀಮಕರನ್ದಸಮಾಖ್ಯಾಯಾಂ
ಚತುರ್ಥಃಪಾದಃಪರಿಸಮಾಪ್ತಶ್ಚೈಷಗ್ರನ್ಥ ಇತಿ ॥

ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶಕವರ್ಷ ೧೫೨೬ ಸಾವಿರದಯ್ನೂಱಿಪ್ಪತ್ತಾಱನೆಯಶೋಭಕೃತ್ಸಂವತ್ಸರದಮಾಘಶುದ್ಧಪಂಚಮೀಗುರುವಾರರೇವತೀನಕ್ಷತ್ರ ಕುಂಭಲಗ್ನ ಶುಕ್ರೋದಯಸುಮುಹೂರ್ತದೊಳಖಿಲಭವ್ಯ ಬುಧಸಂಘಶ್ಲಾಘನೀಯಗುಣಸಂಘಶ್ರೀಮೂಲಸಂಘದೇಶೀಗಣಪುಸ್ತಕಗಚ್ಛಶ್ರೀಕುಂಡಕುಂದಾನ್ವಯವಿರಾಜಮಾನಶ್ರೀಮದ್ರಾಯರಾಜಗುರುಮಂಡಲಾಚಾರ್ಯ್ಯ ಮಹಾವಾದವಾದೀಶ್ವರರಾಯವಾದಿಪಿತಾಮಹಸಕಲವಿದ್ವಜ್ಜನ ಚಕ್ರವರ್ತ್ತಿಬಲ್ಲಾಳರಾಯಜೀವರಕ್ಷಾಪಾಲಕೇತ್ಯಾದ್ಯನೇಕಾನ್ವರ್ತ್ಥಬಿರುದಾವಲೀವಿರಾಜಮಾನಶ್ರೀಮಚ್ಚಾರುಕೀರ್ತ್ತಿಪಂಡಿತದೇವಾಚಾರ್ಯ್ಯಶಿಷ್ಯಪ್ರಶಿಷ್ಯಪ್ರಶಿಷ್ಯಪಾರಮ್ಪರಾಯಾತಶ್ರೀಸಂಗೀತಪುರಸಿಂಹಾಸನಪಟ್ಟಾಚಾರ್ಯ್ಯಶ್ರೀಮದಕಲಂಕದೇವಶಿಷ್ಯಂಶ್ರೀಮದ್ಭಟ್ಟಾಕಲಂಕದೇವಂವಿವಿಧವಿನೇಯಜನಾನುಗ್ರಹಬುದ್ಧಿಯಿಂ ಸಕಲಶಾಬ್ದಿಕಜನಚೇತಶ್ಚಮತ್ಕಾರಕಾರಿಯಪ್ಪ ಕರ್ಣ್ನಾಟಕಶಬ್ದಾನುಶಾಸನಮಂಸೂತ್ರಿಸಿಯದಕ್ಕೆ ಸೂತ್ರಸಾಮಾನ್ಯಾರ್ತ್ಥೋದಾಹರಣಪ್ರತ್ಯುದಾಹರಣ ಗಣಪಾಠವಾಕ್ಯಸಂಗ್ರಹಾರ್ತ್ಥಕಮಪ್ಪಭಾಷಾಮಞ್ಜರಿಯೆಂಬವೃತ್ತಿಯಂನಿರ್ವರ್ತ್ತಿಸಿತತ್ಸೂತ್ರವೃತ್ತಿದ್ವಯನ್ಯಸ್ತಭಾಷಿತಾರ್ತ್ಥವಿಶೇಷಸಮರ್ತ್ಥನೋಕ್ತಾನುಕ್ತವಿಚಾರಪ್ರಚಾರಕ್ರಮಪರಿಪ್ರಾಪ್ತನ್ಯಾಸಭಾಷ್ಯಾಭಿಧಾನಗೋಚರಮುಂಪ್ರೇಕ್ಷಾವದಪೇಕ್ಷಣೀಯಮುಮಾಗಿರಚಿಸಿದ ಮಞ್ಜರೀಮಕರನ್ದಮೆಂಬನಿಬಂಧನಗ್ರನ್ಥಮರ್ಹದಾದಿಪರಾಪರಗುರುಚರಣಸ್ಮರಣಪ್ರಭಾವದಿಂಪರಿಸಮಾಪ್ತಮಾದುದು ॥ ಮಂಗಳಮಹ ॥ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ॥

ಶೋಧನಪತ್ರಿಕಾ.

ಪುಟಃ.	ಪಙ್ಕ್ತಿಃ.	ಅಶುದ್ಧಾಃ.	ಶುದ್ಧಾಃ.	ಪುಟಃ.	ಪಙ್ಕ್ತಿಃ.	ಅಶುದ್ಧಾಃ.	ಶುದ್ಧಾಃ.
1	27	ಮಾಜ್ಞಾರೀ	ಮಜ್ಞಾರೀ	30	5, 6	ಷಷ್ಠ್ಯನ್ತ್ಯಸ್ಯ	ಷಷ್ಠ್ಯನ್ತಸ್ಯ
2	4	ಶ್ಲೋಕಶಾಯಂ	ಶ್ಲೋಕಚ್ಛಾಯಂ		8	ಸಾನ	ಸ್ಥಾನ
	29	ತಜ್ಜ	ತಚ್ಛ	31	27	ಅಕಲ್	ಅರಲ್
4	1	ಭಾಸಿ	ಭಾಸೀ	32	13	ಕಸ್ಯಚಿತ್ಕಂಚಿ	ಕಸ್ಯಚಿತ್ಕಿಂಚಿ
5	21	ರೋಗೋದ್ಗತಂ	ರೋಧೋದ್ಗತಂ	33	8	ತದನ್ತ	ತದನ್ತ್ಯ
7	36	ಸಾಧ್ಯನುಶಾಸನ	ಸಾಧ್ವನುಶಾಸನ		30	ಪ್ರಥಮಾತನ್ತ	ಪ್ರಥಮಾನ್ತ
8	8	ವರ್ಗಾ	ವರ್ಗ		35	ದೇಶಾತ	ದೇಶಾತ್
11	18	ಕರ್ತ್ರೃಕ	ಕರ್ತೃಕ	34	5	ಧಾತುರಚ್ಛ	ದಾತುರಚ್ಛ
17	13	ವ್ಯಂಜನು	ವ್ಯಞ್ಜನ		6	ಧಾತೃ	ದಾತೃ
	32	ವೃತ್ಯನ್ತರ	ವೃತ್ತ್ಯನ್ತರ		7	ಧಾತ	ದಾತ
19	27	ದುರ್ವಿಹಿತ	ದುರ್ವ್ವಿಹಿತ		15	ಬಳ್ಕ	ಬಳ್ಕೆ
20	19	ಶತ್ರು	ಶತೃ	36	4	ಸನ್ನದ್ದ	ಸನ್ನದ್ಧ
22	4	ಬೇಡಿದಾಗ	ಬೇಡಿದ್ಭಾಗ	37	17	ಃೀತಿರಾದಿ	ಶೀರಾದಿ
23	14	ಶ್ರೀಯ್ಯತೇ	ಶ್ರೀಯತೇ	38	3	ಕರ್ಣಾಟಕ	ಕರ್ಣ್ಣಾಟಕ
	20	ಕರ್ಮಣಿ443ಇತ್ಯಾದೌ	ಕರ್ಮಣಿ446ಇತ್ಯಾದೌ		18	ಯೋಷಾಮನ್ತು	ಯೋಷಾನ್ತು
		ವೃತ್ಯಾ	ವೃತ್ತ್ಯಾ	39	6	ಗಣೋಕ್ತಿಃ	ಗುಣೋಕ್ತಿಃ
		ದಾತ	ದಾತು	40	28	ಅರ್ಥೇಂದು	ಅರ್ದ್ಧೇಂದು
	28	ತಿರ್ಯಗ್ಗ್ರಾಸೇ	ತಿರ್ಯಗ್ಗ್ರಾಸೇ	41	22	ಅಹೊ	ಅಹೋ
25	32	ಅತ್ರ	ಅನ್ಯತ್ರ	42	29	ಪದೇ3	ಪದೇ332
26	5	ಬೋಲ್	ಬೊಲ್	43	6	ಕತೃ	ಕರ್ತೃ
	7	ತದ್ವ್ಯದುಮಾದಿ	ತದ್ವ್ವದುಮಾದಿ		27	ಆಯುಗೆ	ಆಯ್ಕುಗೆ
	24	ಬೇಡ, ಂಬೇಡ	ಬೇಡಂ, ಬೇಡ	44	10	—ಲವ್ಯರ್ಕ್ತಿ	—ಲರ್ವಕ್ತಿ
	30	ವಾತೋಬೋಲಿ	ವಾತೋಬೊಲಿ	45	25	ಅಲಗ್ಗರ್ಣ್ಣೊಳ್	ಅಲರ್ಗಣ್ಣೊಳ್
27	11	ಗಿಱ್ರಗೆ	ಗಿಱ್ರಗೆ	47	6	ಇನ್ನಂ	ಇನ್ನಿಂ
	12	ತಣ್ಣಗೆ ॥	ತಣ್ಣಗೆ ।		9	ದ್ವಿರ್ಭಾವೋ	ದ್ವಿರ್ಭಾರ್ವೋ
	17	ಸರ್ವಾರ್ತ್ಥ	ಸರ್ವಾರ್ಥ	48	23	ಕಱಿದು	ಕರಿದು
	31	ನಾನ್ತಾವೇತೌ	ನಾನ್ತಾವೇತೌ	49	10	ದ್ವಾಟಿಕ	ದ್ವಾಟಿತ
	34	ಏಗುವೇನ್	ಏಗುವೆನ್	51	38	ಪ್ರಪಞ್ಚ್ಯತೇ	ಪ್ರಪಞ್ಚ್ಯತೇ
28	10	ತಿಱ್ರನೆ ॥	ತಿಱ್ರನೆ ।	52	33	ಕಂಡುಕ್ಷತ್ರಿಯ	ಕಂಡುಕ್ಷ್ಣತ್ರಿಯ
	12	ಅಕ್ಷಿಪ್ರಾರ್ತ್ಥ	ಅಕ್ಷಿಪ್ರಾರ್ಥ	53	25	ಆಶ್ರಯತ	ಆಶ್ರೀಯತ
	13	ತರ್ಪಣಾರ್ತ್ಥ	ತರ್ಪಣಾರ್ಥ		28	ಪದ್ಮಾನಿಯೌ	ಪದ್ಮಾನೀಯೌ
	15,16	(4)ವಾಚಿ	ವಾಚೀ	59	1	ಪತ್ಯರ್ಥಂ	ಪತ್ತ್ಯರ್ಥಂ
29	30	ದ್ವಿತೀಯು	ದ್ವಿತೀಯ	60	29,33	ವ್ಯುತ್ಪತ್ಯ	ವ್ಯುತ್ಪತ್ತ್ಯ

ಪುಟಃ.	ಪಙ್ತಿಃ.	ಅಶುದ್ಧಾಃ.	ಶುದ್ಧಾಃ.
61	24	ಕೇನಾರ್ಥಿ	ಕೇನಾರ್ಥಿ
62	25	ಗ್ರನ್ಥಿಃ	ಗ್ರನ್ಥಿಃ
64	22	ತ್ಸಮನ್ಧಿ	ತ್ಸಮ್ಬನ್ಧಿ
66	13	ಕ್ರೂರ	ಕೂರ
67	15	ತ್ಯಾಜ್ಞಾಕ್ಯೂಹ	ತ್ಯಾಶಜ್ಞಾಕ್ಯೂಹ
	33	ಪ್ರವೃತ್ತ್ಯೈ	ಪ್ರವೃತ್ತ್ಯೈ
68	12,17	ಪಯಿಂಸಾಸಿರಂ	ಪಯಿಂಜಾಸಿರಂ
	26	ಪ್ರಕೃತ್ತ್ಯೈ	ಪ್ರಕೃತ್ಯಾ
69	18	ವಗ್ಗರ್ಳ್ತಿ	ವರ್ಗಳ್ತಿ
69	29	ಪೆಜಿ	ವೆಜಿ
70	17	ಶಬ್ದಾ	ಶಬ್ದಾಃ
73	9	ಧ್ವರ್ಮಾ	ಧರ್ಮಾಃ
	15	ನಿಯತ್ಯೇಕ	ನಿಯತ್ಯೈಕ
	18	ರೋಪಗ್ರಾಹಿ ಚೇತಿ ॥	ರದ್ವಯೋಪಗ್ರಾಹಿ ಚೇತಿ ।
74	23	ಪೊಳಿತ್ತು	ಪೊಳ್ತಿತ್ತು
75	26	ವ್ಯುತ್ಪತ್ಯಾ	ವ್ಯುತ್ಪತ್ತ್ಯೈ
76	30	ಕಱಿದು	ಕರಿದು
78	15	ಶಬ್ದಾನ್ನಾಷಾ	ಶಬ್ದಾನ್ಭಾಷಾ
80	20	ಕನ್ಧರಾ	ಕನ್ದರಾ
83	2	ಧಾತೃ ಮಾಂದಾತನುಂ	ಧಾತೃ ಮಾಂಧಾತನುಂ
85	5	ಸ್ಯಾದಾದಶಿತ್ತ್ಯಾದನ್ತ್ಯೈ	ಸ್ಯಾದಶಿತ್ತ್ಯಾದನ್ತ್ಯೈ
	15	ಲನಿವೃತ್ತಿಕ್ಷಣಾ	ನಿವೃತ್ತಿಲಕ್ಷಣಾ
	24	ಮಘೋನಾಂ	ಮಘೋನಾಂ
	29	ಸರ್ಪಿ	ಸರ್ಪಿ
86	7		
88	21	ಕ್ವಚ	ಕ್ವಚಿ
	28	ಬುರ್ವ್ವಳ್	ಬುರ್ವ್ವಳ್
89	10	ಕಾಳ್ಗಚ್ಚು ಮಾಳ್ಗಟ್ಟೆ	ಕಾಳ್ಕಚ್ಚು ಮಾಳ್ಕಟ್ಟೆ
91	28	ಸಲ್ಲದು	ಸಲ್ಲದ
94	30	ವಜ್ಞನೆ	ವಜ್ಞನೆ
96	3	ಸ್ವಯಮ್ಭು	ಸ್ವಯಮ್ಭೂ
98	31	ಅಗ್ಗರ್ಲ	ಅರ್ಗಲ
99	34	ಝುಂಝಾಝು	ಝುಂಝಾಝು
101	20	ಬಿದು ಇತ್ಯಾದಿ	ಬಿಳಿದು ಇತ್ಯಾದಿಃ

ಪುಟಃ.	ಪಙ್ತಿಃ.	ಅಶುದ್ಧಾಃ.	ಶುದ್ಧಾಃ.
103	18	ದೋರ್ಗ	ದೋರ್ಗಃ
	12	ಪೆಲರಿಂ	ಪೆರಲಿಂ
104	20	ಗೇತೋ	ಗೆತೋ
111	6	ಲ್ಲೋಗೇಪ	ಲೋಗೇಪ
112	1	ನೀಸರ	ಗೇಸರ
	4	ರೋಳ್ಕ್ರಗಳೇ	ರೊಳ್ಕ್ರಗಳೇ
113	27	ಕಾಷ್ಟೈಲ್ತಿಃ	ಕಾಷ್ಠೈಲ್ತಿಃ
	10	ದವಸ್ಥ್ಯಂ	ದವಸ್ಥಂ
	28	ಪೊಗಿಸಿದಂ	ಪುಗಿಸಿದಂ
	32	ಕೊಡಿಸಿದಂ	ಕುಡಿಸಿದಂ
114	22,23	ಪೊಗಿಸಿದಂ	ಪುಗಿಸಿದಂ
	28	ಕೊಡಿಸಿ	ಕುಡಿಸಿ
116	5	ಯಾಶ್ರವಣ	ಯಾಕ್ರವಣ
	15	ಭಿಕ್ಷುವಂ	ಭ್ರಾತ್ರನಂ
119	23	ಸಮರ್ಥಂ	ಸಮುತ್ಥರ್ಂ
121	13	ಶಿಖಾದಿತೇ । ನ	ಶಿಖಾದಿ । ತೇನ
123	27	ವಿಕಿತ್ತಿ	ವಿಕ್ಲಿತ್ತಿ
125	20	ಕೃತ್ಸ್ರತಯಾ	ಕೃತ್ಪ್ರತ್ಯಯಾ
128	29	ಛಿದಾಶ್ರಯ	ಛಿದ್ಯಾಶ್ರಯ
129	5	ಶಪೇನ	ಶಬ್ದೇನ
131	27	ಪೆಂಡಿತಿ	ಪೆಂಡತಿ
	28	ಮಿತ್ಯಸ್ಯೇವ	ಮಿತ್ಯಸ್ಯೈವ
135	21	ತತ್ತ್ರ್ಯತಿ	ತತ್ರೈತಿ
138	20	ದುಭ್ಯಾರ್ಗವನೆ	ದುಬ್ಭಾರ್ಗವನೆ
	25	ವರೇ	ಪರೇ
	28	ತ್ಪತ್ಯ	ತ್ಪತ್ತ್ಯೈ
140	20	ಮನಾವ್ಷಣೀಯ	ಮನಾರಮ್ಭಣೀಯ
143	27	ಪೊಱುಗು	ಪೊಱಗು
145	25	ಪಿಮ್ಮತೆಂ	ಎಮ್ಮತೆಂ
148	17	ವೇತ್ಯ	ವೇತ್ರ
150	34	ಅನ್ತ	ಅತ
152	32	ಕೃತಃ	ಕೃತ
153	14	ಯಮೇನ	ವದನಿಯಮೇನ
156	4	ಳ್ಪೊಳೆ	ಳ್ಪೊಳೆ
	11	ಮೇಗಾಲ್	ಮೇಂಗಾಲ್
159	1	ಪೀತೋಘಟ	ಪೀತಃಪಟ

ಪುಟಃ.	ಪಙ್ತ್ತಿಃ.	ಅಶುದ್ಧಾಃ.	ಶುದ್ಧಾಃ.
161	7	ದೋಳ್	ದೊಳ್
	10	ಯಂತ್ಸವಮು	ಯಂಸ್ತ್ರಮು
	24	ಪಿಡಿದು	ಪಿಡಿವುದು
	29	ಸಜ್ಞ್ಯಯೋ	ಸಜ್ಞ್ಯೇಯೋ
166	27	ಐಶ್ವಯರ್	ಐಶ್ವಯ್ರ್ಯ
175	3	{ ತೋರಿತು { ತೋರ	ತೋಱುತು ತೋಱ
177	7	ವರೀತ್ಯೇತಾ	ವರಿತ್ಯೇತಾ
180	1	ತಿಸ್ರ	ತಿಸ್ರಃ
186	21	ವಕ್ಷ್ಯತೆ	ವಕ್ಷ್ಯತೇ
	26	ತಿರುಳೆಳನೆ	ತಿರುಳನೆ
187	18	ಎತೇಷ್ವಿತಿ	ಏತೇಷ್ವಿತಿ
191	22	ಳ್ಸಂಣಾ	ಳ್ಸಂಣಾಂ
194	8, 9	ಅಲಗ್ಗರ್	ಅಲಗರ್
	20	ಸ್ವಾಮಿಾವ	ಸ್ವಾಮಿವ
195	26	ವುಂಟು	ಉಂಟು
198	14	ಕುಂಭಾಬವೇ	ಕುಂಬಾವೇ
200	28	ಚಕಸನ್ನಿಧಾನೇ	ಇಚಕಸನ್ನಿಧಾನೇ
201	17	ನಿವುತ್ತ್ರಕ	ನಿಮಿತ್ತ್ರಕ
211	26	ತಥಾತ	ತಥಾತತ್ತ್ರ
212	22	ಬುಬುತ್ಸಾ	ಬುಭುತ್ಸಾ
	33	ಶ್ತ್ರರುಚ್ಯತೇ	ಶಕ್ತಿರುಚ್ಯತೇ
215	31	ವುಖ್ಯ	ಮುಖ್ಯ
218	7	ಭಾವಕಾಲ	ಭಾವಿಕಾಲ

ಪುಟಃ.	ಪಙ್ತ್ತಿಃ.	ಅಶುದ್ಧಾಃ.	ಶುದ್ಧಾಃ.
219	18	ಸಜ್ಜತೆ	ಸಿಜ್ಜತೇ
	33	ಇತ್ಯಸ್ಯ ್ರಯಾ	ಇತ್ಯಸ್ಯಕ್ರಿಯಾ
220	20	ಉದುಃ	ವುದುಃ
233	5	ನೇಪುರ್ಡು	ನೇಪ್ಸರ್ಡು
	32	ರೆರ	ರೆತ್
236	12	ಬೀತಿಜ	ಬಿತಿಜ
238	29	ಜೋಲ್ಲಂ	ಜೋಲ್ದಂ
242	11	ತ್ಥಾನಿಕಾ	ತ'ಸ್ಥಾನಿಕಾ
	28	ಸರ್ವತ್ರಿ	ಸರ್ವತ್ರ
244	8	ವೇವುಃ527	ವೇವುಃ55
	9	ವುಃ317	ವುಃ527
	29	ಶಾನ್ತ್ರ್ರೀ	ಶಾಸ್ತ್ರ್ರೀ
249	9	ತದ್ವಾರೈವ	ತದ್ದ್ವಾರೈವ
	15	ಕತ್ರ್ರರೇವ	ಕರ್ತುರೇವ
250	8	ಕ್ರೊಸ್ತಿ	ಕ್ರೋಸ್ತಿ
253	4	ನಿಷ್ಪತಿಃ	ನಿಷ್ಪತ್ತಿಃ
256	20	ಸ್ಪುಟ	ಸ್ಫುಟ
261	27	ಕಿಡುವದು	ಕಿಡುವುದು
262	5	ಉಣುತ	ಉಣುತು
266	28	ನಾನ್ಧಾಕಾರ	ನಾನ್ಧಕಾರ
267	30	ತಸ್ಯಾಪಿ	ವುಃತಸ್ಯಾಪಿ
	31	ವುಃ । ರಪ್ರಯೋಗೇ	ರಪ್ರಯೋಗೇ
268	3	ವುಜ್ಞಗಳಂ	ಮುಜ್ಞಳಂ
	15	ಪಾಷಭೇ	ಪಾಷ್ಣಭೇ

ಕರ್ಣಾಟಕ ಶಬ್ದಾನುಶಾಸನ ಸೂತ್ರಪಾಠಃ.

ಸೂತ್ರಸಙ್ಖ್ಯಾ.		
ಗ್ರನ್ಥಾದಿಃ.	ಪಾದಾದಿಃ.	ಪ್ರಥಮಪಾದಃ.
1	1	ಸಿದ್ಧಾಹಿಶುದ್ಧಕಾಃ.
2	2	ಔತಸ್ಸ್ವರಾಃ.
3	3	ಏಕದ್ವಿತ್ರಿಮಾತ್ರಾ ಹ್ರಸ್ವ ದೀರ್ಘಪ್ಲುತಾಃ.
4	4	ಸ್ವರಸ್ಯ.
5	5	ತಪರಸ್ತಾವರ್ಣ.
6	6	ಕಾದಯೋವ್ಯಞ್ಜನಂ.
7	7	ಮಾನ್ತಾಃ ಪಞ್ಚ ಪಞ್ಚ ವರ್ಗಾಃ.
8	8	ಅರ್ಥವಲ್ಲಿಙ್ಗಂ.
9	9	ಇಹಾದಯಃ.
10	10	ನಾವ್ಯಯಶತೃತ್ಯಾದಿ.
11	11	ದ್ವ್ಯಾದ್ಯಾದಕ್ಷಃ.
12	12	ಕ್ರಿಯಾರ್ಥೋಧಾತುಃ.
13	13	ದುರನ್ತ್ಯ ವ್ಯಞ್ಜನಾದಿಃ.
14	14	ಪಞ್ಚಮ್ಯಾಃ ಪ್ರತ್ಯಯಃಪರಃ.
15	15	ಕೃದಜಾದಿಃ.
16	16	ಮಮಿಷ್ಙದತ್ತಣಿಮದೊಳ್ ಸುಪ್.
17	17	ಅಮರಯಿರೆನೆಪ್ರತಿಙ್.
18	18	ಸುಪ್ತಿಙನ್ತಂ ಪದಂ.
19	19	ಪುದುಮಾವ್ಯವ್ಯಯಂ.
20	20	ಅಣಿಮಾದಯಃ.
21	21	ಎಮಾದಯೋ ನಿಪಾತಾಶ್ಚ.
22	22	ಷಷ್ಠ್ಯಾಸ್ಥಾನೇನ್ತ್ಯಸ್ಯ.
23	23	ಶಿತ್ಸರ್ವಸ್ಯ.
24	24	ತಿಙದ್ವಾದೇಃ.
25	25	ಕಿದನ್ತ್ಯಃ.
26	26	ತಸ್ಮಿನ್ನಿತಿ ನಿರ್ದಿಷ್ಟೇ ಪೂರ್ವಸ್ಯ.
27	27	ತಸ್ಮಾದುತ್ತರಸ್ಯ.
28	28	ಯೇನವಿಧಿಸ್ತದನ್ತಸ್ಯ.
29	29	ಪ್ರತ್ಯಯೋಸಪ್ತಮ್ಯಾಂ.
30	30	ಯಸ್ಮಿಂಸ್ತದ ದೇರ್ವರ್ಣಾ ಗ್ರಹಣೇ.
31	31	ಸ್ಥಾನಿವದಾದೇಶಃ.
32	32	ಅಪ್ರಯೋಗೀತ್.
33	33	ಸ್ಪರ್ಧೇಪರಂ.
34	34	ಸನ್ಧಿ.
35	35	ಯಕ್ಸ್ವರೇಸ್ವರಸ್ಯ.
36	36	ಲುಬನಾಮಹಾನೌ.
37	37	ರಾಪ್ರೋರ್ವಕ್.
38	38	ಆತ ಒಷ್ಠ್ಯೇ.
39	39	ಬದೋಬಹುಳಂ.
40	40	ದೀರ್ಘಾದೃತೋರುರದ್ವಾದೆ
41	41	ಪ್ಲುತಃಪ್ರಕೃತ್ಯಾ.
42	42	ರಿ.
43	43	ಆದೇ.
44	44	ನಿಪಾತಃ.
45	45	ಓನಿಪಾತೇ.
46	46	ಪೊಸತ್ವಾದಿಃ.
47	47	ವೇರದೆ.
48	48	ಕರೆದಲಿ.
49	49	ಗಡಾದಿಃ.
50	50	ಶ್ಲೋಕಾರ್ಥಂ.
51	51	ಅನುಕರಣಂ.
52	52	ಅದ್ವಿಕೃತ್ವಾ.
53	53	ಹ್ರಸ್ವಾನ್ನಣಲಯಳತಮೋನವ್ಯಯಸ್ಯ ಲಿಙ್ಗಾನ್ತ್ಯಸ್ಯದ್ವಿ ಸ್ವರಾಣಾಮಾದೇಃ.
54	54	ನೆಯುಯ್ನ್ಯಞ್ಯುಃ.
55	55	ಕಮ್ಕುಮಿ.
56	56	ವಾರಯ್ಙಯಃ.
57	57	ಇತಃಪೋಚಿ.
58	58	ಕೋದಪಞ್ಚತಿಜಿ.
59	59	ತೋರ್ನಪಃ.

ಸೂತ್ರಸಙ್ಖ್ಯಾ.		ಪ್ರಥಮಪಾದಃ.	ಸೂತ್ರಸಙ್ಖ್ಯಾ.		ದ್ವಿತೀಯಪಾದಃ.
ಗ್ರನ್ಥಾದಿಃ.	ಪಾದಾದಿಃ.		ಗ್ರನ್ಥಾದಿಃ.	ಪಾದಾದಿಃ.	
60	60	ನಸಮಾಸೇ.	93	93	ಸಶ್ಶೋಬಹುಳಮಲಯಃ.
61	61	ಅಳ್ಕ್ಷಳುಳಕ್.	94	94	ಸಙ್ಖ್ಯಾಯಾಂಘಃ.
62	62	ಕೃತಿ.	95	95	ಣೋನೋಣಃ.
63	63	ಇಸುಪಿ.	96	96	ಅಕಃಪ್ರಕೃತ್ಯಾ.
64	64	ಯೋವಾಲಿ.	97	97	ಅವಿಕೃತೇಸ್ಸಙ್ಖ್ಯಾಯಾಃ.
65	65	ರೋದ್ವಿರ್ವ್ಯಞ್ಜನಸ್ಯಹಾದೇಃ.	98	98	ಬಂಬತ್ತುಪತ್ತೋರ್ವರ್ಗರೋರ್ವೋಬಃ.
66	66	ಲಳೋನನ್ತಸ್ಥಯಾಶ್ಚ.	99	99	ಎಂಟೋಃ.
67	67	ಸ್ವರಾದರೋವ್ಯಞ್ಜನೇ.	100	100	ಬಂಬಯೋನ.
68	68	ಮೋಃ.	101	101	ಱಸೆಕೋಲಾದಯಃ.
69	69	ಉಕ್.			—:ಇತಿ ಪ್ರಥಮಪಾದಃ:—
70	70	ಲೋನ್ತಸ್ಥಯಾಂ.			
71	71	ಳಃ.	102	1	ಸ್ತ್ರ್ಯರ್ಥಸ್ಸ್ತ್ರೀ.
72	72	ಮಾನೇಕಸ್ವರಸ್ಯ.	103	2	ಪುಮಾನ್ಪುಮರ್ಥಃ.
73	73	ನಲಘ್ವಾದಿಲಘೂಪಾನ್ತ್ಯದಲೋಗದಮಜೋ	104	3	ನಬನ್ಯತ್.
		ವೃತ್ತೌ.	105	4	ಕಳತ್ರಾದಯಃ.
74	74	ಮಾಗೆಗಳ್ದಪಮಗುಮಿ.	106	5	ಏಕತ್ವೇಜನೋಕುಸುದುಃಪರಃ.
75	75	ಕಾದಲರಃ.	107	6	ಸಜ್ಜನಃಕುಲಸ್ತ್ರಿಯಾಂ.
76	76	ಬರ್ದಿಲಾದಯಃ.	108	7	ಗೃಹಾರ್ಥಃಪುಮಾಂಶ್ಚ.
77	77	ಮೋನಸ್ವರೇ.	109	8	ವಸನ್ತಾದಯಃ.
78	78	ನಪಿವಾ.	110	9	ದೇವತಾದಯೋನಪ್ಸ್ತ್ರೀ.
79	79	ನಶ್ಚಬಿನ್ದುರನ್ಯತ್ರ.	111	10	ಭೇದ್ಯವದ್ಭೇದಕಂ.
80	80	ತದನ್ತ್ಯೋಪವರ್ಗೇ.	112	11	ಪರವದ್ದ್ವನ್ದ್ವಃ.
81	81	ಉಬನವ್ಯಯಾನುಕರಣಸ್ಯವಿಸರ್ಗಸ್ಯ.	113	12	ಅಂಶಸಮಾಸಃ.
82	82	ಉಡೋರ್ದೋರ್ರಳಂವ್ಯಞ್ಜನೇ.	114	13	ನಿನನ್ತನಲಿಙ್ಗಂ.
83	83	ಬಹುಸ್ವರಸ್ಯ.	115	14	ಹ್ರಸ್ವೋನೇಕಸ್ವರಸ್ಯಾಸಮಾಸೇಪೂರ್ವಪ
84	34	ಪ್ರತ್ಯಯೇ.			ದಸ್ಯ.
85	85	ಮಾಗಿ.	116	15	ಕರುಣಾದೀನಾಂ.
86	86	ನವಿಮುಖ್ಯೇ.	117	16	ರಮ್ಭಾಯಾಃ ಕದಳ್ಯಾಂ.
87	87	ಹ್ರಸ್ವಾದೇರಸಮಾಸೇ.	118	17	ಎದಾತಸ್ತ್ರಿಯಾಂ.
88	88	ಆಱುಮೂಱರಾಃ.	119	18	ಪುತ್ರಸ್ಯ ಭಾಣ್ಡೇವಾ.
89	89	ಕತಪಸ್ತೃತೀಯಉತ್ತರಪದಾದೇಃ.	120	19	ಊಷ್ಮಾದೀನಾಂ.
90	90	ನಾದಿಷ್ಟಾದ್ರಳಃ.	121	20	ಉದ್ರೂಪಸ್ಯ.
91	91	ಸ್ವರಾದ್ವಃಪವರ್ಗಸ್ಯ.	122	21	ಋತೋರಃ
92	92	ವ್ಯಞ್ಜನಾದ್ವಾನಾದೇಶಾತ್.	123	22	ಋದಾರೌತಃ.

ಸೂತ್ರ ಸಙ್ಖ್ಯಾ		ದ್ವಿತೀಯಪಾದಃ.	ಸೂತ್ರ ಸಙ್ಖ್ಯಾ		ದ್ವಿತೀಯಪಾದಃ.
ಗ್ರನ್ಥಾದಿಃ.	ಪಾದಾದಿಃ.		ಗ್ರನ್ಥಾದಿಃ.	ಪಾದಾದಿಃ.	
124	23	ಸ್ವಸ್ರಾದೇಃ.	158	57	ಇದೃತಃ.
125	24	ದಾತುರಚ್ಚ.	159	58	ರಿರನುತ್ತರಸ್ಯ.
126	25	ಮಾನ್ಧಾತಂ.	160	59	ಕರಂಬಾದಯಃ.
127	26	ವೇಧಸಿಋುದ್ರೌವಿಧಾತುಃ.	161	60	ಪಿಂದುಮುಂದೋಽರ್ದಗಸ್ತಃ.
128	27	ಸಖ್ಯುರದಾಯೌ.	162	61	ಆತೇತ್ರೋಽತಂ ಪುಂಸ್ಯದ್ವಿದೂದೋಃ.
129	28	ವ್ಯಞ್ಜನಸ್ಯಾ ನಞ್ಜ ಸನ್ತ ವಲ್ಲುಪ್ತತಸ್ಯ.	163	62	ಸ್ತ್ರಿಯಾಮಾಕೆದೀಕೆದೂಕೆತ್.
130	29	ನೋಽಶ್ವಪಥಿಮಥಃ.	164	63	ದೋಽರ್ವಃ.
131	30	ಋಮುಭುಕ್ಷಯುವಾಧ್ವಮಘವಜಗತೋಽವಾ.	165	64	ಪೆಱತೋಽಲ್ರ್.
132	31	ನೋಽವಸಃ.	166	65	ಅದು ಣೋಕ್ತೇಃ.
133	32	ಉಗಲೋಽಪೇ.	167	66	ತೋಽರ್ದಃ.
134	33	ವೇಽಯುಸಃ.	168	67	ಎಳದುಪಳದೋಽರೆಯಃ.
135	34	ಉಗಬಾದೀನಾಂ.	169	68	ಪೊಸತೋಽರಂಬಃ.
136	35	ವಾಗಾದೀನಾಂ ಸ್ವನ್ತವಚ್ಚ.	170	69	ಕೆಲವುಪಲವೋಽರದಬೌಚ.
137	36	ಮಹದಾದೀನಾಂ ನಪಿ.	171	70	ನಿತ್ತೋಽರ್ಬಃ.
138	37	ಶಷೋಽವಾರ್ಗಸಃ.	172	71	ಬರಿದೋಽರುಪೊಂಬೌ.
139	38	ಲೋಽಳಃ.	173	72	ಬಂಚತ್ತುಪತ್ತೋಽಸ್ತಾದಿಷು
140	39	ಡೋಬಹುಳಂ.	174	73	ಆವುದೋಽರಾರ್.
141	40	ಯೋಽಜಃ.	175	74	ಅವೋನಾವೌಚ್ಕೆಕತ್ವೇ.
142	41	ದ್ವಿತೀಯಸ್ಯ ಪ್ರಥಮೋಽವರ್ಗಾಣಾಂ.	176	75	ವಾನವ್ಯೇತುಃ.
143	42	ತೃತೀಯಃ ಪ್ರಥಮಚತುರ್ಥಯೋಃ.	177	76	ಕೆತ್ಯೇಽಚ್ಚ.
144	43	ಬವೋಽವರ್ಗಃ	178	77	ಪಿನ್ನವೋಽಃ.
145	44	ಪೋಽಹಶ್ಚ.	179	78	ಬನಚಃ.
146	45	ವೋಽಬಃ.	180	79	ಬಂದೋಃಪುಂಸ್ಯೋರ್ವ್ಯಾಕ್.
147	46	ಅಗಿಗುಗ್ವ್ಯಞ್ಜನೇ ವ್ಯಞ್ಜನಸ್ಯ.	181	80	ಳುಕ್ಚಸ್ತ್ರಿಯಾಂ.
148	47	ಲುಕ್ಕಿಽಲವಿನಾಕೀರನೀರಕಾರಸ್ಯ.	182	81	ಅಡ್ಡಾಣಾಚಃ.
149	48	ಸಸ್ಥಿ.	183	82	ಲುಪ್ಚನಃ.
150	49	ಸ್ಪರ್ಶಾದಿಷು.	184	83	ಆತೋನೇಕತ್ವೇಽಚಾದ್ವಾದಿಗುಣೋಕ್ತೇಃ.
151	50	ಸೋಽವಃ.	185	84	ಅನೆಯಸ್ಯ.
152	51	ಧೋವಿಸ್ಥ್ಯವನ್ಧ್ಯಸನ್ಧ್ಯಧ್ಯಾನೇ.	186	85	ಮಗಸ್ಯ.
153	52	ರೋಽವ್ಯಞ್ಜನೇ.	187	86	ಉಕಾರಮಾನ್ಯೇ.
154	53	ಪೂರ್ವಶ್ಚವ್ಯಞ್ಜನಾತ್.	188	87	ದೋಃಕ್ಕ ಳನೇಕತ್ವೇ.
155	54	ಷಃಕಃ.	189	88	ನಾಪಿರಿ.
156	55	ಹ್ರಸ್ವಸ್ಯರಾಣಾಮಾದೇಃ.	190	89	ಜಾತಿಶಬ್ದಾದಿತಿಃ.
157	56	ಬದುತಃ.	191	90	ಪುಂಯೋಗೇ.

ಸೂತ್ರಸಙ್ಖ್ಯೆ.		ದ್ವಿತೀಯಪಾದಃ.	ಸೂತ್ರಸಙ್ಖ್ಯೆ.		ದ್ವಿತೀಯಪಾದಃ.
ಗ್ರನ್ಥಾದಿಃ.	ಪಾದಾದಿಃ.		ಗ್ರನ್ಥಾದಿಃ.	ಪಾದಾದಿಃ.	
192	91	ಪಡಿಗೇಗೋಳ್ಗಾತ್.	223	122	ಯತೋನಿರ್ಧಾರಣಂ.
193	92	ಗೋಗಾದಿಶ್ಚ.	224	123	ಸಾಧುನಿಪುಣಾರ್ಥೈಃ ಪೂಜ್ಯೇ.
194	93	ಅಪ್ಕಾತ್.	225	124	ಯೋಗೇದ್.
195	94	ಆಯ್ತಾದಿಶ್ಚ.	226	125	ಕರ್ತೃಕರ್ಮಣೋಃ ಕೃತಿಭಾವೇ.
196	95	ಪಣಿಗೆ ಪಂತೇಬಾತ್.	227	126	ಮುಕ್ತೇ.
197	96	ಸಿತಗಾದಿಭ್ಯಃ.	228	127	ಆಮನ್ತ್ರಣೇ.
198	97	ಬಾದಿತಿಃ.	229	128	ಯಸ್ಯಭಾವ್ಯೇ ಭಾವಲಕ್ಷಣಂ.
199	98	ತ್ರಿಃ.	230	129	ವಿಶೇಷಣಾದ್ವಾ.
200	99	ಪಳವಳ್ಕಾಲ್ಲುಪ್ತ.	231	130	ವ್ಯತ್ಯಯೋಬಹುಳಂ.
201	100	ಕಾಬಿಗಾಬಾದ್ದೋರಶ್ಚ.	232	131	ಗಳನೇಕತ್ವೇಸುಪಿ.
202	101	ಅರಸ್ಯಾದಯಃ.	233	132	ನಾಙ್ಯಾದಿಭ್ಯಃ ಕಳುಬ್ವಾ.
203	102	ಲಿಙ್ಗಾತ್ಸುಪ್.	234	133	ಎಲ್ಲಾದ್ವಾಃ.
204	103	ಕರ್ಮಣ್ಯಾಮ್.	235	134	ಅದ್ವಾದೇರ್ದೋರ್ಲುಪ್ತ.
205	104	ಗತಿಶಬ್ದಾರ್ಥಕರ್ಮಣಾಂಪ್ರಯೋಜ್ಯೇಕರ್ತರಿ.	236	135	ಗುಣೋಕ್ತೇರ್ಯಶ್ಚ.
			237	136	ತೋದಃ.
206	105	ಶೋಧಾಶನಾವನತೀನಾಂವಾ.	238	137	ನಾನಿತ್ವಾದಿಭ್ಯಃ.
207	106	ಕಾಲಾಧ್ವನೋರವ್ಯಾಪ್ತೌ.	239	138	ಸ್ತ್ರೀಪುಂಸಾದರ್ವಿರ್ಬಹುಳಂ.
208	107	ಇಪ್ಸಿದ್ಧೌ.	240	139	ತೊಳ್ತುಪೆಂಡಾದಿರ್.
209	108	ಹೇತುಕರ್ತೃಕರಣೇತ್ಥಂಭೂತಲಕ್ಷಣೇ.	241	140	ಸಙ್ಖ್ಯೆಯಾವರ್.
210	109	ಯದ್ಭೇದಾತ್ತದ್ವದಾಖ್ಯಾ.	242	141	ತೇಭ್ಯಃಕಳ್ವಾ.
211	110	ಸಹಾರ್ಥೇನಾಪ್ರಧಾನೇ.	243	142	ಸಂಸ್ಕೃತಾದಿರ್ಕ.
212	111	ಬಡನೆನ.	244	143	ಗಳದ್ವಾದೇಃ.
213	112	ಗೆದಾಪ್ಯೇದೇಯ್ಯೈಃ.	245	144	ನಿನೋವಿಶೇಷಣಸ್ಯ ಕಯ್ಕೆರೇಕಾನೇಕತ್ವೇಸುಪಃ.
214	113	ಶಕ್ತಿರುಚೀಷ್ಯಾರ್ಯಸೂಯಾದ್ರೋಹಕ್ರೋಧಮತ್ಸರಭೀತ್ಯನ್ನತಿ ಸ್ವಭಾವಾವನತಿಸ್ಪಾನಿಷ್ಟಸಾದೃಶ್ಯಪ್ರತಿನಿಧ್ಯರ್ಥೈಃ	246	145	ಎನಃಕೆನ್ಕೆವ್.
			242	146	ಶ್ಲುಬವ್ಯಯಸ್ಯ.
215	114	ಆಶಿಪ್ಯದ್ದೇಶ್ಯೇ.	248	147	ವೃತ್ತೇಃ.
216	115	ಸ್ವಾಹಾಸ್ವಧಾವಷಡ್ಭಿಃ.	249	148	ನಪ್ರೋಲ್ಯೋಲಿ.
217	116	ತಾದರ್ಥ್ಯೇ.	250	149	ಅನತೋವಾ.
218	117	ಉತ್ಪಾತೇನಜ್ಞಾಪ್ಯೇ.	251	150	ಮುಃ.
219	118	ಬಗೆತಃಕರ್ಮಣಿ ವಾಯತೋವಜ್ಞಾ.	252	151	ಎಚ್ಚಾಮನ್ತ್ರಣೇ.
220	119	ಹೇತಾವತ್ತಣಿಂ.	253	152	ವೇರೋನೇಕತ್ವೇವು ಕಳುಪಃ.
221	120	ಅವಧಾವಪಾಯೇ.	254	153	ದೀರ್ಘಃ.
222	121	ಬಳಧಿಕರಣೇ.	255	154	ಅದಃ.

ಸೂತ್ರ ಸಙ್ಖ್ಯೆ		ದ್ವಿತೀಯಪಾದಃ.
ಗ್ರನ್ಥಾದಿಃ.	ಪಾದಾದಿಃ.	
256	155	ಅಮೋಽನಃ.
257	156	ಅತೋಽಮಗ್ಗ್ದ್ದರಿ.
258	157	ಗಳಿ.
259	158	ನಪ್ಯಮಿಚಬಹುಳಂ.
260	159	ನಕ್ಸ್ವರೇ.
261	160	ದಗಿವಾದೌನಪಿ.
262	161	ವಾರ್ಪ್ರೋಽಕಿನ್ವಾ.
263	162	ಪಗಲಿರುಳಃ.
264	163	ಅಗಳೀಗಳೋಽರ್ನಿತ್ಯಂ.
265	164	ಕಣ್ಡಿಕ್ಷಬ್ದಸ್ಯ.
266	165	ಕೃತೋಽಜುರುತಃ.
267	166	ಭಾವೇಽಪುದೋಃ.
268	167	ಸಙ್ಖ್ಯಾಪರಿಮಾಣಗುಣೋಕ್ತೇಃ.
269	168	ಅದ್ವ್ಯಾದೇಃಕಿತ್.
270	169	ವೈಃ.
271	170	ಪಾತ್ತಣಿವೋಽದಗ್ಧವಾಕ್.
272	171	ಇಮಃ.
273	172	ಎಷ್ಟಾತೋಽನಪಿ.
274	173	ಗೆತಃಕಅದೇಃ.
275	174	ಜಿನೋಽರ್ವಿಕೃತಾತ್.
276	175	ಕುಗ್ವಾ.
277	176	ಒಳಶ್ಯಲ್ಲಿಃ.
278	177	ಶ್ಲುಬುತಃಕಾಲಾರ್ಥಾತ್.
279	178	ಅಮಃ.
280	179	ಒಳ್ಕೆಷ್ಟಾತೋಽದಿಗರ್ಥಾಚ್ಛಲ್ಲ.
281	180	ಎಷ್ಟೋಽತಃ.
282	181	ತನ್ನಿನೆನೋಽಮನೇಕತ್ವೇ.
283	182	ವೋಽಮಕ್ಸ್ವರೇ.
284	183	ಅಕ್ತುತ್ತುಗೆತಿ.
285	184	ಪಾದಸ್ತುತ್ತೂ.
286	185	ಸಙ್ಖ್ಯಾಯಾಮುತುಶ್ಚ.
287	186	ಮಿದೀರ್ಘಃ.
288	187	ಆದೆನಃ.
289	188	ಉಪ್ಪಮುಚ್ಚಯೋಽಪರೋಽನದಃಪದಾತ್.

ಸೂತ್ರ ಸಙ್ಖ್ಯೆ		ತೃತೀಯಪಾದಃ.
ಗ್ರನ್ಥಾದಿಃ.	ಪಾದಾದಿಃ.	
290	189	ಒಳ್ಗೆತೋಽರಪ್ಟ.
291	190	ಅಮಃಪ್ರಾಗಮಃ.
		—:ಇತಿದ್ವಿತೀಯಪಾದಃ:—
292	1	ಸಮರ್ಥಃಪದವಿಧಿಃ.
293	2	ಸುಪ್ಸುಪಾಸಮಾಸೋಽಬಹುಳಂ.
294	3	ಕೃತ್ಸಙ್ಖ್ಯಾದ್ಯಾದಿಗುಣೋಕ್ತಿಸ್ಸಂಸ್ಕೃತೇನ ಚ.
295	4	ತಜ್ಜಬಿರುದಾವಳ್ಯಂ.
296	5	ಕಡುಧಾಗಾದಯಃ.
297	6	ಸೂಕ್ತಂಪೂರ್ವಂ.
298	7	ಅಮಕೃತ್ತಿಜಾ.
299	8	ಕೃತಾ.
300	9	ಇಮ್ಕರಣೇ.
301	10	ಸಹಾರ್ಥೇನ.
302	11	ಗೆತ್ತದರ್ಥೇನ.
303	12	ಭೀತ್ಯರ್ಥೇನಾತ್ತಣಿಂ.
304	13	ಅದ್.
305	14	ಒಳ್ಸಾಧುನಿಪುಣಾರ್ಥೇನ.
306	15	ಅಂಶಿನಾಭಿನ್ನೇನ.
307	16	ಸಙ್ಖ್ಯಾಸಮಾಹಾರೇ.
308	17	ಜ್ಯಕ್ತುಂಕೃತಾತದ್ವಿಧೌನಿತ್ಯ
309	18	ವಿಶೇಷಣಮೇಕಾರ್ಥೇನ.
310	19	ಅನ್ಯಾರ್ಥೇಬಹುವ್ರೀಹಿರ್ನಿತ್ಯಂ.
311	20	ಒಳಾ.
312	21	ಮಿಥೋಽಗ್ರಹಣೇಪ್ರಹರಣೇಚಯುದ್ಧೇಽನರೂಪಂ.
313	22	ವಾಮಾರಾರ್ಥೇ ಸಙ್ಖ್ಯೇಯೋ ಸಙ್ಖ್ಯಯಾಸಙ್ಖ್ಯೆ.
314	23	ದ್ವನ್ದ್ವಸ್ಸಾಹಿತ್ಯೇ.
315	24	ಸಮಾನಃಮೇಕಃ.
316	25	ಅದ್ವ್ಯಾದಿಃ.
317	26	ತನ್ನಿನೆನ್.
318	27	ಸ್ತ್ರೀಪುನ್ನಪ್.

ಸೂತ್ರಸಙ್ಖ್ಯಾ.		ತೃತೀಯಃಪಾದಃ.	ಸೂತ್ರಸಙ್ಖ್ಯಾ.		ತೃತೀಯಃಪಾದಃ.
ಗ್ರನ್ಥಾದಿಃ.	ಪಾದಾದಿಃ.		ಗ್ರನ್ಥಾದಿಃ.	ಪಾದಾದಿಃ.	
319	28	ತನ್ದಿಸ್ತ್ರಿಯಾವಾ.	253	62	ಹ್ರಸ್ವಸ್ತತ್ರವಾ.
320	29	ಏಕವದ್ದ್ವನ್ದ್ವಃ.	254	63	ಮೆವರಿ.
321	30	ಜಾತ್ಯಾಖ್ಯಾಯಾಮನೇಕವತ್.	255	64	ಆಜಿಶೋಃ.
322	31	ತಿಙ್ತದ್ವಾಚಿ.	356	65	ಉಪ್ಪಾಸಿರ್ಯೆಳೋಃ.
323	32	ಎನ್.	357	66	ಶಿತ್.
324	33	ಪೂಜೋಪಹಾಸೇ.	358	67	ಒರೊಂದೋಃ.
325	34	ಪ್ರತಿನಿರ್ದ್ದೇಶ್ಯಂ.	359	68	ಎರಡೋರಿರ್.
326	35	ಸಙ್ಖ್ಯೇಯಮೇಕವತ್.	360	69	ಸ್ವರೇಮುಯ್ಯ್ಮಜಿಶೋಃ.
327	36	ಅಬ್ಬಹುವ್ರೀಹೇಃ.	361	70	ಒಂಬತ್ತೋಸ್ತೊಮ್ಬತ್ತೌ.
328	37	ಅಟ್ತ್ವಸ್ವರಾತ್.	362	71	ಒಂಬಯ್ನ್ಮಜುಸಾಸಿರೇ.
329	38	ಇಙ್ಗಾಗಾದಿಭ್ಯಃ.	363	72	ಪಯಿನ್ಪತ್ತೋಃ.
330	39	ಇಲ್ಲಾಲ್ಲುಙ್ಚ.	364	73	ಪನ್ನೊಂದೌ.
331	40	ಆಙ್ಚಯುದ್ಧೇಪೂರ್ವಪದಸ್ಯ.	365	74	ಎರಡೌ.
332	41	ಅರಸ್ವಾದೀನಾಂ ದೋಲುರ್ಬುತ್ತರಪದೇ.	366	75	ಪದಿಮೂರ್ಜಿತ್ಯಾದಿಷಟ್ಕೇ.
333	42	ಕೃದ್ಗುಣೋಕ್ತೇಃಪೂರ್ವಸ್ವರೇಣೈಕಾರ್ಥೇ.	367	76	ಪದೇರ್ನ್ಕಸ್ವರೇ.
334	43	ಎದೇಸ್ತತ್ರಾನಿನಾದೇಃ.	368	77	ಕೆಳಗೋಃಕೀಳ್ಕನೌ.
335	44	ದೀರ್ಘಸ್ಸ್ವರೇ.	369	78	ಕಿಱಿದುಪೆಟ್ಟಿತ್ತುಪೆಱಗೋಃಕುಱುಬಿಱುಪೆಡಂ.
336	45	ನಗುರೋಃ.	370	79	ಆದೀಮೂದದ್ವಿಮೂದೋಃ.
337	46	ಕಿಜಸ್ತುಃ.	371	80	ಅಗೆಲ್ಲಸ್ಯವಾ.
338	47	ನಡೋರ್ದೋಃಪ್ಯ್ಕಃ.	372	81	ಕೊಂಕೋಃಕುಡುಃ.
339	48	ಕಙ್ಡಃ.	373	82	ಮಹತೋಮಾವ್ಯಞ್ಜನೇ.
340	49	ಕಿಙ್ಕಾರ್ಯ್ಯೇಙ್ಜನೇ.	374	83	ಸಹಸ್ಯಸಾ.
341	50	ಕೆಙ್ಙೆಙ್ಬಙ್ಙಾಮಃ.	375	84	ಎಕ್ಕಮೇಕಸ್ಯಾಸಂಸ್ಕೃತೇಪಿ.
342	51	ಕೆಮಃಕಙ್ಗೋವಾ.	376	85	ತ್ರಿಚತುರೋಸ್ತ್ರಿಚೌವಾತದ್ಧಿತೇಚ.
343	52	ಎತೇಸಃಬೇಮಙ್ಗೋಯರ್ಬಿಷಜ.	377	86	ದ್ವೇರ್ದವೂ.
344	53	ಕೃತೋವೋಗದಬಜ್ಯನಿ.	378	87	ಕೀಲಾರಾದೀನಿಯಥೋಪದಿಷ್ಟಂ.
345	54	ಅಗ್ಬಹುಳಂ.	379	88	ಮಕ್ಕೈಜಗ್ವಾದೀನಾಂ.
346	55	ಕಮ್ನಣಃ.	380	89	ಧಾತಾವೃತಃ.
347	56	ಳಃಕುನ್.	381	90	ಅತಃ.
348	57	ದೋರ್ವೋಂಕಿನ್ನಡಿವೇಗೋಃ.	382	91	ಸಂಸ್ಕೃತಸ್ಯನಿತ್ಯಂ.
349	58	ಉಪ್ಪಿನ್ನುಮುನ್ದೋಃ.	383	92	ಗ್ಮುಳಿಬೊಲಿ.
350	59	ನಿತ್ಯಂಮೆವರಿ.	384	93	ಉತೋಗಾಜೇ.
351	60	ಎಣ್ಬುನಾಳ್ಕೈದೋರದ್ವನ್ದ್ವೇ.	385	94	ಸಮ್ಭ್ರಮೇಸಕೃತ್.
352	61	ಮೂಜಿಶೋಃ.	386	95	ಸಾತತ್ಯಕ್ರಿಯಾಸಾಕಲ್ಯಾಭೀಕ್ಷ್ಣ್ಯೇದ್ವಿಃ.

ಸೂತ್ರಸಙ್ಖ್ಯಾಃ		ತೃತೀಯಪಾದಃ.
ಗ್ರನ್ಥಾದಿಃ.	ಪಾದಾದಿಃ.	
387	96	ನಾನಾವಧಾರಣೇ.
388	97	ಆಧಿಕ್ಯೇ.
389	98	ತುದಿಮೊದಲಃಪೂರ್ವಸ್ಯಾದಿಸ್ವರಾತ್ತ್ರಶ್ಚ.
390	99	ಕಡೆನಡೋಷ್ಟ್ಯಃ.
391	100	ದೋರದುಗ್ಣೋಕ್ತೇಃ.
392	101	ಗೋರ್ವ್ಯಞ್ಜನಾದೇರ್ಲುಪ್.
393	102	ಧಾತೋರ್ಬಹುಸ್ವರಸ್ಯ.
394	103	ವಾನುಕರಣೇ.
395	104	ಕೆಳಗುಮೇಗೋಸ್ಸ್ವಾಮ್ಯಾಪ್ತ್ಯೇ.
396	105	ಮೊದಲೋನ್ಯತೋತಿಶಯೇ.
397	106	ವೀಪ್ಸಾನುಪೂರ್ವ್ಯೇಸುಪಶ್ಶ್ವಪ್.
398	107	ತಿಜಶ್ಚಾಬಾಧೇ.
399	108	ವಾಕ್ಯಾದೇರಾಮನ್ತ್ರಿತಸ್ಯಾಸೂಯಾಸಮ್ಮತಿಕೋಪಕುತ್ಸನಭರ್ತ್ಸನೇನ್ಯತರಸ್ಯಾಪ್ಲುತಶ್ಚ.
400	109	ದೂರಾದಾಹ್ವಾನೇಬಹುಳಂ.
401	110	ವಾದ್ಯಾತ್ತದ್ಧಿತಃ.
402	111	ತದಸ್ಯಾಸ್ತ್ಯಸ್ಮಿನ್ನಿತಿವಂತಃ.
403	112	ಗುಣೋಕ್ತೇಃಕೋದುಲುಪ್ಚ.
404	113	ಆಳ್ಯೇಲಂ.
405	114	ಇಗಃಪಣ್ಯಂ.
406	115	ಶಿಲ್ಪಂ.
407	116	ತದಾಚರತಿ.
408	117	ವೇತ್ರಧ್ಯೇತ್ರೋಃ.
409	118	ಕ್ರೀಣಾದ್ವಿಕ್ರೀಣತೋಃ.
410	119	ಕುರ್ವತ್ಯಳಿಗಶ್ಚ.
411	120	ಗಾಜಿಮೋಜಾತೌ.
412	121	ಅಃಕಂಮಃಕುಂಭಾತ್.
413	122	ದೇವಾದಡಿಗೋರ್ಹತಿ.
414	123	ಗು ಗೃಹ್ಣಾತಿ.
415	124	ತೇನಜೀವತಿಗವಣಿಗೌ.
416	125	ವಡಿಗೋಜಾತೌ.
417	126	ಪಾಪ್ರೋರ್ದುಲುಪ್ಚ.
418	127	ತತ್ರೇಗೋನಿಯುಕ್ತೇ.

ಸೂತ್ರಸಙ್ಖ್ಯಾಃ		ಚತುರ್ಥಪಾದಃ.
ಗ್ರನ್ಥಾದಿಃ.	ಪಾದಾದಿಃ.	
419	128	ಭವಜಾತಯೋಃ.
420	129	ಇಚೋಹ್ರಸ್ವಶ್ಚೋಪಾನ್ತ್ಯಸ್ಯ.
421	130	ದಿಕ್ಛಬ್ದಾದಣಃ.
422	131	ದಶ್ಚೇತಃ.
423	132	ಕಾಚಃಪ್ರವಣವ್ಯಾಪೃತಯೋಃ.
424	133	ವ್ಯಞ್ಜನಾದುಗಃ.
425	134	ಆಯ್ತೋಧಿಕೃತೇಬಹುಳಂ.
426	135	ವಳವಳ್ಳಾ.
427	136	ಮಡೇರ್ಜಾತೌ.
428	137	ತಸ್ಯತುಲ್ಯೇವೊಲೊಲ್ವೌ.
429	138	ಮಾತೋಬೊಲ್.
430	139	ಭಾವೇತನಃ.
431	140	ಉನ್ನತಾದಿಭ್ಯಇಕೆತ್.
432	141	ಗುಣೋಕ್ತೇಃಪುಃಪೂರ್ವಸ್ವರೇಣದುಲುಪ್ಚ.
433	142	ಸಙ್ಖ್ಯಾಯಾಮೊದ್ವಾರೇ.
434	143	ಪರಿಮಾಣಾಚ್ಚಾನೆಯಃಪೂರಣೇ.
435	144	ಅದ್ವಿದೂದೋರ್ನಿತುಃಪರಿಮಾಣೇದೋಲುಪ್ಚ.
436	145	ಎವರಮೆವರೆಗಂಕಾಲಸ್ಯನಶ್ಚ.
437	146	ಪ್ರಕಾರೇತುಟುತೆತವಃ.
438	147	ಕಾಲೇದುಃ.
439	148	ಎನಾವುದೋರೇತೇಷು.
440	149	ಎದ್ನಿತೌ.
441	150	ಗಾವಿಲಾದೇರಿಯಥೋಪದಿಷ್ಟಂ.
		—:ಇತಿತೃತೀಯಪಾದಃ:—
442	1	ಧಾತೋರೇಕಾನೇಕತ್ವೇಮರಯಿರೆನೆವಪ್ರೇಸ್ವಯುಷ್ಮದಸ್ಮತ್ಸುಕರ್ತರಿ.
443	2	ಕರ್ಮಣಿ.
444	3	ಜೀಡ್ವಾದೇರಪ್ರಧಾನೇ.
445	4	ಇಸಃಪಃಪ್ರಯೋಜ್ಯಕರ್ತರಿ.
446	5	ದಪದವಂತಿಜಿಸದ್ಭೂತಭಾವಿನಿ.
447	6	ಅಚಿ.
448	7	ಸತಿಪ್ರೇಪಾ.

ಸೂತ್ರಸಙ್ಖ್ಯಾ. ಗ್ರನ್ಥಾದಿಃ.	ಸೂತ್ರಸಙ್ಖ್ಯಾ. ಪಾದಾದಿಃ.	ಚತುರ್ಥಪಾದಃ.
449	8	ಎನೋದುಪ್ರೊದ್ಯಳತ್ತ್ವೌ.
450	9	ನೋಳಸ್ಸತ್ತಾಯಾಂ.
451	10	ಬಲೋವಬೋಧನೇ.
452	11	ಆದೇಶೇ.
453	12	ಅಳಮಃಸ್ತ್ರಿಯಾಂ.
454	13	ನಪ್ಪ್ಯದಃ.
455	14	ಅಚಃ.
456	15	ಉಪ್ಪುರನೇಕತ್ವೇ.
457	16	ಅರಃ.
458	17	ವೇತ್ತ್ವಿತ್ತ್ವತ್ತ್ವಪ್ರೋದೋಭೂತೇ.
459	18	ಉದೂಪ್ರೋಷ್ಟ್ಯುಪ್ರೊಳಸ್ಸತ್ತಾಯಾಂ.
460	19	ಒರತ್ಪ್ರತಿಷೇಧೇ.
461	20	ಒದಯೋವಾ.
462	21	ಎಪ್ರೋರೆನ್.
463	22	ಅಮರೋಗ್ರ್ಗಮ್.
464	23	ಗುಗುಮೋಕೇಷಾಂ.
465	24	ಆಶೀರ್ವಿಧಿನಿಮನ್ತ್ರಣಾಮನ್ತ್ರಣಾಧ್ಯೇಷಣ ಸಮ್ಪ್ರಶ್ನಪ್ರೇಷಣವಿಜ್ಞಾಪನಾಜ್ಞಾಪನಪ್ರಾರ್ಥನೇಗೆತ್.
466	25	ಇರೆಶ್ಚಪುದಃ.
467	26	ಇಮ್.
468	27	ಅಯೋಲ್ಲುಪಾ.
469	28	ಉಚ್ಚೈರಃ.
470	29	ಎಪ್ರೋರ್ವಮ್.
471	30	ಎನೋವೆನ್.
472	31	ವಾಗುಪ್ರೋಗ್ವಿಸುಬ್ರಲಳನಣೋಗಃಕಃ.
473	32	ಅಪ್ರುತಪ್ರೋರದ್ವಿ.
474	33	ಪಣಾಉಜ್ಞಿಯೋಗೇ.
475	34	ಣಿಗ್ಧಿ.
476	35	ಇದುತಃ.
477	36	ಈಸಸ್ತ್ಘ್ರುಸ್ವೃತ್ತಿ.
478	37	ಕೀಳೀಳ್ಳೀಳಾಳ್ತಾಣಃ.
479	38	ಜೇಮಿನೋರ್ನಕ್ಷ.
480	39	ತಪ್ರೋದೋರ್ಃಪಃ.
481	40	ಮುದೋಸ್ತಃ.
482	41	ವಿದೇರವಷಾತೇ.
483	42	ಎಳ್ಚಜ್ವಾಸಜುಟೇಸಜೋಃ.
484	43	ಜೋರ್ಘ್ವಾದೇರ್ದ್ವಿಸ್ವರಸ್ಯ.
485	44	ಗೋಃಕಃ.
486	45	ಸೋಶ್ಚಃ.
487	46	ಡೋಷ್ಟಃ.
488	47	ಪಡಲಿಡ್ವಾದೇಃ.
489	48	ಉಗುಪುಗುಕುಡುತಡೊರೊದ್ಧ್ರಸ್ವಃ.
490	49	ಇಸುಬಿಸುಗಿಜುಕಿಜುಕಿಡೋರೆತ್.
491	50	ಕೊಲ್ಸಲೋನಃ.
492	51	ತರ್ಬರೋರಿಮಿಚ.
493	52	ಪಿಲೋವಾ.
494	53	ಕೊಳೋಣಃ.
495	54	ಟೌ.
496	55	ವಾಗೋಶ್ಯಪ್ಪಿ.
497	56	ಅಶ್ರೋರಷ್ಟ.
498	57	ಶಕ್ತಿ.
499	58	ದೋರ್ಬಪ್ರೋಗೋಃ.
500	59	ಆಗೋಶ್ಚದಿತ್ತ್ವೌ.
501	60	ಇತಾವೇರ್ಯಶ್ಚ.
502	61	ತಾಗೋಶ್ಚವಿವಾ.
503	62	ಸೋರ್ಬಹುಸ್ವರಸ್ಯ.
504	63	ಕಿ.
505	64	ಉಣ್ಕೊಳ್ಕಣೋದೋಡಃ.
506	65	ವರ್ಗಪ್ರಥಮಾತ್ತ್ವರ್ಗಃ.
507	66	ಕವಲಾದಿಭ್ಯಸ್ತಃ.
508	67	ಬಜೆಅಜೆಸ್ರಾವಶೋಷಣಯೋಃ.
509	68	ನಿಲೋಲಃ.
510	69	ನೇಲೋವಾ.
511	70	ಪೊಡ ತೊಡ ಮಿಳಿ ಬೆಳ ಪಸೆ ಕಸೋಸ್ಯಾದ್ಯ ದಿಬಿದ್ಯಡರೋವಃಪಃ.
512	71	ಕಾಕೂಗೋನೇತಬರಃ.
513	72	ಒಪ್ರೋತಪ್ರೋಃ.

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ಗ್ರನ್ಥಾದಿಃ.	ಪಾದಾದಿಃ.		ಗ್ರನ್ಥಾದಿಃ.	ಪಾದಾದಿಃ.	
514	73	ಆದಿಷ್ಟಾದ್ರೞಃ.	547	106	ಕೊಲಉದ್ಧ್ರಸ್ವಷ್ಟ.
515	74	ಲುಪ್ತದೋಃ.	548	107	ಕುಟ್ಟೋರಿಗೋದುಲುಷ್ಟ.
516	75	ನಃ.	549	108	ಅದ್ಭಾವೇ.
517	76	ನಾನನ್ತಿನೋಽಬಃ.	550	109	ಕಿಡೋರೇದ್ಧೀರ್ಘಶ್ಚ.
518	77	ಣಃ.	551	110	ಒತ್ಕುಡುತುಡೋಃ.
519	78	ತರ್ಱರೋಽರ್ಱಬ್ಲುಪ್ತೇಽಯಿ.	552	111	ಲುಪ್ತಸ್ಯ.
520	79	ದೀರ್ಘಃ.	553	112	ಈನೀಯಸ್ತುಃ.
521	80	ಪ್ರತಿಷೇಧೇ.	554	113	ಮಣ್ಯಾದಿಭ್ಯಃ.
522	81	ನಶಿಜಃ.	555	114	ಗುೞ್ಪ್ವಿಯ್ಬಯಃ
523	82	ತದರ್ಥಸ್ಯಾಪ್ರಯೋಗಃ.	556	115	ಆಯೂರಯಃಕೇತ್.
524	83	ಆಶೀರಾದೌಽಽಡಂಽಽಡೌಪರತಃ.	557	116	ನಲರಣಜಿಭ್ಯಃ.
525	84	ವೇಮಃ.	558	117	ೞಃ.
526	85	ತಸ್ಮಿನ್ನದಲೌ.	559	118	ತೇದನೇಕಸ್ವರಾತ್.
527	86	ವೇಮಃ.	560	119	ಒಗುಪೊಗುಮಿಗೋಃ
528	87	ಅಲ್ತದಪ್ರಯೋಗೇ.	561	120	ಎತಃಪಃ.
529	88	ಪ್ರಾಕ್ಪ್ರಯೋಗೇಽಬಾವಿಕೃತಾತ್.	562	121	ಕುದಿಮಿದಿತೞಿತೊೞತಿೞಿಭ್ಯಃ.
530	89	ಕರ್ಮಣ್ಯನುಪಡಃ.	563	122	ಬೞೆಪೞೆತೋರವ್ಯಸೂ.
531	90	ಕೃತಿವಾ.	564	123	ಉಡ್ವಾದಿಭ್ಯೋಗೆತ್.
532	91	ತಸ್ಮಿನ್ನೈದಲೌ.	565	124	ಪೇಡ್ವಾದೇರಿಕ್ಷ.
533	92	ಇಸುಪ್ತತ್ಕರೋತಿಭಾವೇಲ್ಯುಟೋಽಶಯನಾ ದೇಽರ್ಱಪ್ಟದೋಃ.	566	125	ಪಸ್ಯಾದೇರ್ವ್ರಃ.
			567	126	ಕಳಾದೇರಕ್ಷ.
534	93	ಇಯ್ಪನಮನಾದಿಭ್ಯಃ.	568	127	ಒಂದುನಂದ್ವಂಜುಕಲ್ಕಂದುಪೊಂದೋರಿಕೆತ್.
535	94	ಭೋಗಾದಿಭ್ಯಃ.	569	128	ಪೋದ್ವಾದಿಭ್ಯೋವಾ.
536	95	ಧಾತೋರ್ಹೇತುಮತಿ.	570	129	ಡೋರಿಡುಕುಡುತುಡೋಃ.
537	96	ೞ್ರ್ಚ್ಬವಾರ್.	571	130	ಬಲ್ಲುಲ್ಕುಭ್ಯೋರ್ಮೆತ್.
538	97	ಸ್ವಾರ್ಥೇ.	572	131	ತರ್ಱರಃಕುಕ್ಷ.
539	98	ಭುಂಜಾದೇರಿಸುಪ್.	573	132	ಒಕಾವೋಭ್ಯಃಪ್ರಃ.
540	99	ಐಸುಸ್ತ್ರಾದಿಭ್ಯಃ.	574	133	ಪೊೞಗೋರ್ದಲುಪ್ತ.
541	100	ಇಸುಪೀಸುಪಃಶ್ಲುಬಸ್ವಾರ್ಥೇ.	575	134	ಸುಮರ್ಱನಿಕಿನಿಮುಱಿಭ್ಯಃ.
542	101	ವೇಸ್ಮಿಯಃ.	576	135	ಸಾಲ್ಬಾನೋರ್ನ್ಮಿಭ್ಯೋಹುಪಿಹಾಃ.
543	102	ಅಚ್ಕರ್ತೃಕರ್ಮಣೋಃ.	577	136	ಕೊಲ್ಲಗೋಃತ್.
544	103	ಉತೆದುತ್ತೆದುತುಮುತ್ತುಮ್ಸತ್ಯಚೋವಾ.	578	137	ಇಸುಪ್ತಿನಃ.
545	104	ಕುೞಿಸ್ತ್ರಾಚ್ಛೀಲ್ಯೇ.	579	138	ಧಾತೋರ್ವ್ರದುಃ
546	105	ಇರುಣಃಕರ್ಮಣಿ.	580	139	ಪ್ರಾಕ್ಕಾಲೇದುಸ್ತುಲ್ಲಕರ್ತೃಕಾತ್.

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582	141	ಅದೆತ್ಪ್ರತಿಷೇಧೇ.	588	147	ಪುದುವೊವನ್ನಂವನ್ನೆಗಂ ವಿನಂ ವಿನೆಗಂ.
583	142	ವಾಕ್ಯೇರಃ.	589	148	ಭೂತೇಽದೊಡೆದ್ವಾ.
584	143	ಅದ್ವಾದಾಗೋರನರ್ಹತ್ವೇ.	590	149	ಪ್ರೊಡೆತ್ಸದ್ಭಾವಿನಿ.
585	144	ಅಲರ್ಹಾರ್ಥೇ.	591	150	ಕೆಗಲಃ.
586	145	ಕ್ರಿಯಾಯಾಂಕ್ರಿಯಾರ್ಥಾಯಾಂ.	592	151	ಒಡನೆದೊಡಮುಲೋನು.
					—:ಇತಿ ಚತುರ್ಥಪಾದ ಸ್ಸಮಾಪ್ತಃ:—

ಕರ್ಣಾಟಕ ಶಬ್ದಾನುಶಾಸನ ಸೂತ್ರ ವರ್ಣಾನುಕ್ರಮಣಿಕಾ.

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